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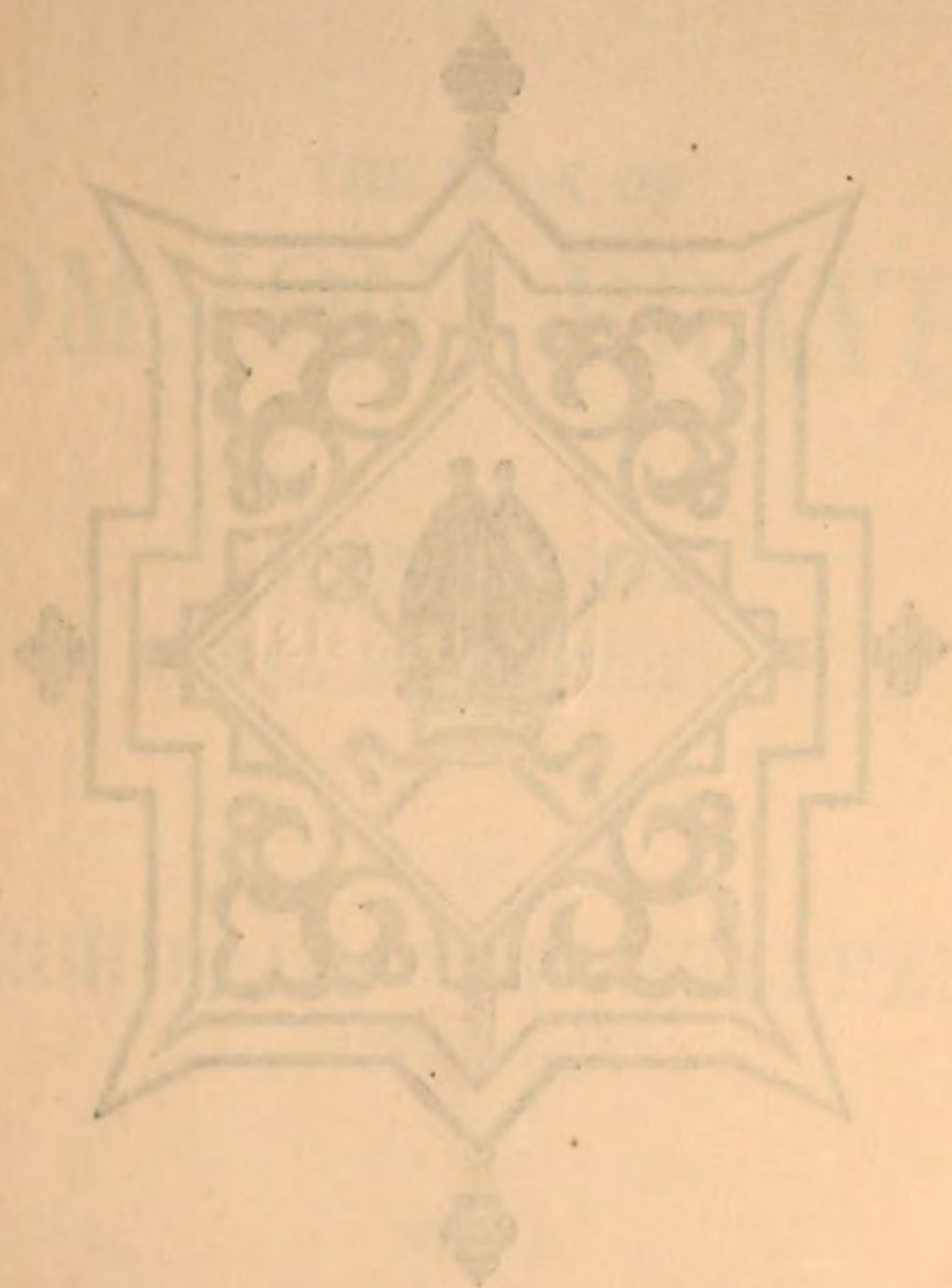
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ECCLESIASTICAL HISTORY
SOCIETY.

THE BOOK OF
COMMON PRAYER:

WITH NOTES,
LEGAL AND HISTORICAL.

BY
ARCHIBALD JOHN STEPHENS,
BARRISTER AT LAW.

VOL. I.

LONDON:

PRINTED BY HARRISON AND SON,
FOR THE
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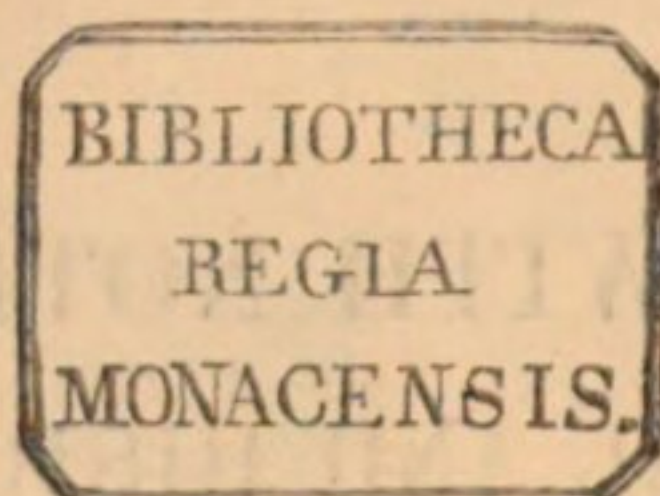
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THE BOOK OF
COMMON PRAYER:



ARCHBISHOP JOHN STEPHENS

LONDON:

THE BOOK OF
COMMON PRAYER

AND ADMINISTRATION OF THE SACRAMENTS,
AND OTHER RITES AND CEREMONIES OF THE CHURCH,

ACCORDING TO THE USE OF THE
**UNITED CHURCH OF ENGLAND
AND IRELAND;**

TOGETHER WITH THE PSALTER OR PSALMS OF DAVID,
POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES:

AND THE FORM OR MANNER OF MAKING, ORDAINING, AND CONSECRATING
OF BISHOPS, PRIESTS, AND DEACONS.

THE TEXT TAKEN FROM THE SEALED BOOK FOR THE CHANCERY,
AND COLLATED WITH THE SEALED BOOKS FOR THE
KING'S BENCH—COMMON PLEAS—EXCHEQUER—SAINT PAUL'S—
CHRIST CHURCH—ELY—& THE TOWER;
AND WITH THE MANUSCRIPT BOOK ORIGINALLY ANNEXED TO
STAT. 17 & 18 CAR. II. c. 6. (Ir.) AND NOW PRESERVED
IN THE ROLLS' OFFICE, DUBLIN.

WITH NOTES, LEGAL AND HISTORICAL.

BY **ARCHIBALD JOHN STEPHENS,**
BARRISTER AT LAW.

IN THREE VOLUMES.
VOL. I.

LONDON:
FOR THE ECCLESIASTICAL HISTORY SOCIETY.
1849.

COMMON PRAYER

THE BOOK OF COMMON PRAYER AND LITANY

BY ARCHBISHOP JOHN STEPHENS

INTRODUCTION.

THE object of this publication is to give an accurate text of the Book of Common Prayer, with notes legal and historical.

Positive abuses having arisen in the Church of England, its clerical synods in Convocation, its lay synods in Parliament, or the Crown by power placed in its hands by the joint authority of those synods, corrected such abuses during the reigns of Henry VIII., Edward VI., Elizabeth, James I., Charles I., and Charles II.; but in all other respects the identity and rights of the Church of England were unaltered, and the then bishops of that Church were, as its present bishops are now, the only representatives by episcopal succession of the ancient Celtic and Anglo-Saxon Churches.

In order to comprehend the origin and progress of the reformation in the Church of England, to which we are indebted for the Book of Common Prayer, it will be requisite to consider some of the early statutes, acts of convocation, and authorised publications.

Stat. 23 Henry VIII. c. 20., [A.D. 1531*] laid

* The years of our Lord added to the years of the reigns in which the statutes cited were passed, are those of the authorised Editions of the Statutes.

the foundation of the breach which afterwards followed with Rome. This statute, after reciting, that great sums of money had been conveyed out of the realm, under the title of annates, or first-fruits, to the court of Rome, and which, from the second year of Henry VII. to the then present time, amounted to 800,000 ducats; and that the king was bound by his duty to Almighty God, as a good Christian prince, to hinder these exactions:—enacted, that all payments of first-fruits to the court of Rome should cease, under forfeiture of the lands, goods, and chattels of him that should pay them, together with the profits of his see during the time that he possessed it: that if any person presented to a bishopric, were refused or delayed at the court of Rome, he was to be notwithstanding consecrated, by the archbishop of the province, or if he were presented to an archbishopric, by any two bishops in the kingdom, whom the king should name; and that, being so consecrated, he should be invested with and enjoy all the rights of his see: but in order that the pope and court of Rome might have no just cause of complaint, persons presented to bishoprics, were allowed to pay them five per cent. of the clear profits and revenues of their several sees.

Stat. 24 Henry VIII. c. 12.,* [A.D. 1532] commences with a recital, that the Crown of England was imperial, with a plenary and pre-eminent power

* Vide stat. 1 & 2 P. & M. c. 8.; stat. 1 Eliz. c. 1.; stat. 8 Eliz. c. 1. As to Ireland, vide stat. 28 Hen. VIII. c. 6. (Ir.)

to give justice in all cases, spiritual as well as temporal; that many inconveniences had arisen by reason of appeals to the see of Rome in causes testamentary, causes of matrimony and divorces, right of tithes, oblations and obventions:—and then enacts, that all such causes, whether relating to the king or any of his subjects, were to be determined within the kingdom, in the several courts to which they belonged, notwithstanding any appeals to Rome, or inhibitions and bulls from Rome; and that their sentences should take effect, and be fully executed by all inferior ministers: and that appeals should only be from the archdeacon or his official to the bishop of the diocese, or his commissary, and from him to the archbishop of the province, or to the Court of the Arches, where the final determination was to be made without any further process; and in every proceeding concerning the Crown, an appeal should lie to the upper house of convocation, where it should be finally determined.

By stat. 25 Henry VIII. c. 19.* [A.D. 1533] a committee of thirty-two persons was appointed, composed of sixteen members of the two houses of parliament, and the like number of the clergy, to be named by the king, who were to have full power, with the king's assent, to abrogate or confirm canons. Appeals to Rome were again condemned, and all appeals were directed to be made according to stat. 24 Henry VIII. c. 12.: except

* Vide stat. 1 P. & M. c. 8.; stat. 1 Eliz. c. 1.; stat. 2 & 3 Gul. IV. c. 92.; stat. 3 & 4 Gul. IV. c. 41.; stat. 6 & 7 Vict. c. 38.

that an appeal was given from the archbishop's court, and from places exempt, to the king in Chancery; when a commission was to be directed to such persons as the king should name, as in cases of appeals from the admiral's court; and this court of appeal was called the Court of Delegates, until it was destroyed by stat. 3 & 4 Gul. IV. c. 41. and a Committee of the Privy Council substituted for it.

Stat. 25 Henry VIII. c. 20.,* after confirming the former statute concerning the non-payment of first-fruits, enacted, that bishops were no longer to be presented to the See of Rome, nor to sue out any more bulls there; but that all bishops should be presented to the archbishop, and an archbishop to the other archbishop, or to any four bishops whom the king should name. When any see was vacant, the king was to grant a licence, or *congé d'élire*, to the dean and chapter to proceed to a new election, and therewith to send a letter missive, containing the name of the person whom they were to elect; and if the election was delayed for twelve days, the king was to nominate by letters patent. The person elected or nominated was to swear fealty to the king, and a commission was to issue for consecration and investiture; after this, he was to do homage to the king, and to be put in possession of

* Vide Case of Dr. Hampden by Jebb. Lond. 1849.; stat. 26 Hen. VIII. c. 14.; stat. 1 Edw. VI. c. 2.; stat. 1 & 2 P. & M. c. 8.; stat. 1 Eliz. c. 1.; stat. 8. Eliz. c. 1.; 1 Stephens, Ecclesiastical Statutes, 153—160.

the spiritualities and temporalities. The dean and chapter, or the bishop or archbishop, neglecting, for twenty days, to perform their duties, were subjected to the penalty of a *præmunire*.

By stat. 25 Henry VIII. c. 21.,* the king's subjects were discharged from all dependence on the papal see. In the preamble, the intolerable exactions for Peterpence, provisions, pensions, bulls, appeals, licenses, &c., are described as contrary to law, — being grounded only on the pope's power of dispensing, which was *USURPED*. The king, and the lords spiritual and temporal, and commons, are then stated to be the only power competent to consider how any of the laws were to be dispensed with or abrogated; and as the king had been acknowledged the supreme head of the Church of England by the prelates and clergy in their convocations, it was therefore enacted, that all payments made to the apostolic chamber, and all provisions, bulls, or dispensations, should from thenceforth cease; but that all dispensations or licenses for things that were not contrary to the law of God, but only to the law of the land, should be granted within the kingdom, by and under the seals of the two archbishops in their several provinces; who should not grant any licences contrary to the laws of Almighty God, and only such as had been accustomed to be granted, and should give no license for any new thing till it were first examined by the king and his council

* Repealed by stat. 1 & 2 P. & M. c. 8.; revived by stat. 1 Eliz. c. 1.; extended to Ireland by stat. 28 Hen. VIII. c. 19. (Ir.)

whether such things might be dispensed with; and that all dispensations which were formerly taxed at or above £4 should be confirmed under the great seal; and it was also declared that, *the King and his subjects did not intend to decline or vary from the Congregation of Christ's Church in any things concerning the very articles of the catholic faith of Christendom, or in any other things declared by holy Scripture, and the word of God, necessary for their salvations.*

The king's supremacy was directly established by stat. 26 Henry VIII. c. 1.,* [A.D. 1534] which declared that the crown was to be accepted as the only supreme head in earth of the Church of England, called "Anglicana Ecclesia," with authority for the reformation and correction of all errors, heresies, and abuses, which could be amended by any spiritual jurisdiction whatsoever.

And by stat. 28 Henry VIII. c. 5. (Ir.) [A.D. 1537] the sovereign was pronounced the supreme head in earth of the whole Church of Ireland, called "Hibernica Ecclesia."†

In 1535, a Primer, commonly known as Marshall's Primer, was published, but seemingly not by authority,‡ and illustrates the unpopularity of the Roman Catholic religion, and the freedom with which its tenets were discussed by the agency of the press.

* Vide stat. 1 & 2 P. & M. c. 8.; stat. 1 Eliz. c. 1.; stat. 5 Eliz. c. 1.; stat. 8 Eliz. c. 1.

† Vide etiam stat. 28 Hen. VIII. c. 6. (Ir.); stat. 28 Hen. VIII. c. 13. (Ir.).

‡ Vide post, 564. 2 Maskell, Mon. Rit. Dissert. xxxviii.

The first part of this Primer contains expositions of the Ten Commandments, the Creed or Belief, the Prayer of the Lord, and the Ave Maria.

But part of this Primer is a translation, or rather an imitation and abridgment, of portions of the Roman Breviary; thus we find in it—the Matins, the Prime and Hours, the Evensong, the Compline, the Seven Psalms, followed by the Litany, the Dirige, and the Commendations.*

The last important attack upon the papal power was made by stat. 28 Henry VIII. c. 16., [A.D. 1536] which declared all bulls, briefs, faculties, and dispensations, then had or obtained from the see of Rome, to be void.

In 1536, a convocation assembled in order to settle “articles of faith”, and authorized the following, which were divided into two classes; being 1st, “The principal articles concerning our faith”, and 2ndly, “articles concerning the laudable ceremonies used in the Church.” By those of the first class it was declared:†

First, That those things were true, which were comprehended in the Bible, and the Apostles’, Nicene, and Athanasian Creeds; and were to be interpreted according to them.

Secondly, That the Sacrament of Baptism was

* Burton’s Three Primers, put forth in the Reign of Henry VIII. p. xliv. ed. Oxf. 1834. Vide etiam 4 Collier, Eccl. Hist. 313—320. ed. Lond. 1840. 4 Fuller, Church Hist. cent. xvi. b. 7. s. 1. p. 25. ed. Oxf. 1845.

† 3 Wilkins, Concilia, 817—823.

instituted by Christ for the remission of sins, without which, none could attain everlasting life; and that, not only those of full age, but infants, may and must be baptized for the pardon of original sin, and obtaining the gift of the Holy Ghost, by which they became the sons of God:—That none baptized ought to be baptized again:—And that the opinions of the Anabaptists and Pelagians were detestable heresies, and that persons of ripe age, who desired baptism, must with it join repentance and contrition for their sins, with a firm belief of the articles of the faith mentioned in the first article.

Thirdly, That the Sacrament of Penance was instituted by Christ, and was absolutely necessary for salvation:—That it consisted of contrition, confession, and amendment of life; with exterior acts in works of charity, which were the worthy fruits of penance:—That contrition was an inward shame and sorrow for sin, as being an offence to God, which provokes his displeasure; and that to this must be joined faith in the mercy and goodness of God, whereby the penitent must hope that God will forgive him, and repute him justified, and of the number of his elect children, not for the worthiness of any merit or work done by him, but for the only merits of the blood and passion of Christ:—That this faith and hope is got and confirmed by the application of the promises of the gospel, and the use of the sacraments; and for that end, confession to a priest is necessary, if it may be had, whose absolution was insti-

tuted by Christ to apply the promises of God's grace to the penitent; and that the absolution is spoken by an authority given, by Christ in the gospel, to the priest, and must be believed, as if it were spoken by God himself, according to our Saviour's words; and therefore none were to condemn Auricular Confession, but use it for the comfort and consolation of their consciences:—That though God pardoned sin only for the satisfaction of Christ, yet all men must bring forth the fruits of penance, prayer, fasting, alms'-deeds, with restitution or satisfaction for wrongs done to others; and do other works of mercy and charity, and be obedient to God's commandments outwardly; else they could not be saved: and that, by doing these, they would obtain both everlasting life, and mitigation of their afflictions in this present life, according to the Scriptures.

Fourthly, as touching the Sacrament of the Altar, That under the form and figure of bread and wine, there was truly and substantially given the very same body of Christ that was born of the Virgin Mary; and therefore it was to be received with all reverence, every one duly examining himself, according to the words of St. Paul.

Fifthly, That Justification signifieth the remission of sins, and acceptation or reconciliation into the favour of God; that is to say, a perfect renovation in Christ:—that sinners attain this justification by contrition, faith, and charity, which must necessarily concur in, and follow it; and that the good

works necessary to salvation, were not only outward civil works, but the inward motions and graces of God's Holy Spirit, to dread, fear, and love him, and to have firm confidence in God, to call upon him, and to have patience in all adversities, to hate sin, and have purposes and wills not to sin again; with such other motions and virtues, consenting and agreeable to the law of God.

By those of the second class it was declared, that Images were representatives of good examples, and reminded men of their sins; and therefore it was meet that they should stand in the churches: but that the people might not fall into such superstition as it was thought they had done in time past, they were to be taught to reform such abuses, lest idolatry might ensue; and that in censuring, kneeling or offering to, or worshipping them, the people were to be instructed not to do it to the image, but to God and his honour.

That Saints were to be honoured of Christian people, but not with that trust which was only due to God, but because they were known as the elect of, and already reigned in glory with, Christ, who was to be lauded for the example afforded by him in them.

That albeit grace, remission of sins, and salvation can only be obtained by the mediation of Christ, yet it is laudable to pray to Saints to be intercessors for us, so that it be done without any vain superstition: and that holydays were to be kept in memory of God and his Saints, on the days the Church had ordained their memories to be celebrated, except they were "mitigated

and moderated by the assent and commandment of us, the supreme head, to the ordinaries, and then the subjects ought to obey it.”

That the rites and ceremonies of the Church—such as the vestments in the worship of God; the sprinkling holy water, to put us in mind of our baptism and the blood of Christ; giving of holy bread, in sign of our union in Christ, and to put us in remembrance of the sacrament; bearing candles on Candlemas-day, in remembrance that Christ was the spiritual light; giving of ashes on Ash-Wednesday, to put us in remembrance of penance, and of our mortality; bearing palms on Palm Sunday, to show our desire to receive Christ in our hearts, as he entered into Jerusalem; creeping to the cross on Good Friday, and kissing it in memory of his death, with the setting up the sepulture on that day; the hallowing of the font, and other like exorcisms and benedictions—were to be retained, to remind us of the spiritual things they signified, but that none of these could remit sin, which could only be forgiven by God.

That it consisted well with the due order of charity to pray for souls departed, and to make others pray for them, in masses and exequies, and to give alms for that end: but that, as the place and pains of purgatory were uncertain by Scripture, it was meet to remit them wholly to God’s mercy; wherefore all such abuses were to be put away, which, under the name of purgatory, had been advanced, as to make men believe, that through the Bishop of Rome’s

pardons souls might be delivered out of it, or that masses had such efficiency; and other like abuses.

In 1536 the king issued new injunctions* to all incumbents, commanding them to provide a copy of the Bible printed in English, and to set it up publicly in the church, and not to hinder or discourage the reading of it, but to encourage all persons to peruse it, as being the true lively word of God, which every Christian ought to believe, embrace, and follow, if he expected to be saved. And all were exhorted, not to make contests about the exposition or sense of any difficult place, but to refer that to men of higher judgment in the Scriptures.

It was also enjoined that they should instruct the people in the principles of religion, by teaching the Creed, the Lord's Prayer, and Ten Commandments, in English: and that, in every church, there should be a sermon made every quarter of a year at least, to declare to the people the true gospel of Christ, and to exhort them to the works of charity, mercy, and faith; and not to trust in other men's works, or pilgrimages to images, or relics, or sayings over beads, which they did not understand, since these things tended to idolatry and superstition, which, of all offences, most provoked God's indignation. They were to take down all images which were abused by pilgrimages, and to take away all offerings that had been made to them; and to suffer no candles to be set before any image,

* Regist. Cranm. fol. 99. (b), 1 Burnet, Hist. Ref. pt. i. 452—455. ed. Oxf. 1816.

only there might be candles before the cross, and before the sacrament, and about the sepulchre; and they were to instruct the people that images served only as the books of the unlearned, to be remembrances of the conversations of them whom they represented, but if they made any other use of images, it was idolatry: for remedying whereof, as the king had already done in part, so he intended to do more for the abolishing such images, which might be a great offence to God, and a danger to the souls of his subjects. And if any of them had formerly magnified such images or pilgrimages to such purposes, they were ordered openly to recant, and acknowledge that, in saying such things, they had been led by no ground in Scripture, but were deceived by a vulgar error, which had crept into the Church, through the avarice of those who had profit by it. They were also to discover all such as were letters of the reading of God's word in English, or hindered the execution of these injunctions. Then followed orders for their keeping of registers in their parishes; for the reading of all the king's injunctions once every quarter at least; against the alteration of any of the holydays without directions from the king; against keeping as fasting days the eves of the holydays, formerly abrogated; for the omission of the commemoration of Thomas à Becket; and against the kneeling for the aves after sermon, which were said in hope to obtain the pope's pardon. And as in processions so many suffrages were used, with an *Ora pro nobis* to the saints, as not to allow time to say the suffrages to God himself, the people were to be taught that it was

better to omit the *Ora pro nobis* and to sing the other suffrages, which were most necessary and most effectual.

Before the autumn of 1536, some injunctions were published to help forward the harvest, by abolishing most of the holydays of that season: and in that year other injunctions were also published, in the king's name, by Crumwell, his vicegerent. This was the first act of pure supremacy done by the king; for in every thing that preceded it, he had had the concurrence of the Convocation. These injunctions were to the following effect:*

First, All ecclesiastical incumbents were once every Sunday for a quarter of a year from this period, and ever after that, twice every quarter, to publish to the people, that the Bishop of Rome's usurped power had no ground in the law of God; and therefore was on good reasons abolished in this kingdom; and that the king's power was, by the laws of God, supreme over all persons in his dominions. And they were to do their uttermost endeavour to extirpate the pope's authority, and to establish the king's.

Secondly, They were to declare the articles lately published, and agreed to by the Convocation; and to make the people know which of them were articles of faith, and which of them rules for the decent and politic order of the Church.

Thirdly, They were to declare the articles lately set forth for the abrogation of some superfluous holydays particularly in harvest time.

* Regist. Cranm. fol. 97. (b), 1 Burnet, Hist. Ref. pt. i. 409—411.

Fourthly, They were no more to extol images or relics, for superstition or gain; nor to exhort people to make pilgrimages, as if blessings and good things were to be obtained of this or that saint or image: but instead of that, the people were to be instructed to apply themselves to the keeping of God's commandments, and doing works of charity; and to believe that God was better served by them when they stayed at home and provided for their families, than when they went pilgrimages; and that the monies laid out on these were better given to the poor.

Fifthly, They were to exhort the people to teach their children the Lord's Prayer, the Creed, and the Ten Commandments, in English; and every incumbent was to explain these, one article a day, till the people were instructed in them: and to take great care that all children were bred up to some trade or way of living.

Sixthly, They were to take care that the sacraments and sacramentals were reverently administered in their parishes; from which, when at any time they were absent, they were to commit the cure to a learned and expert curate, who might instruct the people in wholesome doctrine, and so that the people might see that their pastors did not pursue their own profits or interests so much as the glory of God, and the good of the souls under their cure.

Seventhly, They were not, except on urgent occasions, to go to taverns or ale houses; nor sit too long at any sort of games after their meals, but give them-

selves up to the study of the Scripture, or some other honest exercise; and remember that they must excel others in purity of life, and be examples to all others to live well and christianly.

Eighthly, Because the goods of the Church were the goods of the poor, every beneficed person that had twenty pounds or above, and did not reside, was yearly to distribute the fortieth part of his benefice to the poor of the parish.

Ninthly, Every incumbent that had a hundred pounds a-year, was to give an exhibition for one scholar at some grammar-school or university; who, after he had completed his studies, was to be the partner of the cure and charge, both in preaching and other duties; and so many hundred pounds as any had, so many students he was to breed up.

Tenthly, Where parsonage or vicarage houses were in great decay, the incumbent was every year to give a fifth part of his profits to the repairing of them till they were finished, and then to maintain them in the state they were in.

Eleventhly, All these injunctions were to be observed, under pain of suspension and sequestration of the mesne profits till they were observed.

In 1537, the Convocation were ordered "to set forth a plain and sincere exposition of doctrine;" and accordingly a work was composed, entitled, "The Godly and Pious Institution of a Christian Man," which was pronounced by the Convocation to accord "in all things with the very true meaning of Scripture."

This compilation was commonly called the "Bishops' Book," and was published in 1537. It was presented to the king with the signatures of the archbishops, and 19 bishops, 8 archdeacons, and 17 doctors of divinity and law: and that Cranmer had a personal share in its composition appears from a letter to Crumwell, dated July 21, 1537,* in which he writes, "We have already subscribed unto the declarations of the Pater Noster and the Ave Maria, the Creed and the Ten Commandments, and there remaineth no more but certain notes of the Creed, unto the which we be agreed to subscribe on Monday next."

It explains in succession the Creed, the Seven Sacraments (which it divides into three of a higher, and four of a lower order), the Ten Commandments, the Pater Noster and Ave Maria, Justification, and Purgatory.

It refuses salvation to all persons out of the pale of the Catholic Church, denies the supremacy of the pontiff, and inculcates passive obedience to the king. It teaches that no cause whatever can authorize the subject to draw the sword against his prince; that sovereigns are accountable to God alone; and that the only remedy against oppression is to pray that God would change the heart of the despot, and induce him to make a right use of his power.

* Printed for the first time by Mr. Jenkyns in his edition of Cranmer's Works, vol. i. p. 187., and also reprinted in, 2 Works of Abp. Cranmer, 337, 338. ed. Park. Soc.

selves up to the study of the Scripture, or some other honest exercise; and remember that they must excel others in purity of life, and be examples to all others to live well and christianly.

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The "Institution of a Christian Man," particularly in those parts which relate to the Ten Commandments, and Creed and Pater Noster, bore a very strong analogy to Marshall's Primer of 1535. But the Bishops' Book went further than that Primer in differing from the Church of Rome; for in the Primer the Ten Commandments are divided according to the method generally followed by the Church of Rome: that is, the first and second Commandments are thrown into one, and the tenth is divided into two; so that the first table is made to contain three Commandments, and the second contains seven; but the division in the Bishops' Book agrees with that now in use.*

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"My very singular good Lord, after my most hearty commendations. These shall be to signify unto your Lordship, that I have overseen the Primer which you sent unto me, and therein I have noted and amended such faults as are most worthy of reformation: divers things there are besides therein, which, if before the printing of the book had been committed unto me to oversee, I would have amended; howbeit they be not of that importance, but that for this time they may be well enough permitted and suffered to be read of the people: and the book of itself, no doubt, is very good and commendable. Thus, my Lord, most heartily fare you well. At Croydon, the xxist day of July.

"Your own ever assured,

"T. CANTUARIEN."

"The Right Honourable and my
Singular good Lord, my Lord
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In this Primer of 1539, there is "an Instruction of the manner in hearing of the Mass," which proves that Bishop Hilsey believed in the corporal presence of the body and blood of Christ in the eucharist; and it would seem that Cranmer at that time entertained similar sentiments.† There is also "an Order and Form of bidding of the Beads, by the king's com-

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of lessons for Sundays and holydays, resembling our present selection of Epistles and Gospels, in which the compilers of our Liturgy advisedly made some deviations from those in the Roman Breviary, though there is a general correspondence in the two selections. In most instances, the present Prayer Book agrees with the Primer of Bishop Hilsey; and he may be considered as the original compiler of our Epistles and Gospels. Very few saints' days are mentioned in his Kalendar beside those which are still ordered to be kept by the Church of England. The only additions are St. George, Corpus Christi, St. Mary Magdalene, the Name of Jesus, the Assumption of our Lady, the Nativity of our Lady, St. Nicholas, and the Conception of our Lady; and the names of these days are still preserved in most English almanacs even to the present time. "The abrogation of the holydays" (which will be found at p. 331 of Burton's edition of this Primer) is part of an ordinance, which was made in 1536 for that purpose by the king, as head of the Church, with the consent of the clergy in convocation. But Bishop Hilsey's Primer has added the feasts of the four Evangelists and of Mary Magdalene to the other feasts or holydays upon which it might be lawful for persons to abstain from work. The addition had, perhaps, been made by authority between 1536 and 1539.*

In 1539, the Bill of the Six Articles, stat. 31

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Henry VIII. c. 14.* became the law of the land. It states the existence of different opinions among both the clergy and the laity about some points of religion, and that with the assent of both houses of parliament, the following articles had been agreed upon:—

First, That in the most blessed sacrament of the altar, by the strength and efficacy of Christ's mighty word (it being spoken by the priest), is present really, under the form of bread and wine, the natural body and blood of our Saviour Jesus Christ, conceived of the Virgin Mary; and that after the consecration there remaineth no substance of bread or wine, nor any other substance, but the substance of Christ, God and man.

Secondly, That communion in both kinds is not necessary ad salutem, by the law of God, to all persons; and that it is to be believed, and not doubted of, but that in the flesh, under the form of bread, is the very blood; and with the blood, under the form of wine, is the very flesh; as well apart, as though they were both together.

Thirdly, That, as afore, priests, after the order of priesthood received, may not marry by the law of God.

Fourthly, That vows of chastity or widowhood, by man or woman made to God advisedly, ought to be observed by the law of God; and that it exempteth them from other liberties of christian people, which without that they might enjoy.

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Fifthly, That it is meet and necessary, that private masses be continued and admitted in this the King's English Church and congregation,* as whereby good christian people, ordering themselves accordingly, do receive both godly and goodly consolations and benefits; and it is agreeable also to God's law.

Sixthly, That auricular confession is expedient and necessary to be retained and continued, used and frequented in the Church of God.

It also enacted, that if any did speak, preach, or write against the first article, they were to be judged heretics, and to suffer death by burning, and to forfeit their real and personal estate to the king. And those who preached, or obstinately disputed against the other articles, were to be adjudged felons, and to suffer death and forfeit their lands and goods as felons. The marriages of priests were declared void; and if any priest kept any such woman whom he had married, and lived familiarly with her, as with his wife, both the man and the woman were to be adjudged felons.

The law of the Six Articles was however mitigated by stat. 35 Hen. VIII. c. 5.,† [A.D. 1543] which enacted that no person should be put to his trial upon an accusation concerning any of the offences comprised in stat. 31 Hen. VIII. c. 14., except it were made by the oath

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better to omit the *Ora pro nobis* and to sing the other suffrages, which were most necessary and most effectual.

Before the autumn of 1536, some injunctions were published to help forward the harvest, by abolishing most of the holydays of that season: and in that year other injunctions were also published, in the king's name, by Crumwell, his vicegerent. This was the first act of pure supremacy done by the king; for in every thing that preceded it, he had had the concurrence of the Convocation. These injunctions were to the following effect:*

First, All ecclesiastical incumbents were once every Sunday for a quarter of a year from this period, and ever after that, twice every quarter, to publish to the people, that the Bishop of Rome's usurped power had no ground in the law of God; and therefore was on good reasons abolished in this kingdom; and that the king's power was, by the laws of God, supreme over all persons in his dominions. And they were to do their uttermost endeavour to extirpate the pope's authority, and to establish the king's.

Secondly, They were to declare the articles lately published, and agreed to by the Convocation; and to make the people know which of them were articles of faith, and which of them rules for the decent and politic order of the Church.

Thirdly, They were to declare the articles lately set forth for the abrogation of some superfluous holydays particularly in harvest time.

* Regist. Cranm. fol. 97. (b), 1 Burnet, Hist. Ref. pt. i. 409—411.

Fourthly, They were no more to extol images or relics, for superstition or gain; nor to exhort people to make pilgrimages, as if blessings and good things were to be obtained of this or that saint or image: but instead of that, the people were to be instructed to apply themselves to the keeping of God's commandments, and doing works of charity; and to believe that God was better served by them when they stayed at home and provided for their families, than when they went pilgrimages; and that the monies laid out on these were better given to the poor.

Fifthly, They were to exhort the people to teach their children the Lord's Prayer, the Creed, and the Ten Commandments, in English; and every incumbent was to explain these, one article a day, till the people were instructed in them: and to take great care that all children were bred up to some trade or way of living.

Sixthly, They were to take care that the sacraments and sacramentals were reverently administered in their parishes; from which, when at any time they were absent, they were to commit the cure to a learned and expert curate, who might instruct the people in wholesome doctrine, and so that the people might see that their pastors did not pursue their own profits or interests so much as the glory of God, and the good of the souls under their cure.

Seventhly, They were not, except on urgent occasions, to go to taverns or ale houses; nor sit too long at any sort of games after their meals, but give them-

selves up to the study of the Scripture, or some other honest exercise; and remember that they must excel others in purity of life, and be examples to all others to live well and christianly.

Eighthly, Because the goods of the Church were the goods of the poor, every beneficed person that had twenty pounds or above, and did not reside, was yearly to distribute the fortieth part of his benefice to the poor of the parish.

Ninthly, Every incumbent that had a hundred pounds a-year, was to give an exhibition for one scholar at some grammar-school or university; who, after he had completed his studies, was to be the partner of the cure and charge, both in preaching and other duties; and so many hundred pounds as any had, so many students he was to breed up.

Tenthly, Where parsonage or vicarage houses were in great decay, the incumbent was every year to give a fifth part of his profits to the repairing of them till they were finished, and then to maintain them in the state they were in.

Eleventhly, All these injunctions were to be observed, under pain of suspension and sequestration of the mesne profits till they were observed.

In 1537, the Convocation were ordered "to set forth a plain and sincere exposition of doctrine;" and accordingly a work was composed, entitled, "The Godly and Pious Institution of a Christian Man," which was pronounced by the Convocation to accord "in all things with the very true meaning of Scripture."

This compilation was commonly called the "Bishops' Book," and was published in 1537. It was presented to the king with the signatures of the archbishops, and 19 bishops, 8 archdeacons, and 17 doctors of divinity and law: and that Cranmer had a personal share in its composition appears from a letter to Cromwell, dated July 21, 1537,* in which he writes, "We have already subscribed unto the declarations of the Pater Noster and the Ave Maria, the Creed and the Ten Commandments, and there remaineth no more but certain notes of the Creed, unto the which we be agreed to subscribe on Monday next."

It explains in succession the Creed, the Seven Sacraments (which it divides into three of a higher, and four of a lower order), the Ten Commandments, the Pater Noster and Ave Maria, Justification, and Purgatory.

It refuses salvation to all persons out of the pale of the Catholic Church, denies the supremacy of the pontiff, and inculcates passive obedience to the king. It teaches that no cause whatever can authorize the subject to draw the sword against his prince; that sovereigns are accountable to God alone; and that the only remedy against oppression is to pray that God would change the heart of the despot, and induce him to make a right use of his power.

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of twelve men, before commissioners authorized for the purpose; and that no person should be arrested, or committed to ward for any such offence before he was indicted; and any preacher or reader accused of speaking in his sermon or reading contrary to the six articles, was to be indicted within forty days.

In 1540, a royal commission was issued—consisting of the two archbishops and several bishops of both provinces, together with a considerable number of doctors of divinity, to draw up a form of the principal articles of faith, an explanation of certain points of divinity, and a form of rites and ceremonies: and the legislature, by stat. 32 Hen. VIII. c. 26., [A.D. 1540] ratified all the tenets which these divines should thereafter establish with the king's consent; but the commissioners were to establish nothing repugnant to the laws and statutes of the realm.*

In 1543, another system of religious tenets was published by Henry, and is contained in a work, intitled, "*A Necessary Doctrine and Erudition for any Christian Man.*" It teaches in substance the same doctrines as the "Institution of a Christian Man," with the addition of transubstantiation, and the sufficiency of communion under one kind.†

In 1544, a Litany was put forth by authority of the king. Pope Gregory the Great is said, about the end of the sixth century, to have collected together the

* 5 Collier, Eccl. Hist., 66, ed. Lond. 1840.

† 3 Wilkins, Concilia, 868. 1 Strype, Cranmer, 226. ed. Eccl. Hist. Soc.

different Litanies which were already very numerous, and to have constructed that which is still used in the offices of the Roman Church. The chief distinction between the Eastern and Western Litanies was in the invocation of saints ; which appears to have been introduced into the Western Litanies about the eighth century, but has never held a place in the Litanies of the Eastern Church.*

Henry VIII. (June 11, 1544) addressed a letter to Cranmer on the subject of a general supplication, in which he says, " Being, therefore, resolved to have continually from henceforth general processions in all cities, towns, churches, and parishes, of this our realm, said and sung with such reverence and devotion as appertaineth; for as much as heretofore the people, partly for lack of good instruction and calling, partly for that they understood no part of such prayers or suffrages, as were used to be sung and said, have used to come very slackly to the procession when the same have been commanded heretofore; we have set forth certain godly prayers and suffrages in our native English tongue, which we send you herewith, signifying unto you, that for the special trust and confidence we have of your godly mind and earnest desire to the setting forward of the glory of God, and the true worshipping of his most holy name, within that province committed by us unto you, we have sent unto you these suffrages not to be for a month or two observed, and after slenderly considered, as other our injunctions have to our no little

* Burton's Primers, lxii.

marvel been used; but to the intent that as well the same, as other our injunctions, may earnestly be set forth by preaching, good exhortations, and otherways, to the people; in such sort as they, feeling the godly taste thereof, may godly and joyously with thanks receive, embrace, and frequent the same, as appertaineth.”*

Although the king in this letter speaks of his having sent these suffrages to the archbishop, the Litany, as it was published in 1544, was, no doubt, in whole or in part, the work of Cranmer. It was the first authoritative act towards the introduction of the English language into the public services of the Church, and was intituled, “An exhortation unto Prayer, thoughte mete by the Kinge’s Majesty and his Clergy, to be read to the People in every Church afore processyons. Also a Letanie with suffrages to be said or song in the tyme of the said processyons.” The whole of this office, with only a few verbal alterations, was incorporated into the Primer of 1545.

That Primer affords cogent evidence of the rapid progress of the Reformation. It likewise illustrates the sentiments of Cranmer, who, doubtless, had a principal share in its compilation.

It was intituled “The Primer set forth by the King’s Majesty and his Clergy, to be taught, learned, and

* Regist. Cranm. fol. 48. b.; 3 Wilkins, Concilia, p. 869.; 4 Cranmer’s Works, 320. ed. Jenkyns; 2 Works of Abp. Cranmer, 494. ed. Park. Soc.; 1 Strype, Cranmer, 281. ed. Eccl. Hist. Soc.; 3 Burnet, Hist. Ref. 315.

read; and none other to be used throughout all his dominions." Like the Primers of 1535 and 1539, it was formed upon the model of the ancient Primers in use before the Reformation, and is divided into Matins, Evensong, Compleine, &c. The Litany was subsequently introduced, with very little alteration, into our Book of Common Prayer, and still maintains its place there.* This part of that book is, therefore, an English composition, although founded upon some of the most ancient formularies of the Latin Church.†

The other statutes of this reign relative to the Re-

* Burton's Primers, lxi.

† In the writ "by the King himself," prefixed to the Primer of 1545, it is said, "Praier is vused or made with right and perfeite vnderstandyng, if we syng with our spirite, and syng with our mynde or vnderstandyng, so that the depe contemplacion or ravishyng of the mynde folowe y^e pithinesse of y^e woordes, and the guidyng of reason goe before, lest when the spirite dooeth praie, the mynde take no fruicte at al, and the partie that vnderstandeth not the pith or effectualnes of the talke q^t he frankely maketh with God, maie be as an harpe or pype, geuyng a soune, but not vnderstanding the noise q^t it self hath made."

The several books for the public offices of the Church—the Missal or Mass Book, the Breviary, and the Manual—were during the reign of Henry VIII. in Latin. The Missal or Mass Book furnished the ground work of our present Communion Office. The Breviary, which in some degree gave rise to our present Morning and Evening Service, seems to have had its name from its being formed out of the several service books, the Antiphonarium, the Hymnarium, the Collectarium, &c., used in the Latin Church. The Latin Manual is represented by our occasional Offices for Baptism, Confirmation, Matrimony, Churching, Visitation of the Sick, and Burial of the Dead. Vide Clay's Historical Sketch of the Prayer Book, 19, 20.

formation were merely in aid of those which have been cited. Thus, stat. 26 Henry VIII. c. 3. [A.D. 1534]* gave the king the first fruits and tenths which had been taken from the pope; stat. 26 Henry VIII. c. 14.† provided for the nomination and consecration of suffragan bishops; stat. 27 Henry VIII. c. 15. [A.D. 1535]‡ was for the revising of the canon law, and drawing up a body of ecclesiastical laws; stat. 28 Henry VIII. c. 13. [A.D. 1536]§ amended the late law of non-residence by the clergy; stat. 31 Henry VIII. c. 9. [A.D. 1539]|| empowered the king to nominate bishops by letters patent; and stat. 34 & 35 Henry VIII. c. 1. [A.D. 1542-3]¶ restrained the publication of Tindal's translation of the Old and New Testament.

The changes which were made during the reign of Henry VIII. for the establishment of pure religion, were neither many in number, nor in themselves of the first importance. Depending, in a great measure, upon the opinions of that prince, they had their origin, and took their character, from some temper of mind, or some secular design, with which they had no natural con-

* Vide stat. 7 Edw. VI. c. 4.; stat. 1 Eliz. c. 4.; stat. 2 & 3 Anne, c. 11.; stat. 5 Anne, c. 24.; stat. 6 Anne, c. 27.; stat. 1 Geo. I., st. 2. c. 10.; stat. 3 Geo. I. c. 10.; stat. 43 Geo. III. c. 107.; stat. 1 & 2 Vict. c. 20.

† Repealed by stat. 1 & 2 P. & M. c. 8.; revived by stat. 1 Eliz. c. 1. and stat. 8 Eliz. c. 1.

‡ Expired.

§ Repealed by stat. 57 Geo. III. c. 99. and stat. 1 & 2 Vict. c. 106.

|| Repealed by stat. 1 Edw. VI. c. 2.; stat. 1 & 2 P. & M. c. 8.; stat. 8 Eliz. c. 1.

¶ Repealed by stat. 1 Edw. VI. c. 12. s. 3.

nection. They were adopted, in the first instance, without regard to their relative importance, and were persisted in or abandoned without consideration of their real value.*

In July, 1547, immediately after the accession of Edward VI., twelve Homilies were published, to supply the deficiency of preachers; and to impress on the people that the salvation of mankind was wholly purchased by the death and sufferings of Christ, to which sinners were to fly, and that there was no salvation through Christ but to such as truly repented, and lived according to the rules of the Gospel. The 1st was of the use of the Scriptures; the 2nd, of the misery of mankind by Sin; 3rd, of their Salvation by Christ; 4th, of true and lively Faith; 5th, of good Works; 6th, of Christian Grace and Charity; 7th, against Swearing, and chiefly Perjury; 8th, against Apostasy or declining from God; 9th, against the Fear of Death; 10th, an Exhortation to Obedience; 11th, against Whoredom and Adultery, setting forth the state of Marriage, how necessary and honourable it was; and 12th, against Contention, chiefly about matters of Religion.

The command that the Homilies should be read in churches by such priests as could not preach, was almost the only innovation at first made under Edward VI. in the public ministrations; and, for some time, all the rites and ceremonies continued nearly the same as in the reign of Henry VIII.

* Cardwell's Liturgies of Edward VI., Pref. v. 2nd ed. Oxf. 1841.

In order to diffuse a knowledge of the Holy Scriptures, the New Testament, and the Paraphrase of Erasmus on the Gospels and Acts of the Apostles, were translated into English and printed, and the Government resolved, that, together with the Old Testament, there should be one copy of such translations in every parish church in England.

In September, 1547, a proclamation was issued by the king, for holding a Royal Visitation throughout England and Wales, and for suspending, in the interim, the ordinary powers of the bishops. The object of the visitation was to regulate the affairs of religion and of the Church. The realm was divided into six districts or circuits, to visit each of which a commission was appointed, consisting of two or more gentlemen, a civilian, a registrar, and at least one of the ablest divines and preachers that could be found, who was to instruct the people, and facilitate the work of the commissioners. These visitors, though principally laymen, were armed with strong and extensive powers, being authorized to visit both the clergy and the laity, to examine licences, faculties, endowments, and titles; to enquire into the practices of the spiritual courts, and even to inspect every part of the episcopal function. They carried with them books of the Homilies, one of which was left with each parish priest to be read to the people, that they might not forget or be diverted from what they had been taught by the preacher, who accompanied the commission. They likewise took with them and delivered copies of the Royal

Injunctions, and of the Articles to be enquired of at the king's visitation.*

The greatest part of these Articles and Injunctions were only a renewal of what had been ordered by King Henry, when Crumwell was Vicegerent. Thus, they repeated the orders about renouncing the pope's power, and asserting the king's supremacy; about preaching, and teaching the elements of religion in the vulgar tongue; about the benefices of the clergy, and the taxes on them for the poor, and scholars, and for their mansion houses; with the other injunctions for the strictness of Churchmen's lives; and against superstitions, pilgrimages, images, and other such rites, and for register books. To these were added orders that curates should take down such images as they knew were abused by pilgrimages or offerings to them; but that private persons should not do it: that in the confessions in Lent, they should examine all people whether they could recite the elements of religion in the English tongue: that at high mass they should read the Epistle and Gospel in English; and every Sunday and holyday read at Matins one chapter out of the New Testament, and at Evensong another out of the Old, in English: that they should often visit the sick, and have many places of the Scripture in English in readiness, wherewith to comfort them: that, for avoiding contention for precedence, there should be no more processions about churches; but that the Litany, for-

* 1 Shepherd on the Common Prayer, xxix. xxx.

merly said in the processions, should be said thereafter in the choir in English, as had been ordered by Henry VIII: that holydays having been instituted that men should give themselves wholly to God, but that God had been generally more dishonoured upon those than on the other days, by idleness, drunkenness, and quarrelling, the people thinking they sufficiently honoured God by hearing mass and matins, though they understood nothing of either to their edification; therefore, thereafter such days should be spent according to God's holy will, in hearing and reading the holy word, in public and private prayers, in amending their lives, receiving the Communion, visiting the sick, and reconciling themselves to their neighbours; yet the curates were to declare to their people that, in harvest time, they might upon holy and festival days labour in their harvest: that curates should admit none to the Communion who were not reconciled to their neighbours: that all dignified clergymen should preach personally twice a-year: that the people should be taught not to despise any of the ceremonies not yet abrogated, but to beware of the superstition of sprinkling their beds with holy water, ringing bells, or using blessed candles for driving away devils: that all monuments of idolatry should be removed out of the walls or windows of churches, and that there should be a pulpit in every church for preaching: that there should be a chest with a hole in it for receiving the oblations of the people for the poor; and that the people should be exhorted to alms-giving, as much more profitable than

their former expenditure on superstitious pilgrimages, trentals, and decking of images: that all patrons who disposed of their livings by simoniacal pactions, should forfeit their right for the turn to the king: that the Homilies should be read: that priests should be used charitably and reverently for their office' sake: that no other primer should be used but that set out by King Henry: that the prime and the hours should be omitted where there was a sermon or homily: that the clergy should, in bidding the prayers, remember the king, their supreme head, the queen dowager, the king's two sisters, the lord protector and the council, the lords, the clergy, and the commons of the realm; and should pray for souls departed, that at the last day we with them might rest both body and soul:—all which injunctions were to be observed under the pains of excommunication, sequestration, or deprivation, as the ordinaries should answer it to the king, the justices of the peace being required to assist them.*

Besides these, there were other injunctions given to the bishops, that they should see the former put in execution, and should preach four times a-year in their dioceses; once at their cathedrals, and three times in other churches; unless they had a reasonable excuse for their omission: that their chaplains should be able to preach God's word, and should be made to labour oft in so doing; and that they should give orders to none but such as would do the same; and that if any

* 2 Burnet, Hist. Ref. pt. ii. 51—53.

did otherwise, they should punish them, and recal their licenses.*

Mass abolished
The first act of the legislature was the abolition of the mass,† by stat. 1 Edward VI. c. 1., [A.D. 1547]‡ in which the value, together with the first institution, of the holy sacrament, called commonly the sacrament of the altar, and in Scripture the supper§ and table of the Lord,|| was set forth; and it having been contemptuously abused in sermons, discourses, and songs (in words not fit to be rehearsed), such offenders were in future to suffer fine and imprisonment at the king's pleasure.

And giving the sacrament in both the kinds of bread and wine, rather than in one kind only, being more agreeable to Christ's first institution, and the practice of the Church for five hundred years after Christ's Ascension, therefore it was to be commonly given in both kinds, except necessity otherwise required. And it being also more agreeable to the first institution, and the primitive practice, that the people should receive

* 2 Burnet, Hist. Ref. pt. ii. 53.

† The word "mass" is now generally applied to the Lord's Supper as administered by the Church of Rome. The word "missa" has three significations. It sometimes signifies the Lessons, sometimes the Collects or Prayers, and sometimes the dismissal of the people. The last is the original meaning of the word; for "missa" is the same as "missio." "Ite, missa est," was the form used in the Latin Church for dismissal.

‡ Repealed by stat. 1 Mar. sess. 2. c. 2.; revived by stat. 1 Eliz. c. 1. s. 14.

§ 1 Cor. xi. 20.

|| 1 Cor. x. 21.

with the priest, than that the priest should receive it alone, therefore, the day before every sacrament, an exhortation was to be made to the people to prepare themselves for it, in which the benefits and danger of worthy and unworthy receiving were to be expressed; and the priests were not without a lawful cause to deny it to any who humbly desired it.

Thus the abuses of the popish mass were abolished, and the communion restored to its primitive institution.

The next statute was 1 Edward VI. c. 2., which, after reciting that the way of choosing bishops by *congé d'élire* was tedious and expensive, and that there was not a shadow of election in it, enacted, that bishops should in future be made by the king's letters patent, upon which they were to be consecrated; that since all jurisdiction, both spiritual and temporal, was derived from the king, the processes in the Ecclesiastical Courts, excepting only the archbishop of Canterbury's courts, should be carried on in the king's name, and be sealed with the king's seal; and that all collations, presentations, or letters of orders, should, as formerly, pass under the seals of the bishops.

It will be perceived that, with respect to bishops, under this statute, the spiritual dignity is conferred by consecration, and that the king could no more interfere with the priestly offices, than the lay patron of a living can with the ordination of a candidate whom he nominates to it. There is, however, this very serious difference. A lay patron can only nominate a Clerk who is already in holy orders—and the bishop may even

then refuse institution, for good reasons, such as for lack of learning, or heresy. But the bishop must consecrate the nominee of the Crown, however unfit.

Statute 1 Edward VI. c. 12.,* repealed stat. 5 Richard II. stat. 2. c. 5., and stat. 2 Henry V. c. 7., which were made against the Lollards, and had been put in execution in the last reign: it also repealed stat. 25 Henry VIII. c. 14., concerning the punishment of heretics and Lollards; the statute of the Six Articles, 31 Henry VIII. c. 14.; stat. 34 and 35 Henry VIII. c. 1., relating to the printing, reading, having, or selling the books of the Old and New Testaments in English; stat. 35 Henry VIII. c. 5., which qualified the statute of the Six Articles; and every other act of parliament concerning doctrine and matters of religion.

Stat. 1 Edward VI. c. 14., after reciting that great superstition had arisen from ignorance of the true way of salvation by the death of Christ, and from the vain opinions of purgatory and masses satisfactory, which derived support from trentals and chantries; gave the king such chantries, colleges, and chapels, as were not possessed by the late king, and all such as had existed for the then preceding five years; and also all revenues belonging to any church for anniversaries, obits, or lights, together with all guild lands which any fraternities enjoyed for obits, or the like; and empowered him to convert them to the maintenance of grammar-schools or preachers, or the increase of vicarages.

* Repealed by stat. 6 Geo. IV. c. 25.; stat. 6 Geo. IV. c. 50.; stat. 7 & 8 Geo. IV. c. 27.; stat. 9 Geo. IV. c. 31.

There are several exceptions in this statute which, while it stripped them of their superstitions, saved the universities, and colleges for learning and piety, and others of the least objectionable institutions, included only in the expressions, but not in the design, of the Act.

The history of the Public Formularies of the Church of England commences with "The Order of the Communion",* which Edward, by his proclamation of the 8th of March, 1548, appointed for general use. Those copies which were intended for the supply of the different dioceses, were accompanied by a letter from the privy council to each of the bishops to the same purport as the proclamation. This letter, written, perhaps, by Cranmer, whose signature it also bears, and dated March the 13th, 1548, after an assurance of the book's being the result of earnest deliberation by "most grave and well learned prelates, and other learned men in the Scriptures," met together at the king's commandment, goes on to say, "considering that a great number of the curates of the realm, either for lack of knowledge cannot, or for want of good mind will not, be so ready to set forth the same, as we would wish, and as the importance of the matter and their own bounden duty requires, we have thought good to pray and require your lordship and nevertheless in the king's majesty's, our most dread sovereign

* The Order of the Communion has been published in extenso by the Rev. W. K. Clay, in the Appendix to his edition of the Book of Common Prayer Illustrated, 186—189.

lord's name, to command you, to have an earnest diligence and careful respect, both in your own person and by all your officers and ministers also, to cause these books to be delivered to every parson, vicar, and curate, within your diocese, with such diligence, as they may have sufficient time well to instruct and advise themselves, for the distribution of the most holy Communion, according to the order of this book, before this Easter time.”*

The book appears to have been an intermediate step between the old and new offices; for such parts only of the Mass were drawn up in English as more particularly related to the general Communicant; while the rest, even the Consecration of the Elements, continued still in Latin. In the Exhortation, read ‘at the least one day’ before the celebration of the Communion, the people were allowed to use or to abstain from auricular confession previous to communicating; and warned against entertaining uncharitable opinions with regard to those who differed from themselves in this particular.†

The more particular object of “the Order of the Communion” may be ascertained from the following extract from the Proclamation prefixed to it:—
“That the moste blissed Sacrament of y^e body and bludde of our Sauour Christ should from thensfurthe be commonly deliuered and ministred vnto all personnes within our realme of Englande and

* 5 Foxe, Acts and Monuments, b. ix. 719, 720.; Clay's Prayer Book Illustrated, 185.

† 1 Short, Hist. of the Church, 254.

Irlande, and other our dominions, vnder bothe kyndes, yt is to say, of breade and wyne (except necessitie otherwayes requyre) least euery man phantaseyng a sundry way by hymself, in the vse of thys moste blissed Sacrament of vnity there myghte thereby arise any vnsemely and vngodly diuersitie." It was, therefore, an Order for the especial benefit of the laity: the priest still had his missal, for all things pertaining to himself. He first communicated, "without the varyng of any other rite or ceremony in the masse, (vntil other order shal be prouyded)." Henceforward, however, though consecrating after the same manner and form as heretofore, he was to "blesse and consecrate the byggest chalice or some fayr and conuenient cup or cuppes ful of wyne, wyth some water put vnto it. And that daye not drynke it up all hym self, but takyng one onlye suppe or draught leue the rest vpon the aultare couered, and turne to them that are disposed to be partakers of the Communion, and shall thus exhorte them, as followeth." Consequently, scarcely any portion of the Romish Formularies, not even as regarded this most holy rite, had as yet been superseded; an addition had simply been made to them, designed for the comfort and edification of the people, as well by its being in English, as by its restoring the Lord's Supper, "agreably to Christes holy institution," and strictly forbidding "any leuacion or lyftyng."*

In 1548, Cranmer put forth his Catechism, being a

* Vide Historical Sketch of the Prayer Book, by the Rev. W. K. Clay, B.D. 11, 12. Lond. 1849.

translation from a Latin work, which was itself a translation made by Justus Jonas, from the German; of which original Dr. Burton* states that "no copy has as yet been discovered." Dr. Todd, however, purchased some years ago, a German Catechism which upon examination he found was the very rare book in question, and he has deposited it in the Library of Trinity College, Dublin; the title page is as follows: "Catechismus oder Kinderpredig, Wie die in meiner gnedigen Herrn Marggraven zu Brandenburg und eins Erbarn Raths der Statt Nürnberg oberkait und gebieten, allent halben gepredigt werden. Den Kindern und jungen leuten zu sonderm nutz also in Schufft verfast.

Gedruck zu Nürnberg, durch Johan Petreium, Anno M.D.XXXVI."†

If the English and Latin Catechisms be compared, Cranmer will appear to have followed his Latin original very closely: but in some instances he introduced new matter.‡

The Commandments are arranged according to the manner followed by the Roman Catholics; i. e. the first and second Commandments are put together, and the tenth is divided into two: but a long dissertation is introduced concerning idolatry, which does

* Preface to Cranmer's Catechism, viii. Oxf. 1829.

† It is bound in the same volume with the Ecclesiastical regulations of Nuremberg alluded to by Seckendorf, and quoted by Dr. Burton, *ibid.*

‡ Vide Burton's Preface to Cranmer's Catechism, v. vii, viii.

not occur in the Latin. It would not be unreasonable to conjecture that this interpolation was made by Cranmer himself. We learn from it, that some of the most popular images in England were those of our Lady of Walsingham, our Lady of Ipswich, St. Thomas of Canterbury, and St. Anne of Buxton.

Beside the peculiar division of the Commandments, which is followed in these Catechisms, the following decided expression of the Latin as to Baptism* should be noticed: "Quando autem Ethnicos et impios parentes haberemus, et sine baptismo moreremur, in æternum damnaremur:" and the English is still more forcible; "if we should haue heathen parentes and dye without baptisme, we should be damned euerlastingly."†

The Latin Catechism mentions three sacraments,‡ and the passage is closely translated in the English.§ *3 Sacraments*
The first sacrament is "Baptism," the second is "Absolution, or the Authoritie of the Kayes," and the third is "The Communion, or the Lord's Supper."

The most remarkable part of Cranmer's Catechism, with respect to doctrine, is that which relates to the Lord's Supper. Cranmer published, in 1550, "A defence of the true and Catholike doctrine of the Sacrament," to which Gardiner wrote an answer in 1551. In summing up the "divers disadvantages and hindrances" which Cranmer had to encounter, he says, "Firste the preiudice and sentence, given as it

* Cranmer's Catechism, by Burton, 39.

† Ibid. 51.

‡ Ibid. 156.

§ Ibid. 183.

were by his owne mouthe against himselfe, now in the booke called the Catechisme in his name set forth." Cranmer replied to Gardiner's book by another, which bore this title: "An Aunswere by the Reverend father in God Thomas, Archbyshop of Canterbury, Primate of all England and Metropolitane, unto a craftie and sophisticall cavillation, devised by Stephen Gardiner, London 1551."* In it the whole of Gardiner's book is quoted, and each quotation is followed by a separate refutation; and in reply to Gardiner's remark, given above, he says, "As concerning the Catechisme by me set forth, I have answered in my fourth booke the 8 chapter, that ignorant men for lack of judgement and exercise in olde authors, mistake my said Catechisme." He here refers to his Defence of the Sacrament, where he had said, "And in a Catechisme by me translated and set furth, I used like maner of speeche, saiyng, that with our bodily mouthes we receyve the body and bloud of Christ. Which my saying divers ignorant persones (not used to reade olde auncient authors, nor acquainted with their phrase and maner of speeche) dyd carpe and reprehende, for lacke of good understandyng." * * * "And in that Catechisme I teach not (as you do) that the body and bloud of Christ is conteined in the sacrament being reserved, but that in the ministration thereof we receave the body and bloud of Christ, wherunto if it may please you to adde or understand this word (spiritually) then is the doctrine of my

* Vide 1 Works of Abp. Cranmer, 1—367. ed. Park. Soc.

Catechisme sound and good in all mens eares, which know the true doctrine of the sacraments.”*

Dr. Burton states† that the author of the Latin Catechism was undoubtedly a Lutheran, and held consubstantiation; and that Cranmer is supposed to have held the same doctrine at the time when he made his translation; though the difference is remarkable between the English and Latin Catechisms, the latter speaking of the body and blood of Christ being present in the sacrament, the latter only of our receiving them. “Cranmer,” says Dr. Burton, “was charged in his own day with having been first a Papist, then a Lutheran, and lastly a Zwinglian, in his opinion concerning the sacrament:‡ and Gardiner made much of the contradictions which appeared between the Catechism of 1548, and the Defence of the Sacrament, which was published in 1550.”

To prevent, in future, diversity of practice, to enable the people at large to understand the public service, and more especially to suppress unscriptural tenets, and to introduce a purer formulary of worship, the king and council resolved that *one public Liturgy* should be composed in English by commissioners selected from the clergy, and that it should be ratified by parliament. The duties of the commissioners were, not to innovate,

* Cranmer's Catechism, by Burton, xvii. xviii. xxi. And see an interesting detail of Cranmer's doctrinal labours in Jenkyns' Remains of Cranmer, vol. i. Pref. lxxiii-xcvii.

† Cranmer's Catechism, xxi. xxii.

‡ Vide Laurence's Bampton Lectures, 211.

but to remove innovations. Whatever was sanctioned by Scripture and by primitive usage was to be retained, and nothing was to be rejected but that which savoured of superstition, or tended to encourage erroneous notions either of doctrine or religious worship: and it may be here remarked, that the greater part of all our Books of Common Prayer was composed from the very words of Scripture, and the entire of them founded upon Scripture. The result of the labours of the commissioners was embodied in stat. 2 & 3 Edward VI. c. 1.; but before stating its enactments it may be expedient to give a general description of the office of Matins, or Morning Prayer, as it was performed in the Church of England prior to the Reformation, since it will in some measure illustrate the principles upon which the leaders of the Reformation proceeded, and also prove that the object of the compilers of our Liturgy was, according to their own account, neither to please those who were so addicted to their own customs, that they thought it a great matter of conscience to depart from a piece of the least of their ceremonies—nor, on the other hand, those who would innovate all things, and liked nothing that was not new.* They attempted not so much to satisfy either of these parties as how to please God, and profit them both.†

Matins, at this time, began with the Lord's Prayer, Hail Mary, and the Creed, which were said with a low voice, or privately, by the priest and people, all kneeling. Then all standing up, the two Versicles (with their

* Vide post, "Of Ceremonies," 139.

† Ibid.

Responses), which follow the Lord's Prayer, on its first occurrence in our office, were said with a loud voice by the priest and people alternately. When the priest pronounced the first versicle, "O Lord, open thou my lips," he was directed by the Rubric, with his thumb to sign his mouth with the sign of the cross; and at the second versicle, "O God make speed to save me," he had, with his right hand, to cross himself from his forehead to his breast in one direction, and in a transverse line from the left shoulder to the right. After the Versicles followed Gloria Patri, and, in general, Allelujah. Between Allelujah and the Invitatory Psalm, or Venite exultemus, came the Invitatory, which varied according to the season. After Venite, followed a metrical hymn. Then Psalms were recited, and Lessons read:—but in this part of the service there was a considerable variety on different days.

Excepting the Invitatory, which was changeable, the order of Matins, till the end of Venite exultemus, was every day the same. As a specimen of the subsequent part of the service, The order of Matins for Christmas-day may be taken. An appropriate metrical hymn followed Venite. After the hymn, Psalms 2. 18. and 44. were recited. At the end of each were antiphons or anthems; and after the last, the Lord's Prayer, a precatory absolution, and a benediction were said. The three following Lessons from Isaiah were then read, ch. ix. to ver. 7.; ch. xl. to ver. 8.; and ch. lii. to ver. 7.: and at the end of each Lesson were added Responsories, and Gloria Patri.

In the second Nocturn,* Psalms 47. 71. and 84. were recited with their respective anthems. After the last, a response, an absolution, and a benediction, different from those in the first Nocturn, were said. The Lord's Prayer also was again repeated. Then followed three lessons, the fourth, fifth, and sixth, all taken from a homily of Leo the Great on the Nativity.† These were nearly of the same length with the former lessons from Isaiah, and each was accompanied by responses, versicles, &c., as before.

In the third Nocturn were recited Psalms 88. 95. 97., with appropriate anthems, &c. These were succeeded by what was called the "Lesson of the holy Gospel according to Luke." The mode of reading will appear extraordinary. In the last three lessons, the reader only indicated the Gospels for the day.‡ The seventh

* The first Nocturn was sometimes performed at nine in the evening, the second at midnight, and the third at three in the morning, but they were more generally united and said in the morning.

† Reference is here made to the Roman Breviary. In the Portifory, or Breviary of Sarum, printed in Mary's reign, the fourth Lesson is taken from Passidorus on the Nativity.

‡ This was peculiar to Christmas-day, on which there were three different epistles and gospels read in the three separate masses performed that day. The first was at midnight, the second at dawn, and the third at mid-day. In Edward's First Book, the Eucharist was twice celebrated on this day. In the second communion, the introit, collect, epistle, and gospel, were different from those of the first. In Edward's Second Book the first communion was omitted. In 1549, there were likewise two communions on Easter-day. The two latter anthems used now and since 1552 instead of Venite at Morning

lesson at Matins, or the first in the third Nocturn, began with Luke, ch. ii. ver. 1., but only one verse was here read, and after it "et reliqua" was added. This verse was succeeded by an extract from one of Gregory's homilies, preached on this gospel on Christmas-day. The extract, which properly constituted the lesson, was followed by a responsory, &c. The eighth lesson began with the recital of the 15th verse of Luke ii., to which "et reliqua" was added as before. This was succeeded by a portion of a homily by Ambrose,* with responsories, &c. The ninth lesson was ver. 1. of ch. i. of St. John's Gospel, with an appropriate portion of one of Austin's homilies.† Then were said Te Deum, Dominus vobiscum, &c.; and matins concluded with the collect of the day.‡

Prayer on Easter-day, were in 1549 said or sung in the morning before matins, and Allelujah then followed each. The first of the three was only introduced in 1662.

* In the office of Sarum, by an extract from one of the homilies of Bede.

† Ibid.

‡ Bennet, in his Appendix to the Book of Common Prayer (246. 248, 249), says, that, "The matter of the Book of Common Prayer may be divided into four parts, viz., 1. such particulars as are not at all to be found in any of the Popish Liturgies; 2. such as, though they be found in the Popish Liturgies, are, notwithstanding, borrowed by them out of the Scriptures; 3. such as, though they be found in the Popish Liturgies, are, notwithstanding, borrowed by them out of the Apocryphal Writings, or the ancient Fathers of the four first centuries; 4. such as we will readily acknowledge to be found in the Popish Liturgies, and in no other book written before the year of Christ 400. . . . If the first three sorts of particulars be set aside, there remains in the whole Morning Prayer but about one-fourteenth part. All the rest

By comparing this abridged account with the Morning Prayer in the First Book of Edward the Sixth, the substantial alterations that were made by our Reformers will be ascertained.

is either new made, as the Confession, &c., or taken from the Scriptures, as the Venite, the Versicles and Responses, &c.; or the Apocryphal Writings, as the Benedicite, omnia opera; or the writings of the four first centuries, as the Apostles' Creed, and the Te Deum; or the Greek Church, as the Prayer ascribed to St. Chrysostom. Of the Evening Prayer about one-eleventh part is taken from the Popish Liturgies. The Athanasian Creed is of an uncertain age; however 'tis later than the year 400. And if there be any harm in it, or if it be Popish, let our adversaries look to it. For their teachers do every one of them subscribe their approbation of it, and that it ought thoroughly to be received and believed, because it may be proved by most certain warrants of holy Scripture. About one tenth part of our Litany, and that which is both the last and the shortest Prayer of the eleven subjoined to the Litany, ["O God, whose nature, &c."] and not one of the eight Thanksgivings following those Prayers, are taken out of the Popish Liturgies. As for the Collects for the Day, 'tis notorious, that a great number of them were new made by ourselves, at and since the Reformation; and that divers ancient ones have been amended and corrected by us. However, I shall allow, that taking one time with another, one Collect for the Day is taken out of the Popish Liturgies. Of the Communion Office about one-eleventh part, and of all the following Offices, even to the end of the Communion, almost nothing is taken out of the Popish Liturgies."

These statements must, however, be received with much qualification. "It has been said by an eminent authority," observes Mr. Clay, in his *Historical Sketch of the Prayer Book* [18, 19, 20.], "that our own daily service is formed upon the Breviary; and yet this assertion would scarcely seem to be correct; at least, if we confine it, as he does, to the Salisbury Breviary. Nevertheless, it is quite true of the reformed Breviary of Cardinal Quignonius, first published in 1536,

By stat. 2 & 3 Edward VI. c. 1.,* [A.D. 1548] after *Act. 1548*
 premising that there had been several forms of service,
 and that of late there had been great difference in the

* This statute was confirmed by stat. 5 & 6 Edw. VI. c. 1., and
 repealed by 1 Mar. sess. 2. c. 2.; but the latter statute was repealed by
 stat. 1 Eliz. c. 2.; and this act, so far as it relates to the Church, was
 made perpetual by stat. 5 Ann. c. 8. 5. 7.

‘drawn up on principles far more agreeable to those on which the
 Reformation was conducted,’ permitted, though not formally enjoined,
 to be used by the reigning pontiff; and extensively adopted, there-
 fore, for forty years. The Cardinal had it very much at heart to
 promote the knowledge of Scripture, and in appointing it to be read
 more frequently in the Church consisted his great reform. The title
 of his Breviary ran,—*Breviarium Romanum ex sacra potissimum
 scriptura, et probatis Sanctorum historiis nuper confectum*. As re-
 spects our obligations to his work we assuredly need not entertain any
 doubt, since we have a strong proof in the Preface of 1549, which
 was taken almost entirely from it; thus shewing, that, proceeding
 on somewhat the same principles, our liturgical reformers were dis-
 posed to defer much to his judgment: and, as far as was allowable,
 we really find such to have been the case. But, whilst acknow-
 ledging our obligations to this Breviary, we must not forget what
 we owe also to the Primer of 1545, and similar publications. Of the
 Salisbury Missal, however, Cranmer and his associates did
 make considerable use; they had recourse to it almost entirely
 for the Collects, Epistles, and Gospels. On the contrary, in-
 stead of the service of the Mass they were compelled to substi-
 tute, in a very great degree, a compilation of their own, which,
 having its foundation in ancient times, should still be adapted to ex-
 press fully the nature of the reformed doctrines and practices. One
 writing to Bullinger in June, 1549, says of it,—*Habemus communionem
 eucharistiæ uniformem per totum regnum, more autem Nurembergen-
 sium ecclesiarumque aliquot Saxonicarum*. Again, for the Occasional

administration of the sacraments, and other parts of divine worship; and noticing that in order to there being one uniform way over all the kingdom, the king, by the advice of the lord protector and his council, had appointed the Archbishop of Canterbury, and certain of the most learned and discreet bishops, and other learned men,* to consider and ponder upon the

Services, the Salisbury Manual was employed, and our reformers borrowed therefrom Matrimony, the Visitation of the Sick, and the Churching of Women. For the Baptismal services of 1549 the work principally relied on was the *Simplex ac Pia Deliberatio*, drawn up by Melancthon and Bucer, at the instigation of Archbishop Hermann, for his diocese of Cologne, published in Latin at Bonn, in 1545, and at London in an English dress, by Day, in 1547 and 1548. This *Simplex ac Pia Deliberatio* is considered to have been a reformation of previously existing services, having for its basis the earlier Form of Nuremburg. Our other services came partly from one source, and partly from another, but, if not entirely ancient, were surely so contrived as to vary as little as possible from what in reality was so."

Some remark should also be made on Dr. Bennet's speaking of the ancient liturgies as if they were all 'Popish liturgies.' Such an assumption is unfounded, and very mischievous, and much confuses the uninformed.

* If we may give credit to Fuller's Church History, vol. iv. b. vii. p. 27, and what is commonly believed, and reported in our histories, the "other learned men" were Day, Bishop of Chichester; Goodryke, Bishop of Ely; Skyp, of Hereford; Holbeach, of Lincoln; Ridley, of Rochester; Thirleby, of Westminster; May, Dean of St. Paul's; Taylor, Dean of Lincoln; Haines, Dean of Exeter; Robertson, [afterwards Dean of Durham]; Redman, Master of Trinity College, Cambridge; and Cox, [afterwards Bishop of Ely]. Mr. Clay conjectures that the main of the work went through some few of these men's hands. For three of those Bishops, Thirleby, Skyp, and Day, (Burnet, (Hist. Ref. pt. ii. p. 94), adds the Bishop of Norwich,) protested against the bill for

premises: and thereupon, having as well eye as respect to the most sincere and pure Christian Religion taught by the Scripture as to the usages in the primitive Church, should “draw and make” one convenient order of common and open prayer and administration of the Sacraments to be used in England and Wales; and that they, “by the aid of the Holy Ghost, had, with one uniform agreement” [of the compilers], concluded on, and set forth such order in a book intituled, “The Book of the Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, after the use of the Church of England;” wherefore, the Lords Spiritual and Temporal and

this Liturgy, when it passed their house, and it was believed that Robertson and Redman liked it as little. (Strype, *Ecc. Mem.* vol. ii. pt. i. p. 134.) With reference to the Liturgy itself, when finished, Heylyn says, (*Hist. Ref.* p. 136. ed. *Ecc. Hist. Soc.*) “they all subscribed their names unto it, but Day of Chichester, who would by no means have his hand in the subscription, as is related in the Register Book of the parish of Petworth.” Burnet (pt. ii. pp. 61. 71.) mentions also amongst compilers, the Archbishop of York (Holgate), and the Bishops of London (Bonner), Durham (Tonstall), Worcester (Hethe), Norwich ([Rugg alias] Reps), St. Asaph (Parfew), Salisbury (Salcot alias Capon), Coventry and Lichfield (Sampson), Carlisle (Aldrich), Bristol (Bush), and St. David’s (Ferrar); and Collier (vol. ii. p. 243.) approves of this addition, from its resting on the authority of some papers belonging to Bishop Stillingfleet. Todd, in his *Life of Cranmer*, (vol. ii. p. 64.), intimates, that the larger number was appointed in the first instance to draw up “The Order of the Communion,” but that the commission was afterwards reduced to that mentioned by Strype, when it became necessary to compose a Book of Common Prayer. The commissioners met in May, 1548, at the castle of Windsor. *Clay’s Prayer Book Illustrated*, 190.

Commons, having considered this book, and the things that were altered or retained in it, enacted that all ministers in any cathedral or parish-church should be bound to "say and use the mattens, evensong, celebration of the Lord's Supper, commonly called the Mass, and administration of each of the Sacraments, and all their common and open prayer, in such order and form as is mentioned in the same book, and none other or otherwise."*

Some qualifications are appended to this enactment, the principal of which are the following, viz., that persons understanding the Greek, Latin, Hebrew, or other strange tongue, might say and have the prayers before specified of mattens and evensong, in such tongue as they understood, the same being said privately; "and for the further encouraging of learning in the tongues in the Universities of Cambridge and Oxford," that those Universities might use and exercise in their common and open prayer in their chapels, being no parish churches or other places of prayer, the mattens, evensong, litany, and all other prayers (the holy Communion, commonly called the Mass, excepted), prescribed in the said book, in Greek, Latin, or Hebrew; and that all men might, as well in churches, chapels, and oratories, as in other places, use openly any psalms or prayer taken out of the

* Although stat. 2 & 3 Edward VI. c. 1. was passed on January 15, 1549, the Act did not take effect, except partially (Heylyn's Hist. Ref. 154. ed. Eccl. Hist. Soc.), until the following 9th of June which was Whitsunday.

Bible, at any due time, not letting or omitting thereby the service, or any part thereof, mentioned in the said book.

The principal differences between the Prayer Book that was issued under this statute and the one that is now in use under stat. 13 & 14. Car. II. c. 4. are as follow:—

1. The morning and evening service began with the Lord's Prayer; and the prayers for the king, royal family, and clergy, &c., were wanting at the end of it. The Litany was not ordered to be used on Sundays, and contained a petition to be delivered from the tyranny of the Bishop of Rome.

2. Each communion service began with an introit, or psalm, sung as the officiating ministers were proceeding to the altar, a custom resembling that which is now observed in cathedral churches. In the praise given for the saints, the name of the Virgin was especially mentioned. The sign of the cross was used in the consecration of the elements; and there was a prayer for sanctification with the Spirit and Word of God. The words at the delivery of the elements were only the first clause of those now used; and water was to be mixed with the wine. This service varied much from the one at present in use, and the Decalogue formed no part of it.

3. In the baptismal service, a form of exorcism, in order to expel the evil spirit from the child, was still used. The child was anointed, and invested with a white garment, or chrisom, to denote the innocence of the

profession into which it was now admitted. The baptismal water was consecrated once a month, and the minister was directed to dip the child thrice.

4. The Catechism formed a part of the office for confirmation, and wanted the explanation of the sacraments at the end.

5. The office for confirmation consisted merely in the laying on of hands with prayers, without any promise on the part of the person confirmed, with which it now begins. The sign of the cross was still used in it.

6. In matrimony the sign of the cross was still retained, and money was given with the ring to the bride.

7. In the visitation of the sick, allusion was made, from the Apocrypha, to Tobias and Sara. A prayer was added in case the sick person desired to be anointed, and he was then to be signed with the cross. And it was further directed that the same form of absolution then used should be used in all private confessions.

8. In the burial of the dead there were prayers for the person buried and for the dead generally. A particular service was added for the celebration of the eucharist at funerals.

9. With regard to dresses, priests were ordered to wear the surplice in parish churches, and to add the hood when they officiated in cathedrals and colleges or preached. And in the communion, the bishop was directed to wear, besides his rochet, a surplice or albe, with a cope or vestment, and to have a pastoral staff

borne by himself or his chaplain. The officiating priest was to wear a white albe, plain, with a vestment or cope. And the assisting ministers were to appear in albes with tunicles.

10. With regard to ceremonies used by the people, the following rubric occurred, but has been subsequently omitted. "As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame;" and it may be observed, that the reasons then drawn up "why some ceremonies were abolished and some retained," and which were then placed at the end of the Prayer Book, now stand as a preface.*

As it was considered, that no meats can defile Christian men, or make them unclean, if not used in vice, all the laws and usages concerning fasting or abstinence were, [A.D. 1548,] abolished by stat. 2 & 3 Edw. VI. c. 19.†

As there was no scriptural objection to the marriage of the clergy, and as such contracts were recognised by the examples of the Apostles, and the early practice of the Christian Church,‡ it was enacted by stat. 2 & 3 Edward VI. c. 21.,|| that all laws,

* 2 Short, Hist. of the Church, 310.

† Vide stat. 5 Eliz. c. 5. s. 15.; stat. 27 Eliz. c. 11.; stat. 35 Eliz. c. 7. ss. 8 & 22.

‡ 2 Bingham, Christ. Ant. 152.

|| Enforced by stat. 5 & 6 Edw. VI. c. 1.; stat. 13 Eliz. c. 12.; stat. 2 Jac. I. c. 25. s. 50.; stat. 13 & 14 Car. II. c. 4.; stat. 5 Anne c. 8. s. 7.

canons, constitutions, and ordinances which had forbidden marriage to any ecclesiastical or spiritual person, who by God's law might lawfully marry, should be void.

The stat. 32 Henry VIII. c. 38. as to what marriages were lawful, was repealed, as far as concerned pre-contracts, by stat. 2 and 3 Edward VI. c. 23.;* and the ecclesiastical judge was authorized to give sentence for solemnization of marriage upon a pre-contract, as before that statute.

Stat. 3 & 4 Edward VI. c. 10.† [A.D. 1549] enacted, that since the Common Prayer had been set forth, containing nothing but the pure word of God,‡ corrupt, untrue, vain, and superstitious services should be disused; and therefore, that all Antiphoners, Missals, Grayles, Processionals, Manuals, Legends, Pies, Portuasses, Primers in Latin or English, Couchers, Journals, Ordinals, or other books or writings, should from thenceforth be abolished and extinguished; and that all persons and bodies corporate having any such books or images, taken out of churches or chapels, were under the penalties of fine and imprisonment to destroy such images, and, within three months, to deliver such books to the bishop of the diocese, or to his commissary, to be destroyed.

* Vide stat. 1 Eliz. c. 1.; stat. 5 & 6 Gul. IV. c. 54.; 2 Stephens, Ecclesiastical Statutes, 1647—1652.; 1 Stephens on the Laws relating to the Clergy, 671—723.

† Repealed by stat. 1 Mar. st. 2. c. 2., which was itself repealed by stat. 1 Jac. I. c. 25. s. 48.

‡ Vide stat. 2 & 3 Edw. VI. c. 1.

By stat. 3 & 4 Edward VI. c. 11., "for putting to utter oblivion," the usurped authority of the see of Rome, as well as for the necessary administration of justice, the king was empowered, during three years, to appoint thirty-two persons to examine the ecclesiastical laws, and to reform them. There was, by way of preparation for the thirty-two,* a nomination of eight persons pursuant to this statute, and the method taken for carrying on this work, and the progress made in it, on the foot of Henry the Eighth's scheme, are thus set forth by John Foxe, the martyrologist, in his preface to the *Reformatio Legum*:† "Nec longum erat, quin regis voluntati satisfactum sit. Res enim, tanquam pensum, in varias distributa operas, felicitate non minori, quam celeritate, confecta est, hoc observato ordine; ut duo hi & triginta (quos diximus) in quatuor classes æqua proportionem ita dividerentur, ut in singulis octonariis duo Episcopi, duo item Theologi, rursusque duo juris utriusque, similiter & communis juris, consulti totidem con-

* Gibson's Codex, 951.

† P. penult. et pag. præced. The title of this book is, "*Reformatio Legum Ecclesiasticarum, ex autoritate primum Regis Henrici 8 inchoata: Deinde per Regem Edovardum 6 protracta, adauctaque in hunc modum, atq; nunc ad pleniorum ipsarum reformationem in lucem edita. Londini, Impensis Societatis Stationariorum. Anno. Dom. M.DC.XLI.*" The early sections contain the doctrine of the Thirty-Nine Articles, although the words are not the same. They may indeed be deemed an authorized expression of the meaning of our Articles; and it should be remarked that in *Hutchins v. Denziloe* (1 Consist. 179.) Sir William Scott said, "The *Reformatio Legum* is a work of great authority in determining the *practice* of those times, whatever may be its correctness in matter of law."

tinerentur. Inter quos sic deniq; conventum est ut quod in singulis classibus conclusum et definitum esset, id per reliquas classes considerandum atque inspiciendum transmitteretur. Quanquam vero, ex hoc ipso omni numero, octo potissimum selecta fuerunt capita, quibus prima operis præformatio, quasiq; materiæ præparatio cōmittebatur; quorum nomina, regis in Edovardi epistola comprehensa, videre liceat. . . . Summæ negotii præfuit Tho. Cranmerus Archiepiscopus Cant. Orationis lumen & splendorem addidit Gualterus Haddonus, vir disertus, & in hac ipsa juris facultate non imperitus. Quin nec satis scio, an Joann. Checi, viri singularis, eidem negotio adjutrix adfuerit manus. Quo factum est, ut cultiori stylo concinnatæ sint istæ leges, quam pro communi cæterarum legum more. . . . Nec dubium, quin Parlamentari etiam autoritate eadem sanctiones istæ constabilitæ, atq; in publicum usum consecratæ fuissent, si vita regi paulo longior suppetisset." This design of a body of ecclesiastical laws was, however, defeated by the death of Edward VI., and rested until the year 1562.*

*Articles
1552.* By the Articles of Religion framed in 1552, but never confirmed by Parliament, the doctrine of the Church was cast into a short and plain form, and the errors formerly introduced in the time of popery, or of late broached by the Anabaptists and enthusiasts of Germany, were discarded; the niceties of schoolmen, and the peremptoriness of writers of controversy, were

* Vide post, temp. Elizabeth.

also avoided; but in matters that were more justly controvertible, a liberty was left to divines to follow their private opinions, without thereby disturbing the peace of the Church.* These Articles were drawn up, as is generally believed, by Cranmer and Ridley, with the advice of Bucer and Martyr, and perhaps of Cox. The following is a copy of them:†

ARTICLES AGREED UPON IN THE CONVOCATION, AND
PUBLISHED BY THE KING'S MAJESTY.

1552

Of Faith in the Holy Trinity.

There is but one living and true God, and he is everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

That the Word, or Son of God, was made very Man.

The Son, which is the Word of the Father, took Man's Nature in the Womb of the blessed Virgin Mary,

* 2 Burnet, Hist. Ref., pt. ii. 308—312.

† "Articles agreed upon by the Bishops, and other Learned and Godly Men, in the last Convocation at London, in the year of our Lord 1552. To root out the Discord of Opinions, and establish the Agreement of True Religion. Published by the Kings Majesties Authority, 1553. London: Printed for Blanch Pawlet, at the Bible in Chancery Lane, near Fleet Street. MDCLXXXIV." Sparrow's Articles, &c. 39—52. Lond. 1684.

of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joyned together into one Person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice for all sin of Man, both original and actual.

Of the going down of Christ into Hell.

As Christ died and was buried for us, so also it is to be believed, that he went down into Hell: for the Body lay in the Sepulchre until the Resurrection, but his Ghost, departing from him, was with the Ghosts that were in Prison or in Hell, and did preach to the same, as the place of St. Peter doth testifie.

The Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge men at the last day.

The Doctrine of holy Scripture is sufficient to Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is neither read therein, nor may be proved thereby, although it be sometime received of the Faithful as godly and profitable for an order and comeliness, yet no man ought to be constrained to believe it as an Article of Faith, or reputed requisite to the necessity of salvation.

The Old Testament is not to be refused.

The Old Testament is not to be put away as though

it were contrary to the New, but to be kept still; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises.

The Three Creeds.

The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thorowly to be received: for they may be proved by most certain warrants of holy Scripture.

Of Original or Birth-sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk, which also the Anabaptists do now adays renew) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is very far gone from his former righteousness which he had at his Creation, and is, of his own nature, given to evil; so that the flesh desireth always contrary to the spirit; and therefore in every person born in this world, it deserveth Gods wrath and damnation; and this infection of nature doth remain, yea in them that are baptized, whereby the lust of the flesh, called in Greek φρόνημα σαρκός, which some do expound the wisdom, some the sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that

concupiscence and lust hath, of it self, the nature of sin.

Of Free-will.

We have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will and working in us when we have that will.

Of Grace.

The Grace of Christ, or the Holy Ghost by him given, doth take away the stony heart, and giveth an heart of flesh; and although those that have no will to good things, he maketh them to will; and those that would evil things, he maketh them not to will the same: yet nevertheless he enforceth not the will; and therefore no man when he sinneth, can excuse himself as not worthy to be blamed, or condemned, by alledging that he sinned unwillingly, or by compulsion.

Of the Justification of Man.

Justification by only Faith in Jesus Christ, in that sense as it is declared in the Homily of Justification, is a most certain and wholsom Doctrine for Christian men.

Works before Justification.

Works done before the Grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity: but because they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Works of Supererogation.

Voluntary works besides, over and above, Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancy and iniquity. For by them men do declare, that they do not only render to God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We be unprofitable Servants.

No Man is without Sin but Christ alone.

Christ in the truth of Nature was made like unto us in all things (sin only excepted) from which he was clearly void, both in his Flesh and in his Spirit. He came to be the Lamb without spot, who by sacrifice of himself made once for ever, should take away the sins of the World: and sin (as St. John saith) was not in him. But the rest, (yea, although we be baptized and born again in Christ) yet we offend in many things, and If we say we have no sin, we deceive our selves, and the truth is not in us.

Of Sin against the Holy Ghost.

Every deadly sin willingly committed after Baptism, is not sin against the Holy Ghost, and unpardonable: wherefore the place for penitents is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God, (we may) arise again, and amend our lives. And therefore they are to be condemned, which say they can no more

sin as long as they live here, or deny the place for penitents to such as truly repent and amend their lives.

Blasphemy against the Holy Ghost.

Blasphemy against the Holy Ghost, is when a man of malice and stubbornness of mind doth rail upon the truth of Gods Word manifestly perceived, and being enemy thereunto persecuteth that same; and because such be guilty of Gods curse, they entangle themselves with a most grievous and heinous crime; whereupon this kind of sin is called and affirmed, of the Lord, unpardonable.

Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his own judgment, secret from us, to deliver from curse and damnation those whom he hath chosen out of mankind, and to bring them to everlasting salvation by Christ, as vessels made to honour: whereupon such as have so excellent a benefit of God given unto them, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons by adoption: they be made like the Image of Gods only begotten Son Jesus Christ: they walk religiously in good works, and at length, by Gods mercy, they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel

in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the Devil may thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, although the decrees of Predestination are unknown unto us, yet we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: and in our doings that will of God is to be followed, which we have expresly declared unto us in the Word of God.

We must trust to obtain eternal Salvation only by the Name of Christ.

They also are to be had accursed and abhorred that presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved.

All men are bound to keep the Moral Commandments of the Law.

The Law which was given of God by Moses, although

it bind not Christian men as concerning the Ceremonies and Rites of the same, neither is it required that the civil precepts and orders of it should, of necessity, be received in any Commonweal; yet no man, be he never so perfect a christian, is exempt and loose from the obedience of those Commandments which are called Moral: wherefore they are not to be hearkned unto, who affirm that holy Scripture is given only to the weak, and do boast themselves continually of the Spirit, of whom they say they have learned such things as they teach, although the same be most eminently repugnant to the holy Scripture.

Of the Church.

The visible Church of Christ, is a Congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministred according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, of Alexandria, and of Antioch, hath erred: So also the Church of Rome hath erred, not only in their living, but also in matters of faith.

Of the Authority of the Church.

It is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another: wherefore although the Church be a witness and keeper of holy Writ, yet as it ought not to decree any thing against the same, so beside the same ought not to enforce any thing to be believed for necessity of salvation.

Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered, (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, not only in worldly matters, but also in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of the holy Scripture.

Of Purgatory.

The Doctrine of School-Authors concerning Purgatory, Pardons, worshipping and adoration, as well of Images as of Relicks, and also invocation of Saints, is a fond thing, vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

*No man may Minister in the Congregation except he
be called.*

It is not lawful for any man to take upon him the office of publick preaching, or ministring the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick Authority given unto them in the Congregation, to call and send Ministers in the Lords Vineyard.

*Men must speak in the Congregation in such a Tongue
as the People understandeth.*

It is most seemly and most agreeable to the Word of God, that in the Congregation nothing be openly read, or spoken in a Tongue unknown to the People; the which thing St. Paul did forbid, except some were present that should declare the same.

Of the Sacraments.

Our Lord Jesus Christ hath knit together a company of new People, with Sacraments most few in number, most easie to be kept, most excellent in signification, as is Baptism and the Lords Supper.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should rightly use them. And in such only as worthily receive the same, they have a wholsom effect and operation, and yet not that of the work wrought as some men speak; which word as it is strange and unknown to holy Scripture, so it engendreth no godly, but a very superstitious sense; but they that receive the Sacraments unworthily, purchase to themselves damnation, as St. Paul saith.

Sacraments ordained by the Word of God, be not only badges and tokens of Christian mens profession: but rather they be certain sure witnesses, and effectual signs of grace and Gods good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

*The wickedness of the Ministers doth not take away
the effectual operation of Gods Ordinances.*

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own nature, but do minister by Christs Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Gods Ordinances taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith rightly receive the Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of such, and that they be accused by those that have knowledge of their offences; and finally being found guilty by just judgment be deposed.

Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christned: but it is also a sign and seal of our new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of forgiveness of sin, and of our adoption to be the sons of God, are visibly signed and sealed, faith is confirmed, and grace increased by vertue of prayer unto God. The Custom

of the Church to Christen young Children, is to be commended, and in any wise to be retained in the Church.

Of the Lords Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christs death. Insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a Communion of the Body of Christ; likewise the Cup of blessing is a Communion of the Blood of Christ.

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it bind not Christian men as concerning the Ceremonies and Rites of the same, neither is it required that the civil precepts and orders of it should, of necessity, be received in any Commonweal; yet no man, be he never so perfect a christian, is exempt and loose from the obedience of those Commandments which are called Moral: wherefore they are not to be hearkned unto, who affirm that holy Scripture is given only to the weak, and do boast themselves continually of the Spirit, of whom they say they have learned such things as they teach, although the same be most eminently repugnant to the holy Scripture.

Of the Church.

The visible Church of Christ, is a Congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministred according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, of Alexandria, and of Antioch, hath erred: So also the Church of Rome hath erred, not only in their living, but also in matters of faith.

Of the Authority of the Church.

It is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another: wherefore although the Church be a witness and keeper of holy Writ, yet as it ought not to decree any thing against the same, so beside the same ought not to enforce any thing to be believed for necessity of salvation.

Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered, (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, not only in worldly matters, but also in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of the holy Scripture.

Of Purgatory.

The Doctrine of School-Authors concerning Purgatory, Pardons, worshipping and adoration, as well of Images as of Relicks, and also invocation of Saints, is a fond thing, vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

*No man may Minister in the Congregation except he
be called.*

It is not lawful for any man to take upon him the office of publick preaching, or ministring the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick Authority given unto them in the Congregation, to call and send Ministers in the Lords Vineyard.

*Men must speak in the Congregation in such a Tongue
as the People understandeth.*

It is most seemly and most agreeable to the Word of God, that in the Congregation nothing be openly read, or spoken in a Tongue unknown to the People; the which thing St. Paul did forbid, except some were present that should declare the same.

Of the Sacraments.

Our Lord Jesus Christ hath knit together a company of new People, with Sacraments most few in number, most easie to be kept, most excellent in signification, as is Baptism and the Lords Supper.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should rightly use them. And in such only as worthily receive the same, they have a wholsom effect and operation, and yet not that of the work wrought as some men speak; which word as it is strange and unknown to holy Scripture, so it engendreth no godly, but a very superstitious sense; but they that receive the Sacraments unworthily, purchase to themselves damnation, as St. Paul saith.

Sacraments ordained by the Word of God, be not only badges and tokens of Christian mens profession: but rather they be certain sure witnesses, and effectual signs of grace and Gods good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

*The wickedness of the Ministers doth not take away
the effectual operation of Gods Ordinances.*

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own nature, but do minister by Christs Commis-sion and Authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Gods Ordinances taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith rightly receive the Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of such, and that they be accused by those that have knowledge of their offences; and finally being found guilty by just judgment be deposed.

Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christned: but it is also a sign and seal of our new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of forgiveness of sin, and of our adoption to be the sons of God, are visibly signed and sealed, faith is confirmed, and grace increased by vertue of prayer unto God. The Custom

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holy Communion.* The offices of Ordination, likewise, which had been drawn up in 1550, were, with some few mutations, annexed to the Book.

The most material alterations were the removal of a few ceremonies and usages retained in the First Book, some of which appear to have been at least superfluous. Such in the office of Baptism were, the sign of the Cross made on the child's breast, the Exorcism, or the form of Abjuration, commanding the unclean and cursed spirit to depart; the repetition of Immersion, first dipping the right side, then the left, then the face toward the font; the putting upon the child his (or her) white vesture, commonly called the chrisom, with the address to the child on the occasion; and the Anointing of the Child, with the Prayer for the Unction of the Holy Spirit. Such, likewise, were the sign of the cross in Confirmation, and extreme Unction at the Visitation of the Sick. In the Churching of Women, the part of the last Rubric concerning the chrisom was omitted, and the former title, Purification of Women,

* A Protestation, explanatory of the object of kneeling at the reception of the elements, was commanded to be subjoined to the Communion Service; but this command was only given in October, 1552, and therefore after the passing of stat. 5 & 6 Edw. VI. c. 1., though still before All Saints' day, when the revised Book was first used. This Protestation did not reappear in 1559, but its omission then is perhaps to be attributed not to any settled design, but rather to its not having had any legal sanction, and thereof not being really a part of the Prayer Book. (Clay's Historical Sketch of the Prayer Book, 30. 34.) It was, however, with some slight variation, reinstated after the Restoration.

was abandoned. Prayers for the Dead, both in the Communion and Burial Offices, were expunged.

The Order of the Communion Office, in general, was much altered; and the arrangement of some parts of it was changed. In the title, the words "commonly called the Mass" were expunged; and the conclusion of the prayer for the whole state of Christ's Church, in which praise and thanks were given for the wonderful grace declared in the blessed Virgin and all the Saints, was entirely omitted. In the Prayer of Consecration, the petition for the sanctification of the Elements was probably thought capable of a construction favourable to the doctrine of transubstantiation; and on this account the words, "Hear us, O merciful Father, we beseech thee; and with thy holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of thy most dearly beloved Son, Jesus Christ, who in the same night," &c., were changed into "Hear us, O merciful Father, we beseech Thee; and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesu Christ's holy Institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood, who in the same night," &c. The crossings made over the Elements, at the repetition of the words "bless and sanctify," were laid aside. The Rubric in the office for the Visitation of the Sick, enjoining the indicative form of absolution to be used in private confessions, was left out, as was also

that directing a little pure and clean water to be put to the wine in the chalice.

In the First Book, the words spoken by the priest at the delivery of the bread are, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." In the Second Book the words are, "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving." Again, when the cup is presented, the form in the First Book is, "The Blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life;" but in the Second, "Drink this in remembrance that Christ's blood was shed for thee, and be thankful."

In very ancient liturgies, there was a psalm, or some other part of Scripture, appropriate to the service of the day, prefixed to the collect, before the Epistle and Gospel. This being sung by the choir, at the time of the priest's approach to the altar, was, in some churches, called the Ingress (Ingressus), but more commonly, the Introit (Introitus).^{*} This part of the service, being perfectly unexceptionable, and, when properly performed, highly affecting, was retained in the First Book; why it was rejected in the Second, it is not easy to assign either the true or a good

^{*} In the Liturgy ascribed to Ambrose, and used at Milan, it is called Ingressus; but in the Salisbury, Gallican, and Roman Missals, Introitus. Durandus says, Introitus dicitur, quod a choro canitur, sacerdote intro eunte ad altare. (De Rit.) Introitus missæ quem chorus ante canit. Ibid.

reason. The want, however, of the Introit may be considered as in some degree supplied in parish churches by a portion of a metrical psalm sung before the Communion, and in cathedrals by a Sanctus.*

* At the time of this Review, Sternhold, a Groom of the Privy Chamber, had translated thirty-seven of the Psalms into English metre, which he set to music, and sung to his organ. Edward, it is said, was delighted with the music, and this occasioned the publication of these Psalms, which were dedicated to the king. The success of Sternhold, encouraged Hopkins, who was likewise a Gentleman of the Privy Chamber, and others, to attempt, as Heylyn says, the execution of the rest in the same way. This metrical version, first allowed in private devotion, was gradually introduced into the Church; having been probably admitted under the sanction of a clause of the first Act for Uniformity, which makes it lawful for all men in churches and chapels openly to use any Psalm, or Prayer, taken out of the Bible, at any due time, not letting or omitting thereby the service, or any part thereof, mentioned in the Book of Common Prayer, &c. This conjecture is supported by the title of these Psalms, "set forth and allowed to be sung in all churches before and after Morning and Evening Prayer, and also before and after sermons." The general opinion however is, that they were admitted rather by connivance, than by legal authority. When in the next century the puritanical party gained strength and confidence, *Te Deum*, *Benedictus*, *Magnificat*, and *Nunc Dimittis*, were in most churches excluded, and these singing Psalms introduced in their places. (1 Shepherd on the Common Prayer, xlvii—l. Cardwell's *Liturgies of Edward VI.*, 2nd ed.; Keeling's *Liturgiæ Britannicæ*, Lond. 1842.; History of the Prayer Book, by Archdeacon Berens, Lond. 1847.) As to the support afforded to Mr. Shepherd's conjecture by the title of Sternhold and Hopkins' version, it may be remarked that most probably the giving it that title was only a piece of the presumption of the Puritans whose compositions it contains. But see the Puritans' exceptions against the Book of Common Prayer in Cardwell's *Conferences*, 308.

If some additional prayers and occasional forms be excepted, no essential difference exists between the Prayer Books of 1552 and 1662.

The last statutes of this reign which materially apply to the Reformation are stat. 5 & 6 Edward VI. c. 3.,* and stat. 5 & 6 Edward VI. c. 12.† The former statute appointed the fasts and festivals as they stand now in the calendar.‡ The latter statute, after reciting that evil disposed persons had, from certain words in stat. 2 & 3 Edward VI. c. 21. asserted that chil-

* Partly repealed by stat. 3 & 4 Gul. IV. c. 42. s. 43.

† Repealed by stat. 1 Mar. sess. 2. c. 2.; but revived and made perpetual by stat. 1 Jac. I. c. 25. s. 50.

‡ How the law stood in this particular, from the 28th year of the reign of Henry VIII., will best appear from the decree made in convocation that year, and confirmed by the king's authority; the tenour of which is as follows:

"A copy of thacte made for thabrogacion of certayne holy dayes, according to the transumpt late sent by the King's Hyghnes to all Bysshops, with his Graces strayght commaundement, to signifie his farther pleasure to all Colleges, Religious Houses, and Curates, within theyr Diocesse, for the publicacion, and also effectual and universal observation of the same. An. 1536." Coll. Can. 167.

"For as moch as the number of holy-dayes is so excessyvely growen, and yet dayly more and more by mens devocyon, yea rather supersticyon, was like further to increase, that the same was and sholde be not onely prejudiciall to the common weale, by reason that it is occasion as well of moche slouth and ydelness, the very nouryshe of theves, vacaboundes, and of dyvers other unthryftynesse and inconvenyencies, as of decaye of good mysteryes and artes, utyle and necessary for the common welthe, and losse of mans fode, many tymes, beynge clene destroyed through the superstitious observance of the said holy-dayes, in not takynge thoportunitie of good and serene

dren born of such nuptials, were rather to be accounted bastards than legitimate, enacted, that a marriage of priests and spiritual persons was true, just, and lawful,

wheather offered upon the same in time of harvest, but also pernicious to the soules of many men, whiche beyng entysed by the lycencyous vacacyon and libertye of those holy-dayes, do upon the same commonly use and practyse more excesse, ryote, and superfluitie than upon any other dayes; and sith the sabboth-day was ordeyned for man's use, and therefore ought to gyve place to the necessitie, and behove of the same whan soever that shall occurre; mouch rather any other holy-day institute by man. It is therefore by the Kyng's Highness auctority, as supreme head in earth of the Church of Englande, with the common assente and consent of the prelates and clergy of this his realme in convocacyon, lawfully assembled and congregate, among other thynges decreed, ordeyned, and established.

"Fyrst, that the feest of dedicacyon of the church shall in all places throughout this realme be celebrated and kept on the fyrst Sunday on the moneth of Octobre for ever, and upon none other day. Item, that the feest of the patrone of every church within this realm, called commonly the church holy-day, shall not from henceforth be kepte or observed as a holy-day, as heretofore hath been used, but that it shall be lafull to all and singular persons resydent or dwellynge within this realme, to go to their work, occupacyon, or mystery, and the same truely to exercyse and occupy upon the said feest, as upon any other workey-day, excepte the said feest of the church holy-day be such as must be ells universally observed, as a holy-day by this ordinance following.

"Also, that all those feests or holy-days which shall happen to occurre, eyther in the harvest time, which is to be compted from the fyrst day of July unto the xxix. day of Septembre, or ells in the terme time at Westmynster, shall not be kepte or observed from henceforth as holy-dayes, but that it may be lafull for every man to go to his work or occupation upon the same as upon any other workyeday: except alwayes the feestes of the Apostles, of our blessed Lady, and of Saynt George. And also such feestes as wherein the King's Judges at

to all intents and purposes, and their children, born in wedlock, were as legitimate, as any other children, as to inheritance, and every other legal right.

In 1553 a Primer was published, altogether Protestant in its character, and adapted to the amended Prayer Book, though one had been published in 1547, which was little more than a copy of that of 1545.*

Wesmynster Hall do not vse to sytte in judgment, all which shall be kepte holy and solempne of every man, as in tyme past have been accustomed. Provided alwayes, that it may be lafull unto all preestes and clerkes, as well secular as regular, in the foresayd holy-dayes now abrogate, to synge or saye their accustomed servyce for those holy-dayes in their churches, so that they do not the same solempnely, nor do rynge to the same after the manner used in hygh holy-dayes, ne do commaunde or indict the same to be kepte or observed as holy-dayes.

“Finally, that the feest of the Nativitie of our Lord, of Easter, of the Nativitie of Saynt John the Baptyste, and of Saynt Mychaell, shall be from henceforth compted, and accepted, and taken for the iiii. general offering dayes.

“And for further declaracyon of the premysses, be it known, that Easter terme begynneth always the xviii. day after Easter, reckenyng Easter-day for one, and endeth the Monday next after thascencyon day. Trinite terme begynneth alwayes the Wednesday next after thoctaves of Trinite Sonday, and endeth the xi. or xii. day of July. Mychelmas terme beginneth the ix. or x. day of October, and endeth the xxviii. or xxix. day of November. Hillary terme begynneth the xxiii. or xxiv. day of January, and endeth the xii. or xiii. day of February.

“In Easter terme upon thascenyon daye. In Trinite terme upon the Nativity of Saynt John Baptist. In Mychelmas terme upon Alhollon day. In Hillary terme upon Candlemas-day, the kyng’s judges at Westmynster do not syt in judgment, nor upon any Sondayes.”

* Ante, xxvi. Clay’s Historical Sketch of the Prayer Book, 31.

The last act of the reign of Edward VI. connected with the Reformation, was one by which the use of the larger Catechism was authorized, and schoolmasters directed to teach it. This work has been supposed to have been compiled by Poynt, Bishop of Winchester, and is printed in the *Enchiridion Theologicum*. It was originally put forth in English and Latin, with the 42 Articles appended to it, and was sanctioned by an injunction of the king, dated May 20, 1553.*

From the statutes and ordinances of this reign it will be perceived that the Church Services were essentially altered, and that the people regarded the Book of Common Prayer, not as a mere compilation, but as the authorised order of a Church, of which the Bible was the foundation. In fact, the principle, upon which the Reformation of the Church of England proceeded, was, that the "Holie Scripture conteineth all thinges necessarie to Saluation: so that, whatsoeuer is neither read therein, nor maie be proued therby, no manne ought to be constreigned to beleue it, as an article of faith."

Mary, in order to acquire the requisite power to wreak vengeance upon her religious opponents, commenced her reign with two wilful falsehoods: first, by promising the men of Suffolk that the laws of Edward VI. should not be rescinded; and secondly, by pledging herself to "the Privy Council" that religious toleration of all sects should be unequivocally maintained.†

* 1 Short, *Hist. of the Church*, 284.; vide Ketley's *Liturgies of Edward VI.*, 485—582.

† 4 Hume, 370. 376.

As practical proofs of the sincerity of these promises, the Queen, in the course of her reign, presented to 256 livings, restoring all the ministers ejected under the Acts of Uniformity; revived the Latin Liturgy; expelled the married clergy from their livings; incarcerated Protestant ministers, for no other crime than their religion;* and issued a proclamation which, after forbidding the importation of heretical publications, declared that whoever should be found possessed of such books, should be reputed and taken for a rebel, and executed according to martial law.† So in 1553 a mass of the Holy Ghost, with the attendant ceremonies, was celebrated before the houses of Parliament, and that in direct violation of stat. 1 Edw. VI. c. 1., and stat. 5 & 6 Edw. VI. c. 1., which a great proportion of the persons then present had enacted.‡ Such devices, however, though they temporarily diverted the streams of pure religion, proved, in the sequel, like those dangerous medicines which palliate the instant symptoms of a disease that they aggravate.

The statutes of Edward VI. relative to religion were repealed by stat. 1 Mary, sess. ii. c. 2. [A.D. 1553];§ the sanguinary laws against heretics were revived by stat. 1 & 2 P. & M. c. 6. [A.D. 1554];|| the tenths and first-

* 6 Foxe, Acts and Monuments, b. x. 426—429. 2 Heylyn, Hist. Ref. 121, 122. ed. Eccl. Hist. Soc.

† 4 Hume, 419.

‡ 6 Foxe, Acts and Monuments, b. x. 394.; 4 Hume, 379.

§ Repealed by stat. 1 Eliz. c. 2.; stat. 1 Jac. I. c. 25. s. 48.

|| Repealed by stat. 1 Eliz. c. 1. s. 15.

fruits, with all the impropriations which remained in the hands of the crown, were restored to the Church of Rome by stat. 2 & 3 P. & M. c. 4. [A.D. 1555].*

A commission was issued in 1557, authorizing the persons named in it to inquire, as their discretions and consciences directed them, into charges of heresy and other religious offences, and, in some instances, to punish the guilty, but in others of a graver nature, to remit them to their ordinaries. This seems to have been meant as a preliminary step for the introduction of the inquisition;† and the commissioners were enjoined to call before them such witnesses as they pleased, and to force them to make oath of such things as might discover what they sought after.

In several instances when the sufferers were put to trial, there was not legal evidence to substantiate the offence of which the party was accused and convicted. It cannot, therefore, excite surprise to find that in a book corrected, if not written, by Lord Burleigh, in Queen Elizabeth's time, entitled "The Executions for Treason," the sum of the victims to the terrors of this wretched reign, is thus reckoned up: "Four hundred persons suffered publicly in Queen Mary's days, besides those who were secretly murdered in prison; of these twenty were bishops and dignified clergymen; sixty were women; children, more than forty; some women big with child; one bore a child in the fire, and the child was burnt."‡ In fact, adopting the language

* Repealed by stat. 1 Eliz. c. 4. † 2 Burnet, Hist. Ref., pt. ii. 627.

‡ 3 Burnet, Hist. Ref., pt. iii. 454. ; vide etiam 4 Hume, 419.

of Dr. Lingard,* “to describe the sufferings of each individual would fatigue the patience, and torture the feelings of the reader.”†

It is, however, but an act of justice to the memory of Mary to state, that the Church of Rome held and taught that unbelievers baptized as heretics, and also baptized schismatics, were compellable, by corporal punishment, to return to the faith and unity of that Church; and that heretics were justly punishable with *death*, because forgers of money, or other disturbers of the state were so punishable. ‡

* Hist. of England, vol. vii. 267.

† A list of the sufferers has been given by Dr. Maitland in his *Essays on Subjects connected with the Reformation in England*. Lond. 1849.

‡ III. R. 2°. Ad quæstionem : infideles baptizati, quales esse solent Hæretici et Apostatæ, item Schismatici baptizati cogi possunt, etiam pœnis corporalibus, ut revertantur ad Fidem Catholicam, et unitatem Ecclesiæ.

Ratio est, quod isti per baptismum subditi facti sint ecclesiæ : adeoque Ecclesia in eos jurisdictionem habet et potestatem eos compellendi per media ordinata ad obedientiam, et ad implendas obligationes in Baptismo contractas.

An hæretici recte puniuntur morte ?

II. Respondet S. Thomas 2. 2. quæst. 11, art. 3. in “Corp.” affirmativè : quia falsarii pecuniæ, vel alii Rempublicam turbantes, justè morte puniuntur : ergo etiam hæretici, qui sunt falsarii fidei, et, experienciâ teste, Rempublicam graviter perturbant.

Confirmatur ex eo quòd Deus in veteri Lege jusserit occidi falsos Prophetas, et Deut. cap. xvii. v. 12. statuatur, ut “qui superbierit, nolens obedire sacerdotis imperio, . . .” moriatur. Vide etiam cap. xviii. Idem probatur ex condemnatione articuli 14. Joan. Hus. in Concilio Constantiensi. 2 Theolog. Mor. et Dog. Petri Dens., 80, 89. Ex typ. R. Coyne, Dublin, 1832.

Persecution spreads the persecuted belief and multiplies its adherents; accordingly, the effect of the executions in the reign of Mary was what the sufferers trusted it would be in the reigns of her successors, not what the persecutors intended and expected.

Shortly after Elizabeth's accession she issued a Proclamation (Dec. 27, 1558) addressed to the lord mayor of London, condemning "unfruteful dispute in matters of religion." Henceforth, and until the meeting of parliament, men were solely "to gyve audience to the gospels and epistels, commonly called the gospel and epistel of the day, and to the ten commandments, in the vulgar tongue, without exposition or addition of any maner sense or meaning to be applied or added: nor to use any other maner of publick prayer, rite, or ceremony in the church, but that which is already used, and by law receaved: or the common letany used at this present in her majesty's own chappel: and the Lord's prayer, and the crede in English." Thus, notwithstanding the prohibition against preaching, a concession was made in favour of both religious persuasions. The Roman Catholics were still to enjoy, for a limited period, their breviaries, and the celebration of their mass with all its rites, the elevation of the host only excepted; whilst to the Protestants, "who could not yet get the churches," was granted the privilege of having the public worship partly carried on in their own language.* And yet the Protestants, at least, were not entirely debarred from preaching. In

* 6 Collier, Eccl. Hist. 200.

open private houses they might, by connivance of the magistrates, exercise their gifts; and during Lent they were admitted three times a week to preach even before the court. Moreover, some of them, more zealous than the rest, did not hesitate, in defiance of the proclamation, to preach "the gospel in certain parish-churches."* Others, again, went so far as to introduce into their churches the Prayer Book, that, we may presume, of 1552, the last edition which could then be extant. For Pilkington† asks in 1563,—"Did not many in the university, and abroad in the realm, use this service openly and commonly in their churches, afore it was received or enacted by parliament?"‡ Copies of the Litany above referred to as "used at this present in her Majesty's own Chappel," appeared simultaneously with the Proclamation,§ and it began to be used on Sunday, January 1, 1559.|| It most probably was arranged by the persons appointed to review the Book of Common Prayer.¶

The Legislature, by stat. 1 Elizabeth, c. 1.,** [A.D.

* Zurich Letters, 21. 57, 58.

† Works of James Pilkington, B. D. (Bishop of Durham) by Scholefield, 626. ed. Park. Soc.

‡ Liturgies and occasional Forms of Prayer, set forth in the reign of Queen Elizabeth, edited for the Parker Society, by the Rev. William Keatinge Clay, B. D. 1847. Pref. xi. § Ibid.

|| Fuller, Church Hist. b. ix. pp. 259, 260.

¶ Post, xciii.

** Vide stat. 8 Eliz. c. 1.; stat. 16 Car. I. c. 11.; stat. 13 Car. II. c. 12.; stat. 31 Geo. III. c. 32.; 7 & 8 Vict. c. 102.; stat. 9 & 1 Vict. c. 59.

1558] re-invested the crown with jurisdiction in ecclesiastical and spiritual affairs; revived the statutes passed in the reign of Henry VIII., for the abolishing of the pope's power; and repealed those of Mary's reign to the contrary, and also the act for proceeding against heretics.

The laws of King Edward against those that spoke irreverently against the sacrament of the Body and Blood of Christ, commonly called the "Sacrament of the Altar," and for the receiving thereof under both kinds, were revived; and it was declared, that the authority of visiting, reforming, and correcting all things in the Church, should be for ever annexed to the crown, but that the queen and her successors might, by her letters patent, depute any persons to exercise it in her name.

Bishops and other ecclesiastical persons, and all in any civil employment were required under the penalties of fine and imprisonment to swear that they acknowledged the queen to be the supreme governor in all ecclesiastical and temporal causes, within her dominions; that they denounced all foreign power and jurisdiction, and that they would bear the queen faith and true allegiance. Whosoever refused to swear this, was to forfeit any office he had either in church or state, and disabled to hold any employment during life. And if any should, either by discourse or in writing, set forth the authority of any foreign power, or do anything for the advancement of it, they were to forfeit all their goods and chattels; and if they had not goods to the

value of twenty pounds, they were to be imprisoned for a year; and for the second offence they were to incur the pains of a *præmunire*; and the third offence was made treason.

The queen was empowered to commission such persons as should be requisite, to reform and order ecclesiastical matters, but they were to judge nothing to be heresy but what had been already so judged by the Canonical Scriptures, or by the first four general councils, or by any other general council in which such doctrines were declared to be heresies by the express and plain words of Scripture; all other points not so decided were to be judged by the Parliament, with the assent of the clergy in their convocation.

Great lenity prevailed throughout this statute, for its penal provisions were very limited, as none except those who held ecclesiastical or civil offices could be required to take the oath; and none but those who voluntarily denied the queen's supremacy, were subjected to the other penalties.

The next legislative measure (stat. 1 Elizabeth, c. 2.*) was an Act for the "Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments."†

* Vide post, 1—40.; stat. 8 Eliz. c. 1.; stat. 13 & 14 Car. II. c. 4., post, 41—102.; stat. 31 Geo. III. c. 32.; 7 & 8 Vict. c. 102.

† The Parliament met for business on the 25th of January, 1559, but April the 28th arrived ere the Act of Uniformity passed both houses. (Cardwell's Conferences, 24. 30.) By this act the Prayer Book, as a second time revised, was ordered to be taken into regular use only

Some of the reformed divines had been appointed to review King Edward's Liturgy, and to see if, in any particular, it should be changed.* They proposed that the Communion Book should be so contrived, that it might not exclude the belief of the corporal presence; for the chief design of the queen's council was, to unite the nation in one faith; and the greatest part of the nation continued to believe such a presence. It was, therefore, recommended that there should be no express definition made against it, that so it might lie as a speculative opinion, not determined, in which every man was left to the freedom of his own mind.

At the delivery of the elements, in King Edward's First Liturgy, there was to be said, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." "The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life;"

"from and after the feaste of the Natiuitie of saint John Baptist," whereas the queen, through the greatness of her zeal, caused it to be read in her chapel on Sunday the 12th of May, the very first Sunday after the dissolution of the parliament; and on the following Wednesday it was also read before "a very august assembly of the Court" at St. Paul's Cathedral. (Strype, Grindal, 35. ed. Oxf. 1821. Zurich Letters, 37, 38.) The whole body of the clergy, it is well known, did not display equal zeal in the cause (1 Strype, Annals, pt. i. 201—204. ed. Oxf. 1824.); nor, from the strength of their popish prepossessions, was it in any manner to be expected of them generally. Clay's Elizabethan Liturgies, xii. xiii.

* 2 Burnet, Hist. Ref., pt. ii. 704.

which words had been left out in his Second Liturgy, as favouring the corporal presence too much; and instead of them, these words were ordered to be used in the distribution of that sacrament; "Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving;" and "Drink this in remembrance that Christ's blood was shed for thee, and be thankful." They now joined both these in one, and some alterations were made in the rubrics and collects; thus was the book presented to the House, and by stat. 1 Eliz. c. 2. it became the law of the land.

These differences have been stated by Archbishop Parker,* in answer to an inquiry† from Lord Treasurer Burghley, in the following language:

"1. King Edward his second book differeth from her Majesty's book in the first rubric, set down in the beginning of the book; for King Edward's second book hath it thus:

" 'The morning and evening prayer shall be used in such place of the church, chapel or chancel, and the minister shall turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place. And the', &c.

"Whereas the Queen's book hath it thus:

" 'The morning and evening prayer, shall be used

* This document has been ascribed by Strype to Whitgift, sed vide Clay's Elizabethan Liturgies, xiv.

† 1 Strype, Annals, pt. i. p. 123.

in the accustomed place of the church, chapel or chancel, except it shall be otherwise determined by the ordinary of the place. And the chancels shall remain as they have done in times past.'

"Again, King Edward's second book hath it thus:

"'Again, here is to be noted that the minister at the time of the communion, and all other times in his ministration, shall use neither alb, vestment, nor cope: but being archbishop or bishop shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only.'

"The Queen's book hath it:

"'And here it is to be noted that the minister at the time of the communion, and at all other times in his ministration, shall use such ornaments in the church, as were in use by authority of parliament in the second year in the reign of King Edward VI. according to the act of parliament, set forth in the beginning of this book.'

"2. In King Edward's second book in the litany there are these words, 'From the tyranny of the bishop of Rome, and all his detestable enormities;' which are not in her Majesty's book.

"3. In the litany, her Majesty's book hath these words more than are in King Edward's second book, viz., 'Strengthen in the true worshipping of thee, in righteousness and true holiness of life.'

"4. In the end of the litany there is no prayer in King Edward's second book for the King nor for the state of the clergy. And the last collect set in her

Majesty's book next before the first Sunday in Advent, and beginning, 'O God, whose nature and property is ever to have mercy,' is not in King Edward's second book. Further, there are two collects appointed for the time of dearth and famine; whereas her Majesty's book hath but one. And in King Edward's second book this note is given of the prayer of St. Chrysostom, 'The litany shall ever end with this collect following;' which note is not in her Majesty's book.

"5. King Edward's second book appointed only these words to be used, when the bread is delivered at the communion, 'Take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.' And when the cup is delivered, 'Drink this in remembrance that Christ's blood was shed for thee, and be thankful.' Whereas in her Majesty's book at the delivering of the bread these words must be said, 'The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this,' &c.: and at the delivery of the cup these words, 'The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this, &c.'"

Dr. Cardwell* states "that, besides the alterations noticed in this list of Archbishop Whitgift, [Parker] there were several changes made in the calendar, such as the appointment of proper lessons for Sundays, as well as for several holidays, for which there were

* Conferences, 31.

previously epistles and gospels, but no proper lessons. The alterations are described, but not correctly,* in the following manner in the Act of Uniformity:†
‘That all and singular ministers in any cathedral or parish church, or other place within this realm of England, Wales and the marches of the same or other the queen’s dominions, shall from and after the feast of the nativity of St. John Baptist next coming, be bounden to say and use the mattens, even-song, celebration of the Lord’s Supper, and administration of each of the sacraments, and all the common and open prayer, in such order and form as is mentioned in the said book, so authorized by parliament in the said 5th and 6th years of the reign of King Edward VI. with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences only added in the delivery of the sacrament to the communicants, and none other, or otherwise.’ But the tables of proper lessons were not yet satisfactorily arranged, and in the following year (1561) the queen issued a warrant authorizing her ecclesiastical commissioners, ‘to peruse the order of the said lessons throughout the whole yere, and to cause some new calendars to be imprinted whereby such chapters or parcels of less edification may be removed, and other more profitable may supply their roomes.’ It seems that the

* Vide Clay’s Elizabethan Liturgies, xiii. Clay’s Historical Sketch of the Prayer Book, 33.

† 1 Eliz. c. 2. s. 3.

bishops were willing to leave this discretion to be exercised by the clergy at large; for in the year 1564, when the second Book of Homilies was published, the following admonition was prefixed to it: 'Where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or holidays, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand.' And this discretion continued to be exercised at a later period; for 'Dr. G. Abbot (afterwards archbishop of Canterbury) did reckon this liberty, granted in the said admonition, to be in force even in his time . . . saying, 'It being not only permitted to the minister, but commended in him, if wisely and quietly he do read canonical scripture, where the apocryphal upon good judgment seemeth not so fit; or any chapter of the canonical may be conceived not to have in it so much edification before the simple, as some other part of the same canonical may be thought to have.'* It is clear, however, that no such discretion is allowed under the Act of Uniformity 13 & 14 Charles II. c. 4."

The Book of Ordination, into which a new form of oath had been inserted, was not in express terms named in Elizabeth's Act of Uniformity, which omission gave an occasion afterwards to question the lawfulness of the ordinations made according to that Book. But by stat. 1 Eliz. c. 2., the book that was

* 1 Strype, Annals, pt. ii. pp. 105, 106. 1 Doc. Ann. 260.

set out by Edward VI., and confirmed by stat. 5 & 6 Edward VI. c. 1., was again authorized by law, and the repeal of it in Queen Mary's time was rescinded. So the Book of Ordination being in that Act added to the Book of Common Prayer, was now legally in force again; which was afterwards declared in Parliament, upon a question that was raised about it by Bonner.

The clergy were commanded to use this "Book of Common Prayer," and none other, in the celebration of divine service; and every minister refusing to use it, or using any other, or speaking in derogation of the Common Prayer, was liable, if he were unbeneficed, for the first offence, to be imprisoned for one year, and for the second, to be imprisoned for life; or if he were beneficed, for the first offence, to be imprisoned for six months, and forfeit a year's value of his benefice, and for the second, to be deprived of his benefice, and suffer one year's imprisonment; and for the third, in addition to deprivation, to be imprisoned for life.

This Act of Uniformity further provided, that if any other person should speak in derogation of the Book of Common Prayer, or prevent the reading of it, or cause any other service to be read, he should forfeit, for the first offence, one hundred marks; for the second, four hundred; and for the third, all his goods and chattels, and be imprisoned for life.

Mr. Clay* states that but few of the earlier Prayer Books of Elizabeth remain in existence; and that, notwithstanding the length of her reign, or, perhaps, in

* Elizabethan Liturgies, xii.

consequence of it, those put forth in later years are not very common. This may be deemed surprising; but it is much more surprising, that we know of no copy, natural though it was for such copies to be printed, answering in all points to the book mentioned in the Act, and which is there described as "the booke authourised by Parliament in the .v. and sixt yere of the raygne of king Edward the sixt, with one alteration, or addition of certayn Lessons to be vsed on euery Sondag in the yere, and the fourme of the Letanie altered and corrected, and two sentences only added in the deliuary of the Sacrament to the communicantes, and none other, or otherwyse."

In 1559, the Injunctions given by King Edward upon his accession, were renewed, with very little variation; but a few additions were made. Thus, after declaring that neither in Scripture nor by the primitive church was there any prohibition that priests might not have wives, and noticing that upon this many in King Edward's time had married, but that great offence was given by such indecent marriages that some of them then made; and to prevent the like scandals for the future, it was ordered that no priest or deacon should marry without allowance from the bishop of the diocese and two justices of the peace, and the consent of the woman's parents or friends. All the clergy were to use habits according to their degrees in the universities; the queen declaring, that this was not done for any holiness in such habits, but for order and decency. None were to use any charm, or consult

with such as did. All were to resort to their own parish churches, except for an extraordinary occasion. Inn-keepers were to sell nothing in the times of divine service. None were to keep images, or other monuments of superstition, in their houses. None were to preach unless licensed by their ordinary. In all places the causes why any had been in the late reign imprisoned, famished, or put to death, upon the pretence of religion were to be examined; and all registers were to be searched for such matters. Curates at the accustomed hours of service, were to resort to church, and in every parish the ordinary was to name three or four discreet men, to see that all the parishioners duly resorted on Sundays and holydays to church; and those who did it not, and upon admonition did not amend, were to be denounced to the ordinary. On Wednesdays and Fridays to say the Litany and Prayers. All slanderous words, as Papist, Heretic, Schismatic, or Sacramentary, were to be forbore under severe pains. No books were to be printed without a license from the queen, the archbishop, the bishop of London, the chancellor of one of the universities, or the bishop or archdeacon of the place where they were printed. All were to kneel at the prayers, and to show a reverence when the name of Jesus was pronounced. Then followed an explanation of the oath of supremacy, in which the queen declared that she did not pretend to any authority for the ministering of divine service in the Church, and that all that she challenged was, that

which had at all times belonged to the imperial crown of England; that she had the sovereignty and rule over all manner of persons under God, so that no foreign power had any rule over them; and that if those who had formerly appeared to have scruples about it, took it in that sense, she was well pleased to accept of it, and acquitted them of all penalties under the Act. She next ordered that, to prevent riots, no altar should be taken down but by the consent of the curate and churchwardens; and that a communion-table should be made for every church, and that on sacrament days it should be set in some convenient place in the chancel, and at other times in this place where the altar had stood. The sacramental bread was to be round and plain, without any figure on it, but somewhat broader and thicker than the cakes formerly prepared for the mass. Then the form of bidding prayer was prescribed, with some variation from that in King Edward's time; for in the prayer added to the thanksgiving for God's blessing to the Church in the saints departed this life, that they with us, and we with them, might have a glorious resurrection, the words, "they with us," as seeming to import a prayer for the dead, were now omitted.*

These Injunctions being prepared, the queen lost no time in issuing commissions for the visitation of all the churches; for the new book of service was by law to come into operation on St. John Baptist's day; and these commissions were signed on that

* 2 Burnet, Hist. Ref., pt. ii. 715—717.

day. One of them, which was for the archbishopric and province of York, was granted to the Earls of Shrewsbury and Derby, and some others, among whom was Dr. Sands. Setting forth in the preamble "that God having set the queen over the nation, she could not render an account of that trust, without endeavouring to propagate the true religion, with the right way of worshipping God, in all her dominions; therefore," it proceeded, "she intending to have a general visitation of her whole kingdom, empowered the commissioners, or any two of them, to examine the true state of all the churches in the northern parts; to suspend or deprive such clergymen as were unworthy, and to put others into their places; and to proceed against such as were obstinate, by imprisonment, church censure, or any other legal way; to reserve pensions for such as would not continue in their benefices, but quitted them by resignation; and to examine the condition of all that were imprisoned on the account of religion, and to discharge them; and to restore to their benefices all such as had been unlawfully turned out in the late times." This was the first high commission that was given out; that for the province of Canterbury was without doubt of the same nature.*

By the visitors' reports to the queen it appeared that of nine thousand four hundred beneficed clergymen in England, there were no more than fourteen bishops, six abbots, twelve deans, twelve archdeacons, fifteen heads of colleges, fifty prebendaries, and eighty

* 2 Burnet, Hist. Ref., pt. ii. 719.

rectors of parishes, who had left their benefices upon the account of religion.*

The year 1560 is the date to be assigned to the Latin Prayer Book of Elizabeth: for not only were her letters patent issued on April the 6th in that year, but, in the account of the *Cyclus Solaris* we have the expression, "*annus hic præsens, 1560.*" It is most commonly deemed a mere version of her English Book, and so called in her letters patent, "*convenientem cum Anglicano nostro publicarum precum libro*"; but it is, in fact, almost an independent publication. The letters patent declare it to have been exclusively designed, agreeably to their own humble request, for the universities and the great public schools. It was likewise recommended to the clergy generally in their private daily devotions to use the "*Latten, or any suche other tongue privately as they do understand;*" a permission granted to them by stat. 2 & 3 Edward VI., c. 1. s. 6.†

One of the most remarkable discrepancies between Elizabeth's English and Latin Books occurs in the absolution in the Communion Service. In the Latin Book, Christ is said to have given to the Church "*suam potestatem*" of absolving penitents; an expression for which, if it ought to be strictly translated, there existed not the slightest ground in the English. This absolution, however, is transcribed from Ales; but not without the transcriber being quite alive to

* 2 Burnet, Hist. Ref., pt. ii. 720.

† Vide ante, liii. liv.

what he was about, for he made additions at the end, sufficient to mark deliberation and design.*

The Latin Prayer Book was not received every where with equal favour and respect. Strype, under the year 1568,† states, that “most of the Colleges” in Cambridge would not tolerate it, as being “the Pope’s Dreggs”; and even that “some of the Fellowship of Benet College went contemptuously from the Latin Prayers, the Master being the minister then that read the same.”‡

Three religious works for private use, came forth under Elizabeth’s authority:—in 1559 an English Primer, in 1560 an Orarium; and in 1564 (if the copy of that year is really the earliest edition) the *Preces Privatae*. 3

In 1560, A short Form and Order for seasonable weather, and good success of the Common Affairs of the Realm, was published. And it should be observed, that the practice of publishing occasional services is coëval with the Reformation, and was perhaps one of the means of bringing prayers in the English tongue into use, by rendering the people, on understanding part of their prayers, the more desirous to have the whole service made intelligible to them.§

The following is a list of occasional Forms of Prayer and Services, for the most part, publicly and

* Clay’s Elizabethan Liturgies, xxviii.

† 1 Parker, 534, 535, ed. Oxf. 1821.

‡ Clay’s Elizabethan Liturgies, xxxi.

§ 1 Strype, Cranmer, 278—280, ed. Eccl. Hist. Soc.

authoritatively used during the reign of Queen Elizabeth, which have been published in extenso in Mr. Clay's Elizabethan Liturgies :—

A Prayer for the present estate in the Churches, A.D. 1562.

A Form, and also an Order of public fast, to be used during this time of mortality, and other afflictions, wherewith the Realm at this present is visited, A.D. 1563.

An Homily appointed to be read in the time of sickness.

A form of Meditation very meet to be daily used of householders in this dangerous and contagious time, A.D. 1563.

Thanksgiving to God for withdrawing and ceasing the Plague, A.D. 1563.

A short Form of Thanksgiving to God for ceasing the contagious sickness of the Plague, A.D. 1564.

A Form to excite all godly people to pray unto God for the delivery of those Christians, that are now invaded by the Turk, A.D. 1565.

A short Form of Thanksgiving to God for the delivery of the Isle of Malta, &c., A.D. 1565.

A Form to excite and stir all godly people to pray unto God for the preservation of those Christians and their Countries, that are now invaded by the Turk in Hungary, or elsewhere, A.D. 1566.

A Prayer on account of the rising in the North, A.D. 1569.

A Thanksgiving for the suppression of the last rebellion, A.D. 1570.

A Form of Common Prayer necessary for the present time and state, A.D. 1572.

A Form of Prayer and Thanksgiving, to be used every year, the 17th of November, being the day of the Queen's Majesty's entry to her reign, A.D. 1576.

Metrical Anthems, A.D. 1578.

The Order of Prayer to avert and turn God's wrath from us threatened by the late terrible Earthquake, A.D. 1580.

The Report of the Earthquake.

A godly Admonition for the time present.

A Prayer for the estate of Christ's Church, A.D. 1580.

A Prayer for all Kings, Princes, Countries, and People, which do profess the Gospel: And especially for our Sovereign Lady Queen Elizabeth, A.D. 1585.

A Prayer and Thanksgiving for the Queen, A.D. 1585.

A Prayer used in the Parliament only, A.D. 1585.

An Order of Prayer and Thanksgiving for the preservation of the Queen's Majesty's life and safety, A.D. 1585.

A Prayer of Thanksgiving for the deliverance of her Majesty from the murderous intention of Dr. Parry, A.D. 1585.

An Order for public Prayers convenient for this present time, A.D. 1586.

An Order of Prayer and Thanksgiving for the preservation of her Majesty and the Realm from the traitorous and bloody practices of the Pope, and his adherents, A.D. 1586.

A Prayer and Thanksgiving fit for this present, A.D. 1587.

A Form of Prayer necessary for the present time and state, A.D. 1588.

A Psalm and Collect of Thanksgiving not unmeet for this present time, A.D. 1588.

A godly Prayer for the preservation of the Queen's Majesty, and for her Armies both by sea and land, A.D. 1588.

A Form of Prayer thought fit to be daily used in the English Army in France, A.D. 1589.

A Form of Prayer necessary for the present time and state, A.D. 1590.

Certain Prayers for the good success of the French King, A.D. 1590.

A Prayer for the Prosperity of the French King and his Nobility, A.D. 1590.

An Order for Prayer and Thanksgiving for the safety and preservation of her Majesty and this Realm, A.D. 1594.

A Prayer for the prosperous success of her Majesty's Forces and Navy, A.D. 1596.

A Prayer made by the Queen at the departure of the fleet, A.D. 1596.

A Prayer of Thanksgiving and for continuance of good success to her Majesty's Forces, A.D. 1596.

Certain Prayers for the prosperous success of her Majesty's Forces and Navy, A.D. 1597.

An Order for Prayer and Thanksgiving for the safety and preservation of her Majesty and this Realm, A.D. 1598.

Certain Prayers fit for the time, A.D. 1601.

In 1561, a New Calendar was published, being the result of a prescript dated at Westminster, the 22nd of January, "the thirde yere of o^r Raigne". By this commission "Matthue Archebishop of Canterburye, Edmonde Byshopp of London, Will^m Byll our Almoner, and Walter Haddon one of the Masters of o^r Requests," were required "to peruse the order of the Lessons thoroughe out the whole yere," and to substitute in the place of "certen chapters for lessons . . . other chapters or parcels of scripture, tendinge in the hering of the vnlearned, or laye people, more to their edificacion."* It likewise entered into the province of these commissioners to revise the Calendar in other respects. Hence the occurrence in the new calendar of many names of saints, which we may presume to have been now re-introduced for the reason subsequently assigned by a notice in the *Preces Privatae*:—ut certarum quarundam rerum, quarum stata tempora nosse plurimum refert, quarumque ignoratio nostris hominibus obesse possit, quasi notæ quædam sint atque indicia.

1561 New
Calendar

Calendar
useful

* Clay's Elizabethan Liturgies, xxxiii. Parker MSS. Corpus Christi College, Cambridge. 1 Strype, Parker, 164—169. Grindal's Remains, 57.

The same prescript also required the commissioners to make some regulations respecting the collegiate churches, in which the Latin Prayer Book had been allowed to be used, "so that our good purpos in the saide translacion be not frustrated, nor be corruptlye abused, contrarye to theeffect of our meanynges."

Although the enactments of stat. 1 Eliz. c. 1. and stat. 1 Eliz. c. 2. were very lenient, inasmuch as they affected only the Protestant clergy, and persons in general who should speak against the Book of Common Prayer, yet the treasonable designs of the dissenters were such, as to require the enactment of stat. 5 Eliz. c. 1.,* by which persons maintaining the authority of the Pope, or the Roman See, were subjected to the penalties of præmunire; ecclesiastical persons, fellows of colleges in the universities, and officers in the courts of justice, &c., were compellable to take the oath of supremacy, under the penalty of præmunire for the first offence, and that of high treason for the second: and persons who had said or heard mass might have the oath tendered to them, and their refusal of it was punishable by the same penalties.

1562
Convoc
In 1562, Parliament and the Convocation were convened, when a draft of the Thirty-nine Articles was presented to the Convocation by Archbishop Parker. He omitted four of the articles of Edward VI., namely, the 10th, 16th, 19th, and 41st; and introduced four new ones, namely, the 5th, 12th, 29th, and 30th; and

* Vide stat. 13 Eliz. c. 2.; stat. 23 Eliz. c. 1.; stat. 23 Geo. II. c. 28.; stat. 1 & 2 Gul. IV. c. 9.; stat. 7 & 8 Vict. c. 102.; stat. 9 & 10 Vict. c. 59.

he altered, more or less, seventeen of the others, namely, the 2nd, 6th, 7th, 9th, 10th, 11th, 17th, 22nd, 24th, 25th, 27th, 28th, 32nd, 34th, 35th, 36th, and 37th: but the Convocation, which met January 11,* 1563, made several alterations in this draft. They omitted the 40th, 41st, and 42nd; and when the Articles were printed the 29th also was left out, and the 3rd, 9th, 21st, 25th, 28th, and 34th, and the title of the 16th were altered. The Articles, however, with these changes, were subscribed by the bishops of both provinces in the Upper House of Convocation on the 29th of January, and by the Lower House on the 5th of February.

It had been proposed in convocation in 1562 to move her majesty that certain learned men, bishops, and others, might be appointed, in conformity with the plans of Henry VIII. and Edward VI., to set down ecclesiastical orders and rules in all ecclesiastical matters for the good government of the Church of England, as should by them be thought most meet: but the proposition was not acted upon. In 1571, by the endeavours of Archbishop Parker, the same subject was brought forward in the House of Commons,† and reference was made to the *Reformatio Legum Ecclesiasticarum*,‡ a book drawn up chiefly by

* 4 Wilkins, *Concilia*, 242, says January 12.

† 2 Strype, *Parker*, 62.

‡ It consists of fifty-one titles, besides an appendix, "*De Regulis juris*." The most remarkable peculiarities of it are, that it makes blasphemy and heresy ultimately punishable with death. It is justly severe on adultery, punishing the guilty party with imprisonment and

Cranmer, but which was never legally enacted. A committee was appointed to report upon the subject, but the queen, adverse to reformatations in religion which did not emanate from herself, put a stop to the inquiry.*

In 1563, the Second Book of Homilies was printed.†

The history of the composition of the Homilies is involved in much obscurity. The first Book is generally attributed to Cranmer, Ridley, Latimer, Hopkins, and Becon: and Burnet‡ says that Jewel was particularly engaged in compiling the second. Archbishop Parker, however, in 1563, speaks of them as being “revised and finished, with a second part,

banishment, and not allowing him or her to marry, a licence which it grants to the innocent. It directs that a strict examination shall take place before institution, and forbids pluralities. It directs that the dean rural shall be an annual officer appointed by the bishops, and that he shall report the conduct of the clergy; that archdeacons shall reside within the limits of their jurisdictions; and that prebendaries shall give public lectures in the cathedral. It also appoints, provincial synods and diocesan synods to be annually held in Lent. It contains directions with regard to parochial discipline, and recommends that excommunication be rarely used, and only by the bishops, and that impenitent persons under excommunication be after forty days handed over to the civil power to be imprisoned and fined. It gives in each case an appeal from the archdeacon to the bishop, then to the archbishop, and lastly to the king, who is to cause the question to be decided in a provincial synod, or before commissioners appointed by the crown. 2 Strype, Annals, pt. i. 93.

* Gibson's Codex, 952. D'Ewes, 167. 1 Short, Hist. of the Church, 407.

† 1 Strype, Annals, pt. ii. 104.

‡ Pref. to the Thirty-nine Articles, iii.

by him and the other bishops,"* an expression indicating, perhaps, that they were drawn up in the reign of Edward VI., though not published, but by no means deciding the question. The language of the two books is different, and there is much internal evidence of the several homilies having been composed by different authors. The first book is probably the most valuable, and the expressions used in the thirty-fifth Article, "*non minus quam prior tomus homiliarum quæ editæ sunt tempore Edvardi Sexti,*" &c. seem rather to indicate that the latter work was not composed by the same authors. The homilies on Salvation, Faith, and Good Works, are with reason attributed to Cranmer.† That on Adultery is by Becon, and printed in the second volume of his Works.

The most important editions of the Homilies are, according to Dr. Short,‡ as follows :

First book, first edit. 1547, 1 Edw. VI.

— — second edit. (divided as at present), 1549.

Second book, first edit., 1563, (the Homily on Wilful Rebellion was added in 1571).

— — last edit. (by authority), 1623.

Fortunately, the variations in the different editions, numerous as they are, are almost universally merely verbal or grammatical; and it is remarkable, that a book which has passed through the hands of so many

* 1 Strype, Parker, 253.

† Todd, on the Thirty-nine Articles, Pref. xi.

‡ 1 Hist. of the Church, 359.

editors, and has been altered in almost every edition, should have received so few alterations of any importance as to doctrine. We thus see that the homilies have not been tampered with by any sect or party, for the purpose of making them express sentiments different from those of the original compilers.*

In 1564, serious disputes arose respecting the dress of the clergyman during his ministration, and where knowledge was superficial and prejudice great, a necessary connexion was established between popery and a square cap and a surplice: but such disputes among churchmen were very injurious to the cause of real piety. Jewel, though he conformed himself, and blames those who laid too great a stress on the matter, never seems to have been pleased with the dresses, and uses very strong expressions in disapprobation of them. Thus in his letter to Peter Martyr, 1559: "*De religione quod scribis, et veste scenica, ô utinam id impetrari potuisset. Nos quidem tam bonæ causæ non defuimus. Sed illi, quibus ista tantoperè placuerunt, credo, sequuti sunt inscitiam presbyterorum: quos, quoniam nihil aliud videbant esse, quam stipites, sine ingenio, sine doctrina, sine moribus, veste saltem comica volebant populo commendari. Nam ut alantur bonæ literæ, et surrogetur seges aliqua doctorum hominum, nulla, ô Deus bone, nulla hoc tempore cura suscipitur. Itaque quoniam vera via non possunt, istis ludicris ineptiis teneri volunt oculos multitu-*

* Dr. Elmsley's Preface to the Homilies, with various readings. Oxf. 1822.

dinis." So in the next of the same date. "*Omnia docentur ubique purissimè. In ceremoniis et larvis passim plusculum ineptitur.*"* Sandys,† in his will, of the date of 1588, says, when speaking of the rites and ceremonies of the Church, "So have I ever been and presently am persuaded, that some of them be not so expedient for this Church now; but that in the Church reformed, and in all this time of the gospel, wherein the seed of the gospel hath so long been sown, they may better be disused by little and little than more and more urged." In a private letter to Peter Martyr in 1560, he expresses himself much more adverse to the dresses. "*Tantum manent in Ecclesia nostra Vestimenta illa Papistica, Capas intellige, quas diu non duraturas speramus.*"‡ Grindal also had great scruples about the habits,§ and wrote on the subject to Peter Martyr, who advised that in his private dress the bishop should certainly comply, but that if the public ministration in it would promote the idea of the mass, he had better not sanction what was wrong by his example; and that, at all events, he should continue to speak and teach against the use of the habits. In a letter to Bullinger,|| 1566, he adds, that when the bishops who had been exiles in Germany could not persuade the queen and parliament to remove these habits out of the Church, though they had long en-

* 3 Burnet, Hist. Ref., Append. pt. iii. b. vi. No. 57, 58. pp. 376. 378.

† 1 Strype, Whitgift, 548. ed. Oxf. 1822.

‡ 3 Burnet, Hist. Ref., Append. pt. iii. b. vi. No. 61. p. 383.

§ Strype, Grindal, 156.

|| Strype, Grindal, 156.

deavoured it, by common consent they thought it best not to leave the Church for some rites, which were not many, nor in themselves wicked; especially since the purity of the gospel remained safe and free to them.

In 1570, the larger Catechism by Alexander Nowell was published. It had been revised by him,* and had been approved by the Lower House of Convocation, a tribute of respect which confers on it a species of authority, though it was not officially promulgated by the Church of England. The time at which it was drawn up cannot be exactly ascertained.† It must have been before the opening of the session of Convocation in 1562, in the course of which the Thirty-nine Articles were compiled and agreed upon.‡ In the course of the 22nd session, the Bishops of Salisbury, Exeter, St. David's, and Litchfield,§ were appointed to examine the Catechism, but they seem to have contented themselves with a reiterated assurance from the Lower House, that they had unanimously approved of the book. After receiving some additions, it was presented a second time to the Upper House; but, like the Book of Discipline tendered to them about the same time, it never received their formal sanction. From the paper containing notes of matters to be discussed in this Synod, it appears to have been originally designed to have Nowell's Cate-

* 1 Strype, Annals, pt. i. 525. 323.

† Churton, Life of Nowell, p. 165.

‡ 1 Strype, Annals, pt. i. 474. 522.

§ Heylyn, Hist. Ref., 332. ed. Lond. 1674; 3 Burnet, Hist. Ref., 303. fol.

chism and Jewel's Apology added to the Articles of the Church in one book, authorized as containing true doctrine, and enjoined to be taught to the youth in the universities and grammar schools throughout the realm.* In 1570, the two archbishops urged its publication, and with Cecil's express permission, the original dedication to him was altered into one addressed to the archbishops and bishops. In the canons agreed upon by Archbishop Parker and the Bishops of his province, in April, 1571,† its use seems to have been enjoined with all the strictness which had at first been contemplated. "Ludimagistri nullam docebunt Grammaticam, nisi eam quam solam Regia Majestas per omne regnum in omnibus scholis legi mandavit; nec alium Latinum Catechismum quam qui editus est anno 1570, quem etiam Anglice redditum, pueros, qui Latine nesciunt, docere volumus."‡

The Middle Catechism, which was an abridgement of the larger Catechism, appeared first in 1570, and was dedicated to the archbishops and bishops.§ It is intitled, "Christianæ pietatis prima institutio, ad usum

* Catechismus, sive prima Institutio Disciplinæque Pietatis Christianæ Latine explicata. Authore Alexandro Nowell. Ed. Jacobson. Oxon. 1844. x. xi. xii. Strype, Ann. 1. i. p. 474. Archbishop Parker noted in the margin, "Item, in Cathedral Churches and Collegiate and in Private Houses."

† 2 Strype, Parker, 57.

‡ Nowell's Catechism by Jacobson, xx. Sparrow's Articles, &c. 239. 4 Wilkins, Concilia, 276.

§ Churton, Life of Nowell, 173.

Scholarum, Latine scripta." The first question and answer are—

Mag. Narra mihi, mi fili, quam religionem colas.

Aud. Eandem illam, quam Christus servator noster docuit, unde Christianus nominor, et ita revera me esse confido.

At the end of the volume are Admonitions, Psalms, and Prayers for the Morning and Evening.

The Smaller Catechism is entitled "Catechismus parvus pueris primum qui ediscatur proponendus in Scholis." It is very much the same as the present Church Catechism. Each of the Commandments is followed by the same prayer as in the Communion Service. After the Answer on our Duty to our Neighbour there are questions and answers developing in detail the duties of subjects, children, parishioners, servants, parents, masters, husbands, and wives. The part relating to the Sacraments also is in several points somewhat more full and copious. At the end are several Graces before and after meat. The first part of this smaller Catechism agrees exactly with that given in the two Liturgies of King Edward VI., and the additions made by Bishop Overall after the Hampton-Court Conference were evidently abridged from it. "As far then," says Dr. Jacobson,* "as we have evidence Nowell actually composed the smaller Catechism, we have ground for conjecturing that he was the author of the Church Catechism."

In 1570, Pius V. issued the following bull, in which

* Nowell's Catechism, xxxvii.

after reciting the offences of the queen, the pope, “out of the fulness of his apostolic power, declares Elizabeth, being an heretic, and a favourer of heretics, and her adherents in the matter aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ.”. . . .“Moreover we declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever; and also the nobility, subjects, and people of the said kingdoms, and all others, which have in any sort sworn unto her, to be for ever absolved from every such oath, and all manner of duty, dominion, allegiance, and obedience, as we also do, by the authority of these presents, absolve them, and do deprive the same Elizabeth of her pretended right to the kingdom, and all other things aforesaid; and we do command and interdict, all and every the noblemen, subjects, people, and others aforesaid, that they presume not to obey her, or her monitions, mandates, and laws; and those, which shall do to the contrary, we do innodate with the like sentence of anathema.

“And, because it were a matter of too much difficulty to carry these presents to all places, where it may be needful, our will is, that the copies thereof, under a public notary’s hand, and sealed with the seal of an ecclesiastical prelate, or of his court, shall carry altogether the same credit with all people, judicial and extrajudicial, as these presents should do, if they were exhibited or shown. Given at Rome, at St. Peter’s, in the year of the incarnation of our Lord, 1570, the

fifth of the calends of May, and of our popedom the 5th year.”*

This bull was also recognised by Gregory XIII., and by Sixtus V., who issued another bull equally unjustifiable. Pius V. was beatified by Clement X. in 1672, and canonized by Clement XI., in 1712; it therefore seems that up to 1712, the Church of Rome recognised the principle of the fourth Lateran Council, and also the acts of deposition by Paul III., Pius V., Gregory XIII., and Sixtus V. Notwithstanding these facts, in 1788, and 1789, six Roman Catholic universities, Louvain, Douay, Paris, Alcala, Valladolid, and Salamanca,† in answer to questions circulated under the directions of Mr. Pitt, denied the recognition of the existence of any power in the pope to depose a temporal prince.

To obviate any mischievous consequences from the bull of Pius V., the legislature, by stat. 13 Elizabeth, c. 1., [A.D. 1570] enacted that persons who affirmed that Elizabeth was not a lawful sovereign, or that any other had a preferable title, or that she was a heretic, schismatic, or infidel, or that the right to the crown and the succession could not be determined by law, were guilty of treason. And by stat. 13 Elizabeth, c. 2.,‡ persons procuring, or bringing in bulls or briefs from the pope, and absolving others by virtue of them, or receiving such absolutions, were declared guilty of

* 1 Butler, Hist. Rom. Cath., 348.

† Ibid. 439—482.

‡ Vide stat. 13 Eliz. c. 3.; stat. 23 Eliz. c. 1.; stat. 9 & 10 Vict. c. 59.

treason : and their aiders and abettors were made liable to the penalties of præmunire ; persons concealing bulls, &c., for above six weeks were made punishable for misprision of treason ; and priests bringing in “ Agnus Dei,” and similar articles, blessed by the pope, or by his authority, to which pardons or immunities were annexed, were subjected to the penalties of præmunire. In the construction of this act, it appears to have been understood that the absolutions which it mentions, did not denote absolutions given in sacramental confession, but those absolutions only which were granted by special faculties.

In 1571, the Convocation revised the Articles of 1562, and made some alterations in them ; and by stat. 13 Eliz. c. 12, it was enacted, that every ecclesiastical person under the degree of a bishop “ should declare his assent, and subscribe to all the Articles of religion, which only concern the confession of the true Christian faith and the doctrine of the sacraments, comprised in a book imprinted, intituled, ‘ Articles,’ whereupon it was agreed by the archbishops and bishops of both provinces, and the whole clergy in the Convocation, holden at London A.D. 1562, according to the computation of the Church of England, for the avoiding the diversities of opinions, and for the establishing of consent touching true religion, put forth by the queen’s authority.” Dr. Short* states, that the thus confining subscription to the Articles to those “ which only concern the confession of the true

1571 Convoc.

* 1 Hist. of the Church, 490.

Christian faith and the doctrine of the Sacraments," virtually excludes the 19th, 20th, 35th, and 36th Articles, and all Acts of Parliament made subsequent to this period, which mention the Articles, refer to this Statute, as settling the Articles, and the rule of subscription to them.

In the Convocation which was sitting at the same time, Parker commenced a review of the Articles, for the purpose of sanctioning, by the authority of Convocation, the Articles which should be required from the clergy. When some trifling alterations had been made, and Article 39. restored, these Articles, then consisting of the present thirty-nine, were subscribed by the Upper House on May 11, and afterwards published under the superintendence of Bishop Jewel, and the ratification with which they now conclude was added.* Disputes, however, arose as to the authorized copy of the Articles, but were virtually settled by the canons passed in the convocation of 1604.

Dr. Burnet† briefly sums up the essential alterations which were thus effected in the Forty-two Articles of Edward VI., as follows:—

In the Third Article,‡ the explanation of Christ's descent to hell was left out.

* 1 Short, Hist. of the Church, 488—490.; 1 Butler, Hist. Rom. Cath., 288, 289.; 2 Strype, Cranmer, 417. ed. Eccl. Hist. Soc.; Lamb, 13. 24. 25.

† 2 Hist. Ref., pt. ii. 728.

‡ These Articles are to be found in 2 Burnet, Hist. Ref. pt. ii., Append. 291., No. 55.; Sparrow's Articles, &c. 91—106.

In that about the Scriptures, they now added an enumeration of the canonical and apocryphal books; declaring, that some lessons were read out of the latter, for the instruction of the people, but not for confirmation of the doctrine.

About the authority of the Church, they now added that the Church had power to decree rites and ceremonies, and had authority in controversies of faith, but still subordinate to the Scripture.

In the Article about the Lord's supper, instead of the refutation of the corporal presence, from the impossibility of a body's being, at the same time, in more places than one; from whence it follows, that since Christ's body is in heaven, the faithful ought not to believe or profess a real or corporal presence of it in the sacrament,—in the new Articles it is said, "That the body of Christ is given and received after a spiritual manner; and the means by which it is received is faith."*

Gregory XIII., having succeeded Pius V., granted that the bull of the latter, forbidding the subjects of Elizabeth to obey her, or her laws, under pain of excommunication, should be understood in this sense, "*Ut obliget semper illam et hæreticos; Catholicos vero nullo modo obliget, rebus sic stantibus; sed tum demum quando publica quædam executio fieri poterit. Datum 14 Ap. 1580;*"† thus recognising the principle of the

* 2 Burnet, Hist. Ref., pt. ii. 727, 728.

† 1 Butler, Hist. Rom. Cath., 369.; Lord Burleigh's Execution

bull of Pius V., and suspending the action of it only till circumstances made an execution of it feasible.

The penal enactments of stats. 13 Eliz. cc. 1 & 2 were not put in execution till six years after their passing, and five years after the massacre of St. Bartholomew had commenced the war of extermination which the Roman Catholics wished to carry on against Protestants. Had no succession been provided against the ravages of time among the Roman Catholic priesthood, the stock of those who officiated in England must soon have been exhausted, but English colleges for the education of the secular clergy were established between 1568 and 1580 at Douay, Rheims, Valladolid, Rome, Seville, and Madrid.* These seminaries were made the hot-beds of sedition; thus the oath which was taken by the students in Scotland, where Mary allowed them a temporary place of refuge, in consequence of troubles at Douay, will establish the political tendency of these institutions, and is as follows:—"I, A. B., do

of Justice for Treason, 12, 13.; Jesuits' Memorial, 26.; Cardinal Allen's Admonition, c. 2.

* Upon this subject Mr. Clay, in his *Elizabethan Liturgies*, (656 in not. 5) states, "The English Clergy, who had withdrawn from their own country on account of religion, were formed into a Society after the manner of a College, first at Douay, in 1568, then, on being banished from the Netherlands, in 1575, at Rheims, and in 1579 at Rome. (Camden, p. 476.) These establishments, whose members are not to be confounded with the Jesuits, were called Seminaries, being designed 'to nourish and bring up seedmen in the tillage of Sedition.' Stow, p. 1266.; Fuller, b. ix. p. 84.; Ranke's *Hist. of the Popes*, b. v. c. 7."

acknowledge the ecclesiastical and political power of his Holiness, and the mother Church of Rome, as the chief head and matron, above all pretended Churches through the whole earth, and that my zeal shall be for St. Peter, and his successors, as the founder of the true and ancient catholic faith, against all her heretical kings, princes, states, or powers repugnant unto the same. And although I, A. B., may pretend, in case of persecution, or otherwise, to be heretically disposed, yet in soul and conscience I shall help, aid, and succour the mother Church," &c.*

Under these circumstances it cannot be a matter of surprise that, in January, 1581, the queen issued a proclamation which commanded the relatives of children who were receiving their education in foreign countries, to give notice to their several ordinaries, and to recall them within four months; and the sanguinary laws against Seminarists and Jesuits were subsequently put in force.†

The more effectually to frustrate the operation of the papal bulls, and to suppress all treasonable attempts to destroy the Church of England and the queen, stat. 23 Elizabeth, c. 1., [A.D. 1581] was enacted. After reciting "That divers evil-affected persons had practised contrary to the meaning of stat. 13 Elizabeth, c. 2.,‡ by other means than by bulls or

* 2 Strype, Annals, pt. ii. 337.

† 1 Short, Hist. of the Church, 414, 415.

‡ Vide stat. 29 Eliz. c. 6.; stat. 35 Eliz. c. 1.; stat. 1 Jac. I. c. 4.; stat. 31 Geo. III. c. 32.; stat. 43 Geo. III. c. 30.; stat. 10 Geo. IV. c.

instruments, written or printed, to withdraw divers from their obedience to her majesty, and to obey the usurped authority of Rome; for reformation of which, and to declare the true meaning of that statute, it was enacted, that all persons who had, or should pretend to have, power to absolve or withdraw any of her majesty's subjects from their natural obedience to her majesty; or to withdraw them from the established religion to the Romish religion, or who should move them to promise any obedience to any pretended authority of the See of Rome, or to any other potentate, or do any overt act for that purpose, should be adjudged traitors, and suffer and forfeit, as in the case of high treason.

Persons absolved, and their aiders and abettors, and persons knowing and not disclosing these practices, were rendered guilty of misprision of treason. Every person saying mass was to forfeit two hundred marks, and every person hearing it one hundred; and each was to be imprisoned for a year, and till he paid the fine. Every person above the age of sixteen, who should forbear from going to church, or to the usual place of common prayer, contrary to stat. 1 Elizabeth, c. 2., was, upon conviction to pay £20 for every month; and if he should absent himself from it during a whole year, he was to be bound in £200 sterling for his good behaviour. Persons keeping schoolmasters, either not conforming, or unlicensed by the bishop of the diocese,* were to

7.; stat. 2 & 3 Gul. IV. c. 115.; stat. 7 & 8 Vict. c. 102.; stat. 9 & 10 Vict. c. 59.

* The authority of the bishop over schools and schoolmasters, ap-

pay, for every month £10, and the schoolmasters were disabled from being teachers of youth, and to be imprisoned for a year.

Henry VIII. assumed the whole supremacy in England, which had been vested in the Roman pontiff;

pears clearly from their original institution, and from the ancient as well as modern laws of the Church.

In the ninth century, under Pope Eugenius the Second, the following constitution was made: (Dist. 37. c. 12. 1 Corp. Jur. Can. 120. 1. ed. Lips. 1839.): “De quibusdam locis ad nos refertur, neque magistros, neque curam inveniri pro studio literarum. Idcirco, in universis episcopis subjectisque plebibus, et aliis locis, in quibus necessitas occurrerit, omnino cura et diligentia adhibeatur, ut magistri et doctores constituentur, qui studia literarum, liberaliumque artium dogmata assidue doceant, quia in his maxime divina manifestantur atque declarantur mandata.” By another canon, it was ordered (Decret. Greg. IX. l. 3, t. 1. c. 2. 2 Corp. Jur. Can. 33.): “Ut quisque presbyter, qui plebem regit, clericum habeat,—qui possit scholas tenere, et admonere suos parochianos, ut filios suos ad fidem discendam mittant ad ecclesiam, quos ipse cum omni castitate erudiat.” And (not to mention the decrees and orders of particular churches, which are very numerous in the ancient councils,) in the third council of Lateran, held under Alexander the Third, the following constitution was made, and afterwards inserted in the body of the canon law: (Decret. Greg. IX. l. 5. t. 5. c. 1. 2 Corp. Jur. Can. 740.): “Quoniam ecclesia Dei, sicut pia mater, providere tenetur, ne pauperibus, qui parentum opibus juvari non possunt, legendi et proficiendi opportunitas subtrahatur, per unamquamque cathedralem ecclesiam, magistro, qui clericos ejusdem et scholares pauperes gratis doceat, competens aliquod beneficium præbeatur.” The same constitution was not only confirmed, but enlarged, in the fourth Lateran council, under Innocent the Third, A.D. 1215. “Nos, prædictum roborantes statutum adjicimus, ut non solum in qualibet cathedrali ecclesiâ, sed etiam in aliis, quarum sufficere poterunt facultates, constituatur

and delegated this authority to a single person, with the title of "Lord Vicegerent." In the reign of Elizabeth, parliament entrusted the jurisdiction to a body of men, and empowered the queen to appoint a commission for the exercise of it. This alteration

magister idoneus, à prælato cum capitulo, seu majori et saniori parte capituli eligendus, qui clericos ecclesiarum ipsarum gratis, in grammaticâ facultate, ac alios, instruant, juxta posse."

Agreeable to the canons and constitutions abroad, were the law and practice of the Church in England, with relation to the erection and government of schools; so, in the Saxon Church (1 Spel. 595: "Si quis ex presbyteris voluerit nepotem suum, aut aliquem consanguineum ad scholam mittere in ecclesiis, quæ nobis concessæ sunt ad regendum, ei licentiam id faciendi concedimus."): where public schools are plainly spoken of, as in being, and under the direction of the spiritual power; and the very next constitution is (Ibid.), "Presbyteri per villas et vicos scholas habeant; et si quislibet fidelium suos parvulos ad discendas literas eis commendare vult, eos suscipere et docere non renuant." So also it was decreed by the synod of Westminster, A.D. 1138; "Ut si magistri scholarum aliis scholas suas locaverint regendas pro pretio, ecclesiasticæ vindictæ subiaceant." 2 Spel. 42.

It was provided in the third council of Lateran, and by certain decretal epistles of Alexander the Third, (Decret. Greg. IX. l. 5. t. 5. cc. 1, 2, 3. 2 Corp. Jun. Can. 740. 1.) that nothing should be taken *pro licentiâ docendi*; and the same was made an express law of the English Church, in the Council of London, A.D. 1200: "His adjicimus, ne pro licentia celebrandi divina à sacerdotibus, vel docendi à magistris, aliquid exigatur." 2 Spel. 126.

As, therefore, schools for the instruction and education of youth were under the direction of the spiritual power, being the places where children were to be taught the first principles of their religion; this statute was framed according to the known law of the Church of England; in like manner, as the injunction of Queen Elizabeth set forth in the first year of her reign, had also been: (Sparrow's Ar-

was an improvement; but from being so little fettered by the rules of positive law, the Court of High Commission indulged in religious animosities, and its proceedings were in many cases very iniquitous.

ticles, 79.): "No man shall take upon him to teach, but such as shall be allowed by the ordinary, and found meet, as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of God's true religion." Which injunction is followed and confirmed, not only by the canons of 1571 and 1604, but also by licenses to teach school, (Sparrow's Articles, 239.) which appear without number, on the records of particular sees; and by the denial of prohibitions or granting of consultations in the temporal courts, where they have been prayed by schoolmasters to protect them from the censures of the spiritual courts for teaching without license. Vide the case of *William Bates*, (1 Vent. 41.); *Bates v. Kendall*, 2 Keb. 544.; *The Protector and Craford*, Style, 457.; 1 Stephens, Ecclesiastical Statutes, 442.

The fact is, in our records before the Reformation, schools are often spoken of as *ecclesiastical* places; and the possessors of them, in *ecclesiastical* terms. So where archbishops or bishops were patrons, the grant of them is styled collation; (Reg. Winch. 50. (a), 300. (b); Sudb. 57. (b); Courtn. 10. (b);) and that this is no improper language, appears from the tenour of the following writ, which is in the ancient register:—"Rex officario curiæ Cantuar' et ejus commissariis salutem. Cùm placita de collationibus scholarum in regno nostro Angliæ ad coronam et dignitatem nostram specialiter pertineant, ac abbas et conventus de Bello Wilhelmum Pipard' clericum super collatione scholarum grammaticalium de Ferendon' trahant coram vobis in placitum in curia Christianitatis, sicut ex relatu plurium accepimus: vobis prohibemus ne placitum illud teneatis in curia Christianitatis, maximè cum hujusmodi placita ad nos, et non ad alium pertineant in eodem regno. T. Custode, anno, E. iii. Angliæ xvii. et Franciæ quarto. Parning. Canc." Reg. Brev. 35. (a). Gibson's Codex, 1100.

In 1583, the queen, in pursuance of her powers, issued a commission to forty-four persons, being either bishops, privy councillors, clergymen, or civilians. After reciting the Acts of Supremacy, Uniformity, &c., it directed them to enquire, as well by the oaths of twelve men, as by witnesses, and all other means they could devise, of all offences, contempts, or misdemeanors done and committed contrary to the tenor of those statutes; and also to enquire of all heretical opinions, seditious books, contempts, conspiracies, false rumours or talks, slanderous words and sayings, &c. Power was given to any three of the commissioners, a bishop being one, to punish all persons absent from church, according to the Act of Uniformity; to visit and reform heresies and schisms, according to law; to deprive all beneficed persons holding any doctrine contrary to the Thirty-nine Articles; to punish incests, adulteries, and all offences of the kind; to examine all suspected persons on their oaths, and to punish all who should refuse to appear or to obey their orders, by spiritual censure, or by discretionary fine or imprisonment; to alter and amend the statutes of colleges, cathedrals, schools, and other foundations, and to tender the oath of supremacy according to the act of parliament.*

The treasonable designs of the Jesuits produced stat. 27 Elizabeth c. 2.,† [A.D. 1585] which after reciting that divers persons called or professed Jesuits, seminary priests, and other priests, who had been, and from time

* 1 Hallam, Const. Hist. 271. ed. Lond. 1829.

† Repealed by stat. 7 & 8 Vict. c. 102.

to time were made in the parts beyond the seas, by or according to the order and rites of the Romish Church, had of late years come in, and been sent into, the realm of England, and other of the Queen's Majesty's dominions, of purpose, (as it had appeared, as well by sundry of their own examinations and confessions, as by divers other manifest means and proofs,) not only to withdraw her highness's subjects from their due obedience to her majesty, but also to stir up and move sedition, rebellion, and open hostility within her highness's realms and dominions, to the great endangering of the safety of her most royal person, and to the utter ruin, desolation, and overthrow of the whole realm, if the same were not sooner by some good means, foreseen and prevented; enacted, that all Jesuits, and seminary and other priests, ordained since the feast of the nativity of St. John Baptist, in the first year of her majesty's reign, should, within forty days after the end of the then session of Parliament, depart out of the realm: that Jesuits, and seminary and other priests, religious or ecclesiastical persons, ordained or professed since the same time, should not come into or stay in the realm, under pain of being judged and suffering death, as in the case of high treason: that every one who should, after the forty days before limited, receive, relieve, comfort, or maintain, any such Jesuit, or seminary or other priest, knowing him to be such, should be adjudged a felon, and suffer death without benefit of clergy: that if any subject (not being a Jesuit, or seminary or other priest) brought up in any college of

Jesuits, or in any seminary in foreign parts, should not, within six months after proclamation made in the city of London, return and submit to her majesty and her laws, and take the oath prescribed by the Act of the first year of her majesty, or should otherwise return without submission, he should suffer as in the case of high treason: that if any person should send or give any money or relief to any Jesuit, or seminary or other priest, or to any college of Jesuits, or to any seminary, or to any person in the same, or to any one returned thence without submission, every person so offending should incur the danger and penalty of præmunire: and that every person who, after the forty days, should know of any Jesuits, or seminary or other priests, abiding in the realm, and should not discover the same to some justice of the peace, or other higher officer, within twelve days after knowledge, should be fined and imprisoned at the queen's pleasure.

The object of the Statutes of Recusancy was to compel a regular attendance at the service of the Church. For this purpose, stat. 1 Eliz. c. 2. and stat. 23 Eliz. c. 1., subjected those who absented themselves from church, to a forfeiture of 1s. to the poor for every Lord's day on which they should so absent themselves, and of £20 to the crown if they continued such absence for a month together;* and every fourth Sunday of absence being held to complete the month, thirteen months were, in relation to these penalties, supposed to occur in every year. Those who

* Vide stat. 7 & 8 Vict. c. 102.

so absented themselves from the church service, obtained the appellation of "recusants."

By stat. 35 Elizabeth, c. 1.,* [A.D. 1593] persons obstinately refusing to attend the service of the Church, or impugning the authority of the queen in ecclesiastical causes, or persuading others to do so, or assisting at unlawful assemblies, or conventicles of religion, were to be committed to prison, and to remain there, till they conformed to the Established Church, or till they made the submission and declaration contained in the Act. Offenders not conforming, were enjoined to abjure the realm and depart from it, as in cases of abjuration for felony; and if they refused to abjure the realm, or afterwards returned to it, they were to be adjudged guilty of felony.

These penalties not being thought sufficiently severe for public safety, "Popish recusants-convict" were, by stat. 35 Elizabeth, c. 2.,† ordered to return to their usual places of abode, under pain of forfeiting their personal property, and losing the issues of their real property for their lives, and if they removed from their dwellings to a greater distance than five miles, they were subjected to a similar penalty; and a Jesuit, or seminary or other massing priest, who, on his examination before a magistrate should refuse to answer directly whether he were a Jesuit, or a seminary or massing priest, was to be committed to prison, to remain there, till answer, without bail or mainprize.

* Repealed by stat. 7 & 8 Vict. c. 102.

† Repealed by stat. 7 & 8 Vict. c. 102.

Until stat. 35 Elizabeth, c. 2., Protestants and Roman Catholics were equally considered and called "recusants," and equally subject to the penalties of recusancy,—this being the first penal law against "Popish" recusants, by that name, and as distinguished from other recusants.* This statute gave rise to the distinction between "Protestant" and "popish" recusants: and also, to the distinction between papists,—persons professing the popish religion,—popish recusants,—and popish recusants-convict.

Notwithstanding the frequent mention in the Statute Book of papists, and persons professing the popish religion, neither the statutes themselves, nor the cases adjudged upon them, present a clear notion of the acts or circumstances which, in the eye of the law, constituted a papist, or a person professing the popish religion. When a person of that description absented himself from church, he fulfilled the legal description of a "popish recusant;" when he was convicted, in a court of law, of absenting himself from church, he was termed in the law a "popish recusant-convict." To this must be added the constructive recusancy, which was subsequently incurred by a refusal to take the oath of supremacy.†

These statutes have been held up as an instance of intolerance on the part of the Church of England, and the conduct of the Roman Catholics said not to justify

* 4 Strype, Annals, 301, 419.; 1 Butler, Hist. Rom. Cath. 292. ed. Lond. 1822.

† 1 Butler, Hist. Rom. Cath. 293.

such severities: but that they were required, will at once be perceived from the bull which Philip, when the Armada was about to sail, received from Pope Sixtus V., with directions for its publication as soon as the Spanish army should land in England; Cardinal Allen being ordered, in the mean time, to notify the contents of it to the English Roman Catholics, which he did by a small pamphlet, intituled, "The Declaration of the Sentence of Sixtus Quintus."

It begins with calling "the queen's government impious and unjust, herself an usurper, obstinate, and impenitent, and so no good to be expected, unless she should be deprived.

"Therefore Pope Sixtus V., moved by his own and his predecessor's zeal, and the vehement desire of some principal Englishmen, hath used great diligence with divers princes, especially with the Spanish king, to use all his force, that she might be turned out of her dominions, and her adherents punished. And all this for good reasons.

"Because she is an heretic, schismatic, is excommunicated by former popes; is contumacious, disobedient to the Roman bishop, and hath taken to herself the ecclesiastical jurisdiction over the souls of men.

"Because she hath, against law and right, usurped the kingdom; seeing none must be monarchs of England, but by the leave and consent of the pope.

"Because she hath committed many injuries, extortions, and other wrongs against her subjects.

"Because she hath stirred up seditions and re-

bellions between the inhabitants of neighbour countries.

“Because she hath entertained fugitives and rebels of other nations.

“Because she sent and procured the Turks to invade Christendom.

“Because she persecuted the English Romanists, cut off the Queen of Scots, and abolished the Roman religion.

“Because she hath rejected and excluded the ancient nobility, and promoted to honour obscure people; and also useth tyranny.

“Wherefore, seeing these offences, some of them rendering her incapable of the kingdom, others unworthy to live, his Holiness, by the power of God and the Apostles, reneweth the censures of Pius V. and Gregory XIII. against her, excommunicates and deprives her of all royal dignity, titles, rights, and pretences to England and Ireland; declares her illegitimate, and an usurper of the kingdoms, and absolves all her subjects from their obedience and oaths of allegiance due to her.

“So he expressly commanded all, under pain and penalty of God’s wrath, to yield her no obedience, aid, or favour whatsoever, but to employ all their power against her, and to join themselves with the Spanish forces, who will not hurt the nation, nor alter their laws or privileges, only punish the wicked heretics.

“Therefore, by these presents, he declares, that it is not only lawful, but commendable, to lay hands on

the said usurper, and other her adherents, and for so doing, they shall be well rewarded.

“And lastly, to all these Roman assistants, is liberally granted a plenary indulgence and remission of all their sins.” *

The respective acts of the Crown, Legislature and Convocation above detailed under the reign of Elizabeth, taken in connexion with those that have been noticed under the reigns of Henry VIII. and Edward VI., form the constitutional basis of the Reformed Church of England—the changes which have been subsequently sanctioned, being comparatively unimportant: and it must be admitted, that of all the European Churches which renounced the trammels of papal authority, no one proceeded with so much wisdom and moderation as the Church of England, an advantage derived partly from the interposition of the civil magistrate, and partly from the principle of gradual advance upon which the Reformation was conducted.

Shortly after the accession of James I., a proclamation was issued, in which the king, having adverted to the disputes between the Established Church and the Protestant Dissenters, and intimated his hopes of their speedy and satisfactory settlement, announced that “a greater contagion to the national religion than could proceed from those light differences, was imminent, by persons, common enemies to them both,—namely, the great number of priests, both seminarists and Jesuits, abounding in the realm; partly upon a vain confidence

* 2 Butler, Hist. Rom. Cath. 3—5.

of some innovation in matter of religion, to be done by him, which he never intended, nor gave any man cause to expect;" and he, therefore, commanded all manner of Jesuits, seminarists, and other priests whatsoever, to depart from the realm.*

This proclamation of James was followed by stat. 2 James I. c. 4,† [A.D. 1604] which enacted, that the laws of Elizabeth against Jesuits and seminary priests should be put into execution.

Elizabeth could not be persuaded to legitimate the marriage of the clergy, and it was only reluctantly suffered during her reign; but stat. 2 James I. c. 25. revived stat. 5 & 6 Edward VI. c. 12, by which such contracts were declared to be lawful.

The separation of the Puritans from the Church of England essentially began with the Act of Uniformity, in the reign of Elizabeth;‡ and the undisguised separation took place after the assembly of the clergy at Lambeth, in 1604. The Puritans had endeavoured, by activity, to make amends for their want of numbers. They exerted themselves to procure men of their opinions returned to Parliament, and issued publications advocating their religious opinions.§ One long petition was presented to the king in April, 1603, when on his journey from Edinburgh to London, called the humble

* 2 Butler, Hist. Rom. Cath. 88, 89.

† Repealed by stat 7 & 8 Vict. c. 102.

‡ Vide Strype, Ann. Ref. b. i. c. viii. App. No. 39 & 40. Strype, Life of Whitgift, b. iii. c. 10. p. 187. fol. ed.

§ Southey's Book of the Church, 420.

petition of the "Ministers of the Church of England, desiring Reformation of certain Ceremonies and Abuses in the Church." They held out their muster-roll as amounting "To more than a thousand in number,"* and set forth their alleged grievances under four heads, concerning, first, the Church Service; secondly, Church Ministers; thirdly, Church Livings; and fourthly, Church Discipline; and they solicited his Highness would hear them, or be informed by conference among the learned.† A conference was accordingly held before the privy council at Hampton Court, the king himself presiding as moderator, and four of the Puritan clergy being summoned as representatives of the "Millenaries."

The commissioners for the Church were the Archbishop of Canterbury [Whitgift], the Bishop of London [Bancroft], Durham [Mathew], Winchester [Bilson], Worcester [Babington], St. David's [Rudd], Chichester [Watson], Carlisle [Robinson], and Peterborough [Dove], the Dean of the Chapel [Montague], the Deans of Westminster [Andrewes], Christchurch [Ravis], St. Paul's [Overall], Worcester [Eedes], Salisbury [Bridges], Chester [Barlow], and Windsor [Tompson]; to these must be added Dr. King, Archdeacon of Nottingham, and Dr. Field, afterwards Dean of Gloucester.

The petitioners were represented by Dr. John Reynolds and Dr. Thomas Sparks, of Oxford, and Mr. Chaderton and Mr. Knewstubs, of Cambridge. Their

* They were some hundreds short.

† L'Estrange, *Divine Alliance*, 36.

grievances are thus summed up in their petition:— In the Church service; that the cross in baptism, interrogatories ministered to infants, confirmations, as superfluous, may be taken away: baptism not to be ministered by women, and so explained: the cap and surplice not urged: that examination may go before the communion: that it be ministered with a sermon: that divers terms of priests and absolution, and some other used, with the ring in marriage, and other such like in the book, may be corrected: the longsomeness of service abridged: church-songs and music moderated to better edification: that the Lord's day be not profaned: the rest upon holidays not so strictly urged: that there may be an uniformity of doctrine prescribed: no popish opinion to be any more taught or defended: no ministers charged to teach their people to bow at the name of Jesus: that the canonical scriptures only be read in the churches.

Although at the Conference the Puritans did not attain their objects, a few alterations in the Liturgy were approved of by the king, but these changes had no legal effect, as they were not sanctioned by Parliament. In the rubric before the Absolution, the words "or remission of Sins" were added, "by way of explanation." In the Morning and Evening Prayer a collect, and in the Litany a particular intercession, were appointed for the Royal Family. At the end of the Litany were added forms of Thanksgivings on various occasions; for rain, and for fair weather; for plenty, and for peace and victory, and two for deliverance from the

plague.* In the gospel of the second Sunday after Easter the words "Christ said to his disciples" were changed to "Christ said," and in the gospel to the twentieth Sunday after Trinity, "Jesus said to his disciples" were changed to "Jesus said", which words were also now printed in a different letter to shew that they were not to be found in the original text. In the Office for Private Baptism, the rubric, which might have been supposed to countenance lay baptism, was corrected, and the administration confined to the lawful minister. The title of the Office of Confirmation then ran, "The order of Confirmation, or laying on of hands upon children baptized and able to render an account of their faith according to the Catechism following." The doctrine of the two sacraments was added to the Catechism. Some few changes were made in the lessons taken from the Apocrypha.†

"Matters," observes Tooker,‡ "were well calmed by the king's mediation [at the Hampton Court conference], if no other tempest should arise." But the tempest had never ceased, it had only abated, as if to gather strength for more desperate encounters. In the following year was presented to the king a petition from ministers in the diocese of Lincoln, in which, so

* The thanksgiving for peace and victory of 1604 was styled as in the text in 1662—the next thanksgiving only appeared in 1662—when also, or "other common sickness," was added.

† 1 Shepherd on the Common Prayer, lxvi. lxvii.; Southey's Book of the Church, 429, 430.; 2 Short, Hist. of the Church, 24.; Clay's Historical Sketch of the Prayer Book, 42.; Cardwell's Conferences, 143.

‡ Fabric of the Church, Pref. iii.

far from acknowledging the benefits of the recent examination, they seem to have increased their demands in proportion to their disappointment. Charging the Book of Common Prayer with fifty gross corruptions and ceremonies notoriously abused to superstition and idolatry, they called, in strong and peremptory language, for its total abolition.*

This sectarian feeling having become turbulent, James, on July 16, 1604, issued a proclamation, from Otelands. In this he warns his subjects not to listen "to the troublesome spirits of some persons, who never receive contentment, either in civil or ecclesiastical matters, but in their own fantasies, especially of certain ministers, who, under pretended zeal of reformation, are the chief authors of divisions, and sects among our people:" and adds, "We have thought good to give time to all ministers disobedient to the orders of the Church, until the last of November now next ensuing, to bethink themselves of the course they will hold therein. In which mean time both they may resolve either to conform themselves to the Church of England, and obey the same, or else to dispose of themselves and their families some other ways, as to them shall seem meet."†

The objects which excited the abhorrence of the Puritans were the square cap, the tippet, and the surplice, which they called "conjuring garments of popery;" but as long as they only professed to be disquieted by

* Cardwell's Conferences, 145.

† 4 Wilkins, Concilia, 406, 407.

such scruples as these, and did not openly seek to disturb the order, or insult the practice of the English Catholic Church, their ignorant notions were tolerated, as contemptible. But the abominable doctrine that the Almighty has placed the greater part of mankind under a fatal necessity of committing offences, for which he has predetermined to punish them eternally, became the distinguishing tenet of the Non-conformists; and it increased their strength, because those clergy who agreed with them at first in this point alone, gradually became political, as well as doctrinal Puritans; and it exasperated the implacable spirit of dissent, by filling them with a spiritual pride as intolerant as it was intolerable; for, fancying they were the favourites and the elect of the Almighty, they looked upon all who were not with them as the reprobate; and presuming that heaven was theirs by sure inheritance, they were ready on the first opportunity to claim the earth also by the same title.*

In 1604, the convocation was directed to frame and incorporate a new body of canons. Little is known in detail of the history of their composition, but they chiefly consist of a digest of old canons, to which some new ones were added.† They are in number one hundred and forty-one, and, with the old pontifical law, form the basis of the present ecclesiastical law.

With respect to these canons, it was held by Lord Hardwicke in *Middleton v. Croft* (2 Str. 1056.) that they

* Southey's Book of the Church, 433.

† 2 Short, Hist. of the Church, 39.

do not, *proprio vigore*, bind the laity even in ecclesiastical matters; how far they are binding upon the clergy, and quasi-ecclesiastical persons, as churchwardens, appears to be not finally settled. Blackstone* says, "It has been solemnly adjudged upon the principles of the law and the constitution, that where they are not merely declaratory of the ancient common law, but are introductory of new regulations, they do not bind the laity, whatever regard the clergy may think proper to pay them:" but as terms of communion they seem to be binding, because the punishment for violating them is excommunication.

Upon the accession of Charles I. no particular attempt was made to improve the Liturgy. New editions were printed from the amended copy of the preceding reign, with the requisite alteration of the names of the king and the royal family: and the introductory words of the prayer for the royal family in the Morning and Evening Service, "which hast promised to be a Father of thine elect, and of their seed", as favouring too much the principles of Calvinism, were changed into their present form,† "the fountain of all goodness."

The "Sabbatarian Controversy" excited, during the reign of Charles I., the greatest prejudices against the Established Church. Before that period, the observance of Sunday was not regulated by religious discipline, i. e. an exclusive or abstract dedication of

* Commentaries, i. 83.

† 1 Shepherd on the Common Prayer, lxvii. lxviii.

that day to religious studies. The disputes that arose upon this subject became very much subdivided; thus, one party admitted of no other term for the designation of "Sunday" than that of the "Sabbath," and consequently, it was equally detested by the other sects, some of whom adopted the name of "Sunday," or "Lord's-day." One party grounded the institution on the sole authority of the Church; others attributed the change in the day to the appointment of the Church, founded on apostolic usage, while the original dedication of one day in seven, rested on the command given by the Almighty, at the creation.

Some confined the beginning and duration of the day to the time occupied by the service of the Church, but others enjoined a strict observance of it from the Saturday evening till the following night. The advocates of the greatest strictness would allow of no amusements but walking; while the maintainers of the contrary opinion devoted those parts of the day which were not occupied by religious services, to every species of enjoyment. The ordinary amusements, in country parishes, were called "church-ales," "clerk-ales," and "bid-ales," besides the revels or feasts of the dedication of the church. They were merry-makings, consisting of drinking and sports, particularly dancing, which took place either every Sunday, or on particular occasions. Such meetings occasioned disorders, and for their repression, some of the "religious and political members of the community," became "mere bedlamites." Thus, some preachers went so far as to maintain, that to do

any work or servile business on the Lord's-day, is as great a sin as to kill a man, or to commit adultery; that to throw a bowl, to make a feast, or dress a wedding dinner, on the Lord's-day, is as great a sin as for a man to take a knife and cut his child's throat, and that to ring more bells than one on the Lord's-day, is as great a sin as to commit murder.

In 1633, the king issued a proclamation, commonly known as the "Book of Sports," in which it was declared, that no curtailment of the liberty of his poorer subjects would be permitted with regard to their amusements on the Sunday; and the clergy were commanded to read this proclamation in their respective churches; but, while some of them implicitly obeyed this command, others only partially observed it; and a great number absolutely refused to obey it.

The subject itself, as Dr. Short (now Bishop of St. Asaph) remarks, is one on which so few directions are contained in the Scriptures, that much latitude of opinion might naturally be expected with regard to it. The name of "Sunday", "Sabbath", or "Lord's-day", perhaps, and its exact duration, are of less practical importance; but the nature of the institution, and the manner in which it ought to be observed, are of the greatest consequence. The generally received opinion, and that which tallies best with the institutions of the Church of England, seems to be, that the dedication of one day in seven to the service of God, is part of the moral law; that the change of this day from Saturday to Sunday is sanc-

tioned by the custom of the Apostles; and that the Christian's liberty will allow of any method of keeping this day, which answers the command of abstaining from work, and keeping it holy. Amusements, in the abstract, contain nothing which need infringe on this holiness; yet it is obvious, that some amusements will so far unfit the mind for religious duties, that they must be totally inadmissible; that to persons situated in different spheres of life, a different rule may be applicable, and that all recreations which offend against the religious scruples of our brethren ought out of charity to be avoided.*

In 1640, the Convocation, notwithstanding the dissolution of Parliament, continued to sit, and granted a supply to the king from the spiritualities; new canons were framed, and an oath was imposed on the clergy, and the graduates in the universities, "to maintain the established government of the Church, by archbishops, bishops, deans, archdeacons, &c."† No one who had conscientiously entered the ministry could object to the purport of this oath, and it was so worded that by every untainted mind it might have been taken as honestly as it was meant. Nevertheless, an outcry was easily raised against it in those evil times, it being urged that the words "et cætera," which saved a needless enumeration of offices, covered some insidious meaning; and, therefore, it was branded with the name of the "etcætera oath." But any clamour of

* 2 Short, Hist. of the Church, 91—93.

† Sparrow's Articles, &c. 359; 2 Short, Hist. of the Church, 109.

this kind, which bids defiance to reason, is always favourable to the views of faction.*

The episcopal clergy of that day were equally eminent for their learning and exemplary character as those of the present day, yet, in 1640, the Puritans applied the epithet of "ignorant and vicious priesthood" to all ministers of the established discipline and worship, and a bill passed the House of Commons, prohibiting all clergymen from the exercise of any civil office, and, as a consequence, the bishops were to be deprived of their seats in the House of Peers; but it was rejected by the Lords. The Commons then prepared a bill to abolish episcopacy, but it was not then passed, it being conceived expedient to await a more favourable opportunity.†

In 1640, a committee was elected by the House of Commons as a court of ecclesiastical inquisition, who began with harassing, imprisoning, and molesting the clergy, and ended with ejecting them from their benefices; and, in order to join contumely with cruelty, they gave the sufferers the epithet of "scandalous," and endeavoured to render them as odious as they were miserable; the crimes of which the majority of them had been guilty, were bowing at the name of "Jesus;" placing the communion table in the east, and other practices which the established government, both in Church and State, had strictly enjoined.‡

Such was the violent hatred of the Puritans to the

* Southey's Book of the Church, 449.

† 6 Hume, 384, 385.

‡ Ibid. 386, 387.

hierarchy of the Church of England, that the bishops and other dignitaries were upon all occasions grossly insulted, and their lives greatly endangered; and when the bishops drew up a protest addressed to the king and the House of Lords, stating that they had been assaulted by the unruly multitude, and could no longer with safety attend their duty in the house, and, therefore, protested against all laws, votes, and resolutions, as null and invalid, which should pass during the time of their constrained absence, they were by the Commons instantly impeached for high treason in endeavouring to subvert the fundamental laws, and to invalidate the authority of the legislature; upon which they were, on the first demand, sequestered from Parliament, and committed to custody, no person in either house daring to speak in their vindication.*

Such of the clerical members of the Church of England, as were only plundered and turned out to find a subsistence for their wives and families, or to starve, were fortunate when compared with many of their brethren. Some were actually murdered, others perished in consequence of brutal usage, or from confinement in close, unwholesome prisons, or on shipboard, where they were crowded together under hatches, day and night, without even straw to lie on. An intention was avowed of selling them as slaves to the plantations, or to the Turks and Algerines; and though this was not carried into effect, it seems to have been more than a threat

* 6 Hume, 465.

for the purpose of extorting large ransoms from those who could raise money, because, after the battle of Worcester, many of the prisoners were actually shipped for Barbadoes, and sold there.*

When the episcopal jurisdiction had been abolished, and all ecclesiastical rights and possessions confiscated, the puritanical clergy shared the spoils among themselves and their adherents. Thus—"Setting sail to all winds that might blow gain into their covetous bosoms," many respectively held at the same time masterships in the university, lectureships in the city, and one, two, or more of the best livings, from which the lawful incumbents had been turned out with their families to starve; and these were the men who had declaimed against the wealth and power of the bishops, and other clergy of the Church of England.†

* Southey's *Book of the Church*, 475.

† A sketch of the persecution to which those who preserved their attachment to the Prayer Book during the Protectorate were subjected, is furnished by the following extracts from the *Diary of Evelyn*:—

"[1654.] 3 Dec. Advent Sunday. There being no office at the church, but extemporie prayers after y^e Presbyterian way, for now all formes were prohibited, and most of the preachers were usurpers, I seldome went to church upon solemn feasts, but either went to London, where some of the orthodox sequestred Divines did privately use y^e Common Prayer, administer sacraments, &c. or else I procur'd one to officiate in my house; wherefore, on the 10th, Dr. Rich^d Owen, the sequester'd minister of Eltham, preach'd to my family in my library, and gave us y^e holy communion."

"25. Christmas Day. No public office in churches, but penalties on observers, so as I was constrain'd to celebrate it at home."

"[1655.] On Sunday afternoone I frequently stay'd at home to

Numerous proofs exist of the disposition of the Puritans: "in some churches they baptized horses or swine, in profane mockery of baptism; in others, they broke open the tombs, and scattered about the bones of the dead, or if the bodies were entire, they de-

catechise and instruct my familie, those exercises universally ceasing in the parish churches, so as people had no principles, and grew very ignorant of even the common points of Christianity; all devotion being now plac'd in hearing sermons and discourses of speculative and national things."

"27 Nov. This day came forth the Protectors Edict or Proclamation, prohibiting all Ministers of the Church of England from preaching or teaching any scholes, in which he imitated the Apostate Julian; with y^e decimation of all y^e royal parties revenues throughout England."

"25 Dec. There was no more notice taken of Christmas day in churches.

"I went to London, where Dr. Wild preach'd the funeral sermon of Preaching, this being the last day, after which Cromwell's proclamation was to take place, that none of the Church of England should dare either to preach or administer Sacraments, teach schoole, &c. on paine of imprisonment or exile. So this was y^e mournfullest that in my life I had seene, or y^e Church of England herselfe since y^e Reformation; to the greate rejoicing of both Papist and Presbyter. So pathetic was his discourse that it drew many teares from the auditory. Myself, wife, and some of our family receiv'd y^e Communion; God make me thankfull, who hath hitherto provided for us the food of our soules as well as bodies! The Lord Jesus pity our distress'd Church, and bring back the captivity of Sion!"

"[1656.] 3 Aug. I went to London to receive the B. Sacrament, the first time the Church of England was reduced to a chamber and conventicle, so sharp was the persecution. The Parish Churches were fill'd with Sectaries of all sorts, blasphemous and ignorant mechanics usurping the pulpets every where. Dr. Wild preach'd in a

faced and dismembered them." At Sudley they made a slaughter-house of the chancel, cut up the carcasses upon the communion table, and threw the garbage into

private house in Fleete streete, where we had a greate meeting of zealous Christians, who were generally made more devout and religious than in our greatest prosperity."

"[1657.] 25 Dec. I went to London with my wife, to celebrate Christmas-day, Mr. Gunning preaching in Exeter Chapell, on 7 Michah 2. Sermon ended, as he was giving us y^e Holy Sacrament, the chapell was surrounded with souldiers, and all the communicants and assembly surpriz'd and kept prisoners by them, some in the house, others carried away. It fell to my share to be confin'd to a roome in the house, where yet I was permitted to dine with the master of it, y^e Countesse of Dorset, Lady Hatton, and some others of quality who invited me. In the afternoone came Col. Whaly, Goffe and others, from White-hall, to examine us one by one; some they committed to y^e Marshal, some to prison. When I came before them, they tooke my name and abode, examin'd why, contrarie to an ordinance made that none should any longer observe y^e superstitious time of the Nativity (so esteem'd by them), I durst offend, and particularly be at Common Prayers, which they told me was but y^e masse in English, and particularly pray for Charles Steuart, for which we had no Scripture. I told them we did not pray for Cha. Steuart, but for all Christian Kings, Princes, and Governors. They replied, in so doing we praied for the K. of Spaine too, who was their enemy and a papist, with other frivolous and insnaring questions and much threatning; and finding no colour to detaine me, they dismiss'd me with much pittie of my ignorance. These were men of high flight, and above ordinances, and spake spiteful things of our Lord's Nativity. As we went up to receive the Sacrament, the miscreants held their muskets against us as if they would have shot us at the altar, but yet suffering us to finish the office of Communion, as, perhaps not having instructions what to do in case they found us in that action."—Evelyn's *Memoirs*, by Bray, 2nd edit. Lond. 1819., i. 292, 296, 297, 302, 308.

the vault of the Chandoses, insulting thus the remains of some of the most heroic men, who, in their day, defended, and did honour to their country. At Westminster, the soldiers sate smoking and drinking at the altar, and lived in the abbey, committing every kind of indecency there, which the parliament saw and permitted. No cathedral escaped without some injury; painted windows were broken, statues pulled down or mutilated, carvings demolished, the organs sold piecemeal for the value of the materials, or set up in taverns. At Lambeth, Parker's monument was thrown down, in order that Scott, to whom the palace had been allotted for his portion of the spoils, might convert the chapel into a hall; the archbishop's body was taken not only out of his grave, but out of his coffin, the lead in which it had been enclosed was sold, and his remains were buried in a dunghill.*

These proceedings convinced every member of the Church of England, that to support the Commons was only to consummate the annihilation of the Church, and consequently the Crown and the Peerage, and that all who entertained opinions opposed to their selfish and interested caprices, were treated as a proscribed caste, and that liberty and law had ceased to exist.

The attack upon the Prayer Book was at first carried on with a certain appearance of moderation. In April, 1643, the two Houses published a declaration, "That they intended a due and necessary reformation of the govern-

* Southey's *Book of the Church*, 472, 473.

ment and Liturgy of the Church, and to take away nothing in the one or the other but what should be evil and justly offensive, or at least unnecessary and burthensome; and for the better effecting thereof they would speedily consult with godly and learned divines."

In pursuance of this declaration, they proceeded to pass an ordinance for convening the Assembly of Divines. They did not venture to refer the choice of these divines to the beneficed clergy, according to the customary method of choosing provincial synods, nor did they pay any regard to the division of dioceses; but reserving the power of election to themselves, they gave the nomination to the knights of shires, requiring them to name two or more divines for each county. By the recommendation of two or three members of the Commons, whom they were not willing to displease, and by the authority of the Lords, who added a small number to those named by the House of Commons, a few very reverend and worthy persons were inserted; but of the whole number of one hundred and twenty, of which the Assembly was originally to consist, there were not above twenty who were not declared and avowed enemies to the doctrine and discipline of the Church of England. Among the Episcopalians were Ussher, Brownrigg, Westfield, Featly, Sanderson, &c. The most distinguished Presbyterians in the Assembly were Twisse (who was chosen prolocutor), Burges, E. Rainolds, Cheynell, and Caryl, of Oxford; and of Cambridge, Gouge, Gataker, Scudder, Marshall, Newcomen, and Lightfoot. The names of several leading

members of both Houses were added to those of the divines: but few of the Episcopalians attended, as they considered the Assembly unsanctioned either by law or primitive usage.*

One of the earliest measures of the Assembly of Divines was to unite with the members of the two Houses of Parliament, in taking the "Solemn League and Covenant," by which they bound themselves to "endeavour the preservation of the reformed religion in the Church of Scotland, and the reformation of religion in the kingdoms of England and Ireland; so as to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church government," etc.

Under these circumstances it cannot excite surprise that, in 1645, an Ordinance of Parliament for the taking away of the Book of Common Prayer, and for the establishing and putting in execution of the Directory for the Publique Worship of God,† was passed (*Die Veneris, 3. Januarii, 1644 [1645].*), and in the following language:

"The Lords and Commons assembled in Parliament, taking into serious consideration the manifold inconveniences that have arisen by the Book of Common Prayer in this kingdom, and resolving, according to their covenant, to reform religion according to the Word of God,

* Berens on the Prayer Book, 118, 119.; 2 Short, Hist. of the Church, 137.

† This document has been accurately reprinted in extenso by Mr. Clay in his Prayer Book Illustrated, 205—223.

and the example of the best reformed Churches, have consulted with the reverend, pious, and learned divines, called together to that purpose; and do judge it necessary that the said Book of Common Prayer be abolished, and the Directory for the Publique Worship of God, herein after mentioned, be established and observed in all the Churches within this kingdom: Be it therefore ordained, by the Lords and Commons assembled in Parliament, that the statute of the second and third years of King Edward the sixth intituled, The Penalty for not using Uniformity of Service and Administration of Sacraments, &c.: and the statute of the fifth and sixth yeares of the same king, intituled, Uniformity of Prayer and Administration of Sacraments which shall be used in the Church: and so much of the statute of the first year of Queen Elizabeth, intituled, There shall be Uniformity of Prayer and Administration of Sacraments, as concernes the said Book of Common Prayer, and the Uniformity of Prayer, and Administration of the Sacraments: and so much of the statute of the fifth year of the same queen, intituled, By whose Order the Bible and Book of Common Prayer, shall be translated into the Welch tongue, as concerns the Book of Common Prayer: and so much of the statute of the eighth year of the same queen, intituled, All Acts made by any person since primo Eliz. for the Consecrating, Investing, &c. of any Archbishop or Bishop, shall be good, as concerns the said book; be, and stand from henceforth repealed, void, and of none effect, to all intents, constructions, and purposes whatsoever; and that the said

Book of Common Prayer shall not remain, or be from henceforth used in any church, chappell, or place of Publique Worship, within the kingdom of England, or dominion of Wales; and that the Directory for Publique Worship herein set forth, shall be henceforth used, pursued, and observed, according to the true intent and meaning of this ordinance, in all exercises of the Publique Worship of God, in every congregation, church, chappell, and place of Publique Worship, within this kingdom of England, and dominion of Wales; which Directory of the Publique Worship of God, with the Preface thereof, followeth. And it is further ordained, by the authority aforesaid, that there shall be provided, at the charge of every parish, or chappellry, in this realm of England, and dominion of Wales, a fair Register Book of velim, to be kept by the minister, and other officers of the Church; and that the names of all children baptized, and of their parents, and of the time of their birth and baptizing, shall be written and set down by the minister therein; and also the names of all persons married there, and the time of their marriage; and also the names of all persons buried in that parish, and the time of their death and buriall: and that the said book shall be shewed by such as keep the same, to all persons reasonably desiring to search for the birth, baptizing, marriage, or buriall of any person therein registered, and to take a copy, or procure a certificate thereof."

In another ordinance of August 23, in the same year the use of the Book of Common Prayer was also for-

bidden in any private place or family, all copies of it to be found in the churches were ordered to be delivered up, and heavy penalties were imposed upon offenders.*

Under the Puritans, controversy and intrigue usurped the place of pure religion; and the events of that period, as well as the events during the reign of Mary, are forcible and practical illustrations of the "miserics" inflicted on the nation by the attempt to subvert the Church of England—a Church which is the only firm basis of our constitution, and of that civil liberty which equally protects the peasant and the prince, and that to an extent unprecedented in ancient or modern times.

Towards the close of his life, Charles I. addressed a letter to his son, in which the following exhortation occurs. "If you never see my face again, and God will have me buried in such a barbarous imprisonment and obscurity, wherein few hearts that love me are permitted to exchange a word or a look with me, I do require and entreat you, as your father and your king, that you never suffer your heart to receive the least check against, or disaffection from, the true religion established in the Church of England. I tell you I have tried it, and after much search and many disputes, have concluded it to be the best in the world, not only in the community as Christian, but also in the special notion as reformed; keeping the middle way between the pomp of superstitious tyranny, and the meanness of fantastic anarchy. . . . The scandal

* Cardwell's Conferences, 242.

of the late troubles, which some may object and urge to you against the Protestant religion established in England, is easily answered to them, or your own thoughts, in this; that scarce any one who hath been a beginner, or an active persecutor of this late war against the Church, the laws, and me, either was, or is, a true lover, embracer, or practiser of the Protestant religion established in England, which neither gives such rules, nor ever before set such examples.” *

In April, 1660, Charles II. issued from Breda a declaration which contained, inter alia, the following passage :

“And because the passions and uncharitableness of the times have produced several opinions in religion, by which men are engaged in parties and animosities against each other, which, when they shall hereafter unite in a freedom of conversation, will be composed or better understood, We do declare a liberty to tender consciences; and that no man shall be disquieted or called in question for differences of opinion in matters of religion, which do not disturb the peace of the kingdom; and that we shall be ready to consent to such an Act of Parliament, as upon mature deliberation shall be offered to us for the full granting that indulgence.”

When commissioners were sent by the Lords and Commons to wait upon the king at the Hague, Reynolds, Calamy, Case, Manton, and other Presbyterian divines

* *Εἰκὼν Βασιλική*. Fol. ed. 1662. p. 138. Vide etiam Clarendon's *State Letters*, 4to. 1763. vol. ii. p. 270. Append.; and D'Oyly's *Life of Sancroft*, vol. i. p. 168.

went with them, as representatives of their party. They were graciously received, and assured that the king was desirous of relieving them in matters of conscience, but that the two Houses of Parliament would best judge what degree of indulgence and toleration was necessary for the peace and quiet of the kingdom. Emboldened by the king's gracious demeanour, by the declaration he had issued of liberty for tender consciences, and by the temptation offered them to make some specific trial of their strength, they ventured to suggest to the king in some private audiences, that the use* of the Book of Common Prayer had long been discontinued; that many of the people had never heard of it, and had become familiar with an opposite method of public worship; and that he would be acting agreeably with the wishes of the nation, if he were to abstain from using the Liturgy in strict form in the royal chapel.

The king† replied with some warmth, "that whilst he gave them liberty, he would not have his own taken from him; that he had always used that form of service, which he thought the best in the world, and had never discontinued it in places where it was more disliked than he hoped it was by them; that when he came into England, he would not severely inquire how it was used in other churches, though he doubted not he should find it used in many; but he was sure he would have no other used in his own chapel." Then they besought him with more importunity, "that the use of the sur-

* 3 Clarendon, Hist. Reb. 989.

† Ibid. 990.

plice might be discontinued by his chaplains, because the sight of it would give great offence and scandal to the people." They found the king as inexorable in that point as in the other. He told them plainly, "that he would not be restrained himself, when he gave others so much liberty; that it had been always held a decent habit in the Church, constantly practised in England till these late ill times; that it had been still retained by him; and though he was bound for the present to tolerate much disorder and indecency in the exercise of God's worship, he would never in the least degree, by his own practice, discountenance the good old order of the Church in which he had been bred." Though they were very much unsatisfied with him, whom they thought to have found more flexible, yet they ceased further troubling him, in hope and presumption, that they should find their importunity in England more effectual.*

Immediately after the return of the king, the Liturgy of the Church of England was restored to the Chapel Royal, and prayers were read before the two Houses of Parliament according to the ancient practice.

The ejected ministers of the Church of England, who had endured, for their attachment to its discipline and to the crown, so many years of poverty and privation, had a just claim to be restored to their original rights: and therefore the Commons, previous to the return of Charles II., prepared a bill of confirmation

* Cardwell's Conferences, 245—247.

and restoration,* with the two-fold object of replacing in their benefices, but without their legal right to the intermediate profits, the episcopal clergy, who, by ejection or forced surrender, had made way for intruders; and at the same time of establishing the possession, though originally usurped, of those against whom there was no claimant living to dispute it, as well as of those who had been presented on legal vacancies,—so that an usurped possession was confirmed where the lawful incumbent was dead.†

When the restoration of Charles II. occurred, the nation was divided into three religious parties; viz. the members of the English Catholic Church, the Roman Catholics, and the dissenters,—comprising the presbyterians, the independents, and the anabaptists.

The dissenters from the Church of England urged upon the king the utility of a general religious union, and that it could only be effected by confining the terms of communion to points, which were deemed essential, each party conceding the rest: and they subsequently transmitted their proposals in writing to the king.

These proposals commenced by four preliminary requests: that serious godliness might be countenanced,—that a learned and pious minister, in each parish, should be encouraged,—that a personal public owning of the baptismal covenant should precede the admission to the Lord's table,—and that the Lord's-day should be strictly sanctified.

* Stat. 12 Car. II. c. 17.

† 2 Hallam, Const. Hist., 430, 431.

They then intimated that Archbishop Ussher's system of episcopal government should be the groundwork of the accommodation. It provided that the concerns of the Church should be transacted by four graduated synods, and a national council.

1. The rector or pastor, and churchwarden or side-man, were to form a parochial synod, that should meet weekly, and take notice of those who live scandalously, and admonish them; and if they were not reclaimed, report them to the monthly synod.

2. Every rural deanery of the Established Church was to have a superintendent called a suffragan: he and the rectors or pastors within the circuit, were to form the suffragan synod; it was to meet monthly, to receive the report of the parochial synod; to notice, and, if necessary, censure all new opinions, heresies, and schisms, within the district.

3. A certain number of the deaneries or suffraganies was to constitute a diocese, under the government of a bishop or superintendent. Once or twice in every year he was to hold an assembly of the suffragans, and rectors and pastors, within his diocese. This was to constitute a diocesan synod; here matters of particular moment were to be discussed, and appeals from the synod of suffragans and rectors were to be received, and all questions in it, were to be determined by a plurality of the voices of the suffragans.

4. All the bishops or superintendents within each of the two provinces of Canterbury and York, and the rectors or suffragans of their dioceses, and of a certain

number of the clergy, to be elected out of the diocese to which they belonged, were to form a provincial synod, that should be held in every third year. The primate of each province was to preside over this assembly, as moderator. It was to receive appeals from the diocesan synod.

5. But the assemblies of each province might unite, and form a national council. Here appeals from all inferior synods might be received, all their proceedings examined, and such ecclesiastical constitutions, as concerned the state and Church of the whole nation, might be established.

This presbyterian scheme was accompanied by proposals, in which the dissenting ministers acquiesced in a Liturgy; but, without absolutely rejecting the surplice, the use of the cross in baptism, the bowing at the name of Jesus, and other ceremonies, they observed, that the church service was perfect without them; that they were rejected by most of the Protestant Churches abroad, and that they had been the cause of much disunion and disturbance in England. They requested that none of their ministers might be ejected from sequestered livings, the incumbents of which were dead; that no oaths, subscriptions, or renunciation of orders might be required of them, until there should be a general settlement of the religious concerns of the nation.*

The king communicated these propositions to the bishops; who answered, that the law had sufficiently provided for many of the regulations solicited, — for

* 8 Collier, Eccl. Hist. 398—409.

those particularly which were mentioned in the four preliminary requests; that the bishops were willing to allow liberty of conscience, but could not allow conventicles, as these were dangerous to the state; that the Common Prayer was altogether unexceptionable, and could not be too strictly enjoined; yet that they were willing to revise it, if his majesty should think it proper; they were willing that extemporary prayer might be used, both before and after the service, but they were unwilling to part with any of the ceremonies.*

The government perceived that the dissenters were inclined for a religious controversy, which, if not checked, would plunge the country into a renewal of its recent calamities; accordingly a declaration was published in October, 1660, in which the king, after avowing his attachment to episcopacy, and that it might be so modified as to reconcile the existing differences of opinion, commanded,—first, with respect to jurisdiction, that no bishop should exercise any illegal or arbitrary authority, or pronounce ecclesiastical censures, or celebrate ordinations, without the assistance and advice of his chapter, and of an equal number of presbyters deputed by the clergy of the diocese, or confirm in any church without the information and consent of the minister; and secondly, with regard to the religious scruples of the presbyterians, that the reading of the Liturgy, the observance of the ceremonies, the subscription to all the Thirty-nine Articles, and the oath of canonical obedience, should not be exacted from

* 3 Butler, Hist. Rom. Cath. 4-7.

those who objected to them through motives of conscience. The king likewise renewed his promise at Breda for religious toleration.*

And in order that religious dissensions might be finally settled, the convening of a future synod was promised in the following language: "We are very glad to find, that all with whom we have conferred, do in their judgments approve a Liturgy, or set form of public worship, to be lawful; which in our judgment for the preservation of unity and uniformity we conceive to be very necessary: and though we do esteem the Liturgy of the Church of England, contained in the Book of Common Prayer, and by law established, to be the best we have seen; and we believe that we have seen all that are extant and used in this part of the world, and well know what reverence most of the reformed Churches, or at least the most learned men in those Churches, have for it; yet since we find some exceptions made against several things therein, we will appoint an equal number of learned divines of both persuasions, to review the same, and to make such alterations as shall be thought most necessary, and some additional forms (in the scripture phrase as near as may be) suited unto the nature of the several parts of worship, and that it be left to the minister's choice to use one or other at his discretion."†

In accordance with the letter and spirit of the foregoing declaration, the king issued a commission ‡

* Cardwell's *Conferences*, 286—298.

† Ibid. 294.

‡ Vide post, 42.

to divines from both communions, "to advise upon and review the Book of Common Prayer, comparing the same with the most ancient liturgies which have been used in the Church in the primitive and purest times," and accordingly conferences for that object were held between the bishops and presbyterians, at the Savoy, in 1661; but after protracted discussions, both parties inflexibly adhered to their original opinions, and reported to the king, that they agreed as to the end, but could come to no agreement as to the means.* It should, however, be observed, that

* The Non-Conformists alleged the eight following points as contrary to the word of God:—

1. That no minister be admitted to baptize without the prescribed use of the transient image of the cross.

2. That no minister be permitted to read or pray, or exercise the other parts of his office, that dare not wear a surplice.

3. That none be admitted in communion to the Lord's Supper that dare not receive it kneeling; and that all ministers be enjoined to deny it to such.

4. That ministers be forced to pronounce all baptized infants to be regenerate by the Holy Ghost, whether they be the children of Christians or not.

5. That ministers be forced to deliver the sacrament of the body and blood of Christ unto the unfit, both in their health and sickness; and that with personal application putting it into their hands; and that such are forced to receive it, though against their own wills, in the conscience of their impenitency.

6. That ministers be forced to absolve the unfit, and that in absolute expressions.

7. That they are forced to give thanks for all whom they bury, as brethren, whom God in mercy hath delivered and taken to himself.

every attempt was made by the Church of England to conciliate the dissenters; but nothing save her utter annihilation would have appeased the malignity of their hatred; in truth, it was an unhappy policy, and always unhappily applied, to imagine that dissenters could be recovered or reconciled by partial concessions, or by granting less than they demanded:—their faction was their religion.*

There was in the ordinances abolishing the Book of Common Prayer, and in the measures they occasioned, something so offensive to the consciences of many devout persons, so tyrannical in the estimation of reasonable men, and so profane in the licentiousness of public worship, which followed as their natural consequence, that as soon as the presbyterian feeling began to subside, the wish for a prescribed ritual returned with additional strength, and the prohibited Liturgy was regarded with a degree of veneration such as is felt for a saint who had suffered martyrdom.†

The Convocation assembled on May 8, 1661, and, immediately on their meeting, proceeded to draw up a Form of Prayer for the 29th of May, the anniversary of the King's Birth and of the Restoration.‡ On

8. That none may be a preacher that dare not subscribe that there is nothing in the Common Prayer Book, the Book of Ordination, and 39 Articles, that is contrary to the word of God. Baxter's Life, by Sylvester, b. i. pt. ii. p. 341.

* 2 Clarendon's Life, 121.

† Cardwell's Conferences, 242, 243.

‡ This Convocation granted a subsidy, being the last instance in

the 21st of November, they entered upon the consideration of the Book of Common Prayer, and subsequently made certain alterations in and additions to it, of which the most important were as follow:—The Sentences, the Epistles and Gospels, and other extracts from the Bible (except the Psalter, the Ten Commandments, and other portions of the Communion Service) were taken generally from the version of 1611. The Absolution was ordered to be pronounced by the “priest” alone, instead of the “minister.” The Book of Bel and the Dragon was re-inserted in the Calendar of Lessons. The prayers for the king, the royal family, the clergy and people, together with the prayer of St. Chrysostom and the Benediction, were printed in the Order both of Morning and Evening Service, instead of being left, as formerly, at the end of Litany. The Evening Service, which previously began with the Lord’s Prayer, was now opened with the Sentences, the Exhortation, the Confession, and Absolution, printed as in the Morning Service. In the Litany, the words “rebellion” and “schism” were added to the petition respecting “sedition, privy conspiracy”, &c. In a subsequent petition, the words “bishops, priests, and deacons” were employed instead of “bishops, pastours, and ministers of the Church.” Among the occasional prayers and thanksgivings were now introduced a second prayer, “in the time of dearth and famine,” the two prayers for the Ember weeks, the prayers for the parliament and which that authority was exercised by the clergy in convocation. 2 Short, Hist. of the Church, 258.

for all conditions of men, a thanksgiving for restoring public peace at home, and the general thanksgiving. New collects were appointed for the third Sunday in Advent, and for St. Stephen's day. The Genealogy, which previously made part of the Gospel for the Sunday after Christmas, was now omitted. A distinct collect, Epistle, and Gospel, were provided for a sixth Sunday after the Epiphany. The Gospels for the Sunday next before Easter and for Good Friday were shortened, having formerly contained within them respectively the second lesson for the morning.* In several places, as in one of the collects for Good Friday, in those for the fifth and sixteenth Sundays after Trinity, for St. Simon and St. Jude, and in other places, the word "church" was used for "congregation." A distinct collect was supplied for Easter-even. The first of the anthems used on Easter-day was added. A distinct epistle was provided for the day of the Purification. The last clause respecting saints departed was added to the prayer for the Church militant. The rubric was added as to "covering what remaineth of the consecrated elements with a fair linen cloth." The order in council respecting kneeling at the Lord's Supper, which had been introduced in 1552, and removed by Queen Elizabeth, was shortened and restored, with this alteration: instead of "any real and essential presence there being of Christ's natural flesh and blood," it is now read, "any corporal presence of Christ's natural flesh and blood." An office was ap-

* Vide Elizabethan Liturgies, Pref. xiii.

pointed for the "baptism of such as are of riper years"; and some alterations made in the other offices of Baptism. The Preface to Confirmation was curtailed, and the clause respecting the undoubted salvation of baptized infants dying before the commission of actual sin, was placed after the office for Infant Baptism. Some changes were made in the offices for Confirmation and Matrimony; and in the rubric at the end of the latter, the receiving the communion on the day of the marriage was no longer made imperative. In the Visitation of the Sick, the words "if he humbly and heartily desire it" were added to the rubric respecting absolution: the Benediction also, and the prayers that follow, appeared now for the first time. In the Order for Burial, the first rubric respecting persons dying unbaptized or excommunicate was added. Forms of prayer were supplied to be used at sea.* These and many other minor alterations, amounting, as Dr. Tenison computed, to about 600 in number,† were made in the Book of Common Prayer by the Convocation of 1661, and were finally ratified by the Act of Uniformity.

The Book of Common Prayer, with these alterations and additions, was subscribed by the bishops and clergy in December, and then submitted to Parliament, who ratified it by stat. 13 & 14 Car. II. c. 4,‡ which enacted, that every minister should be bound to say and

* Cardwell's Conferences, 380—384.; vide etiam 2 Short, Hist. of the Church, 320.

† Cardwell's Conferences, 385, 386.

‡ Vide post, 41—102.

use the Morning Prayer, Evening Prayer, celebration and administration of both the Sacraments, and all other the public and common prayer in such order and form as was mentioned in the book annexed and joined to that Act; that every incumbent, upon being presented, or collated, or put into any ecclesiastical benefice or promotion, should openly and publicly before his congregation declare his unfeigned assent and consent to the use of all things in that book contained and prescribed, under pain of deprivation.

That no person should administer the holy sacrament of the Lord's Supper, or hold ecclesiastical preferment, who had not received episcopal ordination; and that all incumbents, dignitaries, officers in the universities, public schoolmasters, and private tutors, should subscribe a renunciation of the Covenant, and a declaration of the unlawfulness of taking up arms against the sovereign under any pretence.

And to the end that true and perfect Copies of the Act, and of the Book thereunto annexed might be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come, the 28th section enacted, "That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within England and Wales, shall at their proper costs and charges, before the twenty fifth day of December, One thousand six hundred sixty and two, obtain under the Great Seal of England a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors, kept and

preserved in safety for ever, and to be also produced and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of England, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in writing any Error committed by the Printer in the printing of the same Book, or of anything therein contained, and shall certify in writing under their Hands and Seals, or the Hands and Seals of any Three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said books, and every one of them, so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; any Law or Custom to the contrary in any wise notwithstanding."

The effect of the foregoing statute is this, that the copies of the "original book" thereunto annexed, when

so examined, compared, certified, and exemplified, became as good records as the "original book" itself; and these copies are generally denominated the "Sealed Books." The original Manuscript Book of Common Prayer and "the Sealed Books" are a part of the statute law of the land: and all the legal and equitable principles of construction which apply to statutes in general, equally apply to the Book of Common Prayer, and any omission from or addition to its text, unless expressly authorized by a subsequent statute, is illegal.

To the words "annexed and joined to this present Act," which occur in stat. 13 & 14 Car. II. c. 4. s. 1., the editor of the folio Statutes of the Realm, published in 1819 by the Commissioners of Public Records,* has subjoined the following note:—"This Book is in Manuscript and is in the Parliament Office, and in the same Press, but not in the same Division of that Press, with the Acts of this Year."

It will scarcely be credited, that the original Manuscript Book of Common Prayer which was annexed to stat. 13 & 14 Car. II. c. 4., and to which the foregoing note applies, is not at the present moment to be found among the parliamentary records.†

* Vol. v. p. 365.

† The Editor, on making enquiries of Mr. Dike, of the Parliament Office, House of Lords, has been informed by that gentleman, that several searches have been made for the Manuscript Books of Common Prayer that were attached to stat. 2 & 3 Edw. VI. c. 1., stat. 5 & 6 Edw. VI. c. 1., and stat. 1 Eliz. c. 2., but that they are not in existence in that office; consequently the only Manuscript Book of Common Prayer that is known to be in existence, is the

Sir Francis Palgrave has stated to the Editor, that Mr. Rickman (the late clerk to the House of Commons) told him in a conversation about fifteen years ago, that he had then recently seen the engrossed copy of the Book of Common Prayer which had been annexed to the Act of Uniformity of Charles II., but that he had some difficulty in finding the manuscript, and when he did find it, it was detached, and upon a shelf below the shelf in which the Statute Roll was placed; that it had been appended to the roll by a string, but that a clergyman (whose name Mr. Rickman mentioned) had, for a greater convenience of perusal or collation, cut the string. Some time after this conversation, and not long previous to his death, the MS. Book having become the subject of discussion, Mr. Rickman, in a letter to Sir Francis Palgrave, repeated these facts; but this letter has been mislaid.

The Text of this publication is a transcript verbatim, literatim, and as nearly as possible, notatim, of the Sealed Book for "the Chancery," which will account for the irregular use of single and compound letters, the variety in the form of the same letters, and the occasional inconsistency of the character of the punctuation. The words, parts of words, or points, printed in blue, have been added, or substituted, by the Commissioners; and the blue line, drawn through or across any such

Manuscript Book belonging to the Irish Statute of Uniformity, 17 & 18 Car. II. c. 6.

matter, is intended to show that that matter has been cancelled by them. The variations in the mode adopted by the Commissioners in making their "corrections and amendments" in the Sealed Books collated for this publication, are detailed in the notes. It should be observed, that the double "rr" and double "oo" sometimes employed in the original, will not be found here, as they are not now cast by the typefounders; and that, for the same reason, the peculiar forms which the original presents of almost all the black-letter capitals, a few of the small black letters, the *k* and *w*, and occasionally of the *U*, *W*, *E*, *R*, *U*, *V*, *W*, *v*, *as*, *is*, *sp*, *ss*, *st*, and *us*, are not given.

The pages of the Sealed Books are not numbered, but the commencement of each page is indicated in the notes, reckoning that marked *a*, on which the Act of Uniformity of Elizabeth begins, as the first.

The Text has also been collated with the Manuscript Book of Common Prayer which was originally annexed to stat. 17 & 18 Car. II. c. 6. (Ir.) by the Rev. Dr. Elrington, Regius Professor of Divinity in the University of Dublin,* and the variances are pointed out in the notes.

The types used in the Sealed Book for the Chancery consist of the sorts mentioned in the first column of the following table, and which are represented in this publication by the sorts set opposite to them respectively in the same table:—

* Vide post, cci.

Double Pica Roman.	....	....	Great Primer Roman.
Double Pica Italic.	....	....	Great Primer Italic.
Great Primer Roman.	....	....	English Roman.
Great Primer Italic.	....	....	English Italic.
Great Primer Black.	....	....	English Black.
English Roman.	....	....	Pica Roman.
English Italic.	....	....	Pica Italic.
English Black.	....	....	Pica Black.
Pica Roman.	....	....	Small Pica Roman.
Pica Italic.	....	....	Small Pica Italic.

The Kalendar is set up in type three sizes less than the Sealed Books.

The running titles of the Sealed Book are printed from types, about the size of Two-line Great Primer and Canon. In this reprint the running titles to the Acts of Uniformity and "Concerning the Service of the Church", are in Great Primer; those to "The Preface", and "Of Ceremonies", in Double Pica; those of the three Orders ("How the Psalter is appointed to be read", "How the rest of holy Scripture is appointed to be read", and "for Morning and Evening Prayer daily to be said and used throughout the year"), in Double Pica; and those from "The Kalendar" inclusive, to the end of the work, in Two-line English.

Red letter has only been used where it occurs in the Sealed Books, viz. in the Kalendars—and those Books do not justify the printing of the Rubric in red letters.

In this reprint, the orthography of the Sealed Books has been preserved,—in fact any departure from it is illegal. Every possible care has also been taken to render the punctuation similar to that of the Sealed

Books, particularly as none of the authorized editions of the Book of Common Prayer have preserved that standard of punctuation.

In the adjustment of "capitals," the strictest attention has been paid to the Sealed Books, because the selection of a capital or lower case letter frequently decides the grammatical interpretation of words in the Book of Common Prayer.

It is a general principle of law that statutes are to be construed without regard to punctuation or breaks, because in the Statute Rolls neither punctuation nor breaks occur.

Two exceptions, and it is believed two exceptions only, exist, viz. the Book of Common Prayer, and the Schedule to stat. 24 Geo. II. c. 23. which contains the Calendar.

Among the alterations made by the Commissioners are several of punctuation, from which the legitimate inference is, that the Manuscript* attached to the Statute of Uniformity had points. Be that as it may, stat. 13 & 14 Car. II. c. 4. having expressly enacted, that the Sealed Books were to be considered as incorporated in that act, and such books being punctuated, the general principle of law does not apply; and the punctuation so used is the legal punctuation, because it is an integral part of the statute. Indeed the Legislature acted wisely in thus deviating from the general practice; for by a careless or artful punctuation the sense of many passages in our Book of Common Prayer

* The Dublin MS. Book is punctuated. Vide post, ccii.

might be destroyed, or, which would be worse, perverted to the support of heresy.

In the Sealed Books there are many inconsistencies in the type of the punctuation, which have been represented in this publication.

The Sealed Books have a variety of ornaments, seemingly, the impressions of wood engravings, consisting of capital letters at the commencement of some of the prayers, and head and tail pieces. These fanciful ornaments have not been represented, because they do not, in the slightest respect, affect the text, and their size would be inconsistent with an octavo volume, and it may also be observed, that they could not have existed in the engrossed book.

It seems that the engrossed book was not free from clerical errors; but the positive duty of the Commissioners was collation, not correction, and to make the printed book before them correspond as minutely as possible with the Manuscript attached to the Statute of Uniformity; and they have, seemingly, discharged their duty with the most scrupulous accuracy.

In the various Sealed Books which the Editor has seen, there do not appear to have been any alterations made by an unauthorized pen.

The Sealed Book for the Chancery is preserved in the Rolls' Chapel. It is a stout folio volume, in a very fair state of preservation, bound in red morocco, lined with red marbled paper, and retains the letters patent; but the great seal has been removed from it, though the plaited cord for the seal, of orange, green, and blue,

still remains, and some fragments of faded orange-coloured ribbon, apparently intended as a substitute for clasps. The leaves are gilt-edged, and the cover has on both sides the royal arms, and the words FOR THE CHANCERY, while the royal cipher surmounted with a crown appears between the bands of the back, as well as at the corners of the oblongs in which the coats of arms are inclosed. The cover of the book measures $16\frac{3}{8}$ in. by $10\frac{1}{2}$ in.; the leaves are $15\frac{3}{4}$ in. by $9\frac{1}{2}$ in., of which the print occupies $10\frac{1}{8}$ in. by $5\frac{1}{8}$ in. nearly, including the head-line and catch-word; the margin at top is $1\frac{3}{4}$ in., at bottom, $4\frac{3}{8}$ in.; the inner margin is 1 inch wide, and the outer margin, $3\frac{5}{8}$ in.; this margin is in some places occupied by a side-note. The paper is of good quality, but it is of different descriptions, and, in some few instances, the ragged edge at the foot, seemingly, shews, that the sheets were originally of different sizes, but have been nearly equalized by the binder.

There have been three leaves inserted in the Sealed Books, viz. the leaf of contents, the leaf immediately preceding the Morning Prayer, and the leaf containing the prayer (O God, whose nature and property) between the second prayer for Ember Weeks and that for Parliament. This fact is apparent on mere inspection, as these leaves are of much rougher appearance than the rest. They seem, indeed, to have been printed in haste, and bound up with the rest of the book in a damp and unpressed state. This is particularly noticeable in the third of the inserted leaves, which contains the prayer.

The Sealed Book for the Chancery has four blank leaves of thin paper at the beginning, and four at the end. Including the engraved title-page it contains 309 leaves, six of which in general form a sheet, but some of the sheets (or "signatures" as they are technically termed) are incomplete, as is shewn by the following collation.

Four blank leaves before Title, of thin paper; but the last leaf, on the side facing the Title, is marked, apparently by the Seal, with some portions of wax.

A 2, a single leaf, contains the Table of Contents; then follow

a, a 2, a 3, and three unmarked leaves;

b, b 2 (thin paper), b 3, and three unmarked leaves;

c, c 2, c 3, and three unmarked leaves;

e, and two unmarked leaves;

d, d 2, d 3, and two unmarked leaves; then one unmarked leaf, blank on the first side, and on the other having "The Order for Morning and Evening Prayer daily to be said and used throughout the year."

The Order for Morning Prayer commences on A, then follow

A 2, A 3, and three unmarked leaves;

B, B 2, B 3, and three unmarked leaves;

C, C 2, C 3, and three unmarked leaves;

D, D 2, D 3 (an inserted leaf, in a rough condition), and three unmarked leaves, the second side of the last of which is blank.

The Collects, Epistles and Gospels commence on E, then follow

E 2, E 3 (torn at bottom), and three unmarked leaves;

F, F 2, F 3, and three unmarked leaves;

G, G 2, G 3, and three unmarked leaves.

H, H 2, H 3, and three unmarked leaves;

I (spotted with mildew), I 2, I 3 (spotted with mildew), and three unmarked leaves;

K, K 2, K 3, and three unmarked leaves;

L, L 2, L 3, and three unmarked leaves;

M, **M**₂ (the first side soiled in printing and the catch-word "The" nearly destroyed), **M**₃, and three unmarked leaves;

N, **N**₂ (stained at back), **N**₃, and three unmarked leaves;

O, **O**₂, **O**₃ (dirty), and three unmarked leaves;

P, **P**₂, **P**₃, and three unmarked leaves;

Q, **Q**₂ (the first side has the reverse impression of much of the opposite page, technically termed, "set-off"), **Q**₃, and three unmarked leaves;

R, **R**₂, **R**₃ (the first side soiled), and three unmarked leaves;

S, **S**₂, **S**₃, and three unmarked leaves;

T, **T**₂, **T**₃, and three unmarked leaves.

The Communion Service commences with **V**; then follow

U₂, **V**₃, and three unmarked leaves (the first has a hole through the centre, which has nearly removed the word "not" on the second side);

F, **F**₂, **F**₃, and three unmarked leaves;

D, **D**₂, **D**₃, and three unmarked leaves;

Z, **Z**₂, **Z**₃, and three unmarked leaves;

aa, **aa**₂, **aa**₃ (very thin paper), and three unmarked leaves;

bb, **bb**₂, **bb**₃, and three unmarked leaves;

cc, **cc**₂, **cc**₃, and three unmarked leaves;

dd, **dd**₂, **dd**₃, and three unmarked leaves;

ee, **ee**₂, **ee**₃, and three unmarked leaves, the second side of the last of which is blank.

Title-page of the Psalter, which is cancelled; and then follow

Aa₂, **Aa**₃, and three unmarked leaves;

Bb, **Bb**₂, **Bb**₃, and three unmarked leaves;

Cc, **Cc**₂, **Cc**₃, and three unmarked leaves;

Dd, **Dd**₂, **Dd**₃, and three unmarked leaves;

Ee, **Ee**₂, **Ee**₃, and three unmarked leaves;

Ff, **Ff**₂, **Ff**₃, and three unmarked leaves;

Gg, **Gg**₂, **Gg**₃, and three unmarked leaves;

Hh, **Hh**₂, **Hh**₃ (thin paper), and three unmarked leaves;

II, **II**₂, **II**₃, and three unmarked leaves;

Kk, **Kk**₂, **Kk**₃, and three unmarked leaves;

Ll, **Ll**₂ (thin paper), **Ll**₃, and three unmarked leaves;

M m, M m 2, M m 3, and three unmarked leaves;

N n (first side soiled), N n 2, N n 3, N n 4, and four unmarked leaves, the second side of the last of which is blank.

Forms of Prayer to be used at Sea. *, * 2, * 3, and three unmarked leaves.

Title-page of the Ordination Service; then follow

O o 2, O o 3, and three unmarked leaves.

P p (very thick paper), P p 2, P p 3, and three unmarked leaves;

Q q, Q q 2, Q q 3, and three unmarked leaves;

R r, R r 2, R 3, and two unmarked leaves, the second side of the last of which is blank.

A, A 2, and an unmarked leaf, contain the Acceptance of the Prayer Book by the Convocation, and which is in type.

The lower part of the reverse side of the unmarked leaf has the written attestation of the Commissioners.

Four blank leaves then follow, which concludes the book.

After the "Finis.", which is placed at the end of the Ordinal, the following sentence appears in manuscript:—

"The Formes of Prayer for the V of November the XXX of January & for the XXIX of May are to be printed at the end of this Book."

The acceptance of the Book of Common Prayer, and the subscription to it by both Houses of Convocation in each province, occupies the succeeding six pages; with the exception of that part of the sixth page which contains an attestation signed by "John Croftes Dec: Norv:" "Jos^e. Henshaw Dec: Cicestr:" "Rich: Chaworth." "Guilielm^s Paule Dec. Lichfeild." "Will: Brabourne." "Mar. Franck Archd. S. Alb." "Geo Stradling.", seven of the Commissioners, of its correspondence with the Manuscript attached to stat. 13 & 14 Car. II. c. 4.

The Editor conceiving it to be most important, that the members of the United Church of England and Ireland should have presented to them a text of the Book of Common Prayer upon which reliance could be placed, and that the text of the Book for the Chancery should be collated with some of the other Sealed Books, solicited the co-operation of the Venerable Archdeacon Robinson, the Master of the Temple; the Rev. Dr. Jacobson, the Regius Professor of Divinity at Oxford; the Rev. William Keatinge Clay, B.D.; the Rev. Ernest Hawkins, B.D.; the Rev. Henry Christmas, M.A., F.R.S.; George James Berrey, M.A., of Lincoln's Inn, Esq., Barrister at Law; and Richard Jebb, M.A., of Lincoln's Inn, Esq., Barrister at Law; who most kindly consented to collate the text with a Sealed Book.

Three Sealed Books were first selected, viz., those belonging to the Courts of Queen's Bench, Common Pleas, and Exchequer, which were sent by the Government of the day to those Courts. It was very important to ascertain the exact text of these books, because in every suit or controversy relating to the Book of Common Prayer, or any part of its contents, each Court would decide according to the text of its own Book. The Sealed Book at the Tower was also selected; because if any discussion arose in either of the Houses of Parliament, the text of that Book would be relied upon.

It was considered, that the Sealed Books belonging

to the Capitular Bodies,* would be adequately represented by the Sealed Books belonging to the Deans and Chapters of St. Paul's, Christ Church, and Ely, on account of their position in relation to the Metropolis, and the Universities of Oxford and Cambridge.

The Editor having applied to his friends who have collated the text, for a description of the Sealed Books which they have respectively had before them, they have been so kind as to favour him with the following letters:—

“My dear Stephens,

“The Sealed Book ‘for the King’s Bench’ is a very handsome folio volume, 2 in. in thickness, rather more than $16\frac{1}{3}$ in. in height, and $10\frac{1}{2}$ in. in width, and is internally in excellent condition, except that the two leaves respectively containing the general title and ‘the contents,’ have had to undergo reparation on the lower outside corner, which, however, has been very neatly executed, and the leaves are occasionally throughout the book, more or less, but none of them very much, discoloured by damp. One of the pages, the dorso of the leaf marked **D**, also has upon it two small spots of modern writing-ink; but the inside of the book looks altogether as if it had been but very seldom handled or opened. Several of the leaves have the appearance of being slightly rent or torn at the lower outside corner, but I think all the instances of it

* Vide post, 94.

are original defects in the paper, and are only visible in consequence of the book's having been bound in rather too large a size for that of many of the sheets. The paper is, generally speaking, very good, but it varies, and that often and considerably, in thickness, being by no means all of the same make, as may be seen by the frequent recurrence of different water-marks in it. The three inserted leaves, the first containing 'the contents,' the second being that which immediately precedes Morning Prayer, and the third containing the 'prayer that may be said after any of the former,' immediately before that for the Parliament, are of the same paper as other parts of the book; but both the surface and the printing of them have a much rougher appearance than the leaves among which they are inserted; and the ink of that printing is of a duller colour. The printing of the last of them also looks comparatively crowded, in consequence of smaller ornamented initial capitals than usual having been employed in it, for the prevention of the 'overrunning' of the matter it contains, which otherwise would have ensued on the introduction into it of the particular prayer just referred to.

"After the Epistles and Gospels ornamented initial capitals occur much less frequently than before; and the whole of one portion of the book, extending from the latter part of the Epistles and Gospels down to the commencement of the Psalms, must have been worked through the press in a very slovenly manner; for the printing of a great deal of it seems to be of the coarsest

possible description, although it does not actually present any apparent change of type.

“The printed part of the book consists of 306 leaves, including the leaf containing the general title-page (which is a good impression of a large and well executed engraving), but excluding three leaves added at the end, containing a copy of the Convocation’s acceptance and subscription of the present Book of Common Prayer. At the foot of the 611th page, containing the conclusion of the Ordinal and the ‘FINIS.’ is written ‘The Formes of Prayer for y^e v. of November & the xxx of January, & for the xxix of May, are to be printed at the end of this Booke.’; but those forms are not inserted: and in what does not seem to me quite the right place for it, namely, at the foot of the last page of the three added leaves, is written, in imitation of printing, an attestation of ‘this’ book’s being ‘a true & perfect Copie’ of the ‘Originall,’ signed and sealed by ‘Jo: Croftes Dec: Norv:’ ‘Jos: Henshaw Dec: Cicestr:’ ‘Rich: Chaworth’ ‘Gulielm Paule Decan. Lichfield’ ‘Will: Brabourne.’ ‘Mar. Franck Archd S. Alb.’ ‘Geo. Stradling’ ‘Jo Pritchett’, eight of the Commissioners appointed in pursuance of the Act of Uniformity of Charles II.

“The leaves are very nearly $15\frac{3}{4}$ in. in height, and nearly 10 in. in width; and the letter-press in a page, on the average, including head-line and catch-word, measures $10\frac{1}{8}$ in. in height, and $5\frac{1}{8}$ in. in width, and, therefore, affords very ample margins, though the inner one is much narrower than the others.

“Several of the foregoing details are very minute; but as some persons have raised, and I believe there is some interest felt in, the question whether all the Sealed Books are of the same edition or impression, and you therefore may possibly make an investigation into the subject, I have given you these particulars with the view of aiding you in drawing a conclusion upon the point.

“The book has three fly-leaves at the beginning, and five at the end; and on the inside of the dorso cover is pasted a King’s Printers’ copy of the Order in Council consequent on the Union with Ireland, of which the following is a transcript:—

AT THE
COURT at *St. JAMES’s*,
The First Day of *January* 1801.

PRESENT,

The KING’s most Excellent Majesty in Council.

WHEREAS by the Act of Uniformity which establisheth the Liturgy, and enacts, That no Form or Order of Common Prayer be openly used, other than what is prescribed and appointed to be used, in and by the said Book; it is, notwithstanding, provided, That in all those Prayers, Litanies, and Collects, which do anywise relate to the King, Queen, or Royal Progeny, the Names be altered and changed from Time to Time, and fitted to the present Occasion, according to the Direction of lawful Authority: It is thereupon, this Day, ordered by His Majesty, with the Advice of His Privy Council, That the following Alterations be made, viz.

In the Book of Common Prayer,

Title-Page—Instead of “The Church of *England*,” put “of the United Church of *England* and *Ireland*.”

Prayer for the High Court of Parliament,
Instead of "our Sovereign and His Kingdoms," read, "and His Dominions."

The First Prayer to be used at Sea,
Instead of "His Kingdoms," read "His Dominions."
In the Form and Manner of making, ordaining, and consecrating
of Bishops, Priests, and Deacons,
Instead of the Order "of the Church of *England*," read, "of
the United Church of *England* and *Ireland*."

In the Preface of the said Form, in Two Places,
Instead of "Church of *England*," read "in the United Church
of *England* and *Ireland*."

In the First Question in the Ordination of Priests,
Instead of "Church of *England*," read "of this United Church
of *England* and *Ireland*."

In the Occasional Offices, 25th *October*, the King's Accession,
Instead of "these Realms," read "this Realm."

In the Collect before the Epistle,
Instead of "these Kingdoms," read "this United Kingdom."

For the Preachers,
Instead of "King of *Great Britain*, *France*, and *Ireland*," say
"King of the United Kingdom of *Great Britain* and *Ireland*."

And it is further ordered, That no Edition of the Book of Common Prayer be from henceforth printed but with the aforesaid Amendments; and that, in the mean Time, until Copies of such Edition may be had, all Parsons, Vicars, and Curates, do, (for the preventing of Mistakes,) with the Pen, correct and amend all such Prayers in their Church Book, according to the foregoing Directions: And, for the better Notice hereof, that this Order be forthwith printed and published, and sent to the several Parishes; and that the Right Reverend the Bishops take Care that Obedience be paid to the same accordingly within their respective Dioceses.

STEPH. COTTRELL.

"I believe some of the other Sealed Books are more or less 'red-ruled,' but nothing of the kind occurs in

this one ; nor have I discovered anything in it to excite a suspicion in my mind of its having been ‘adulterated by a spurious pen,’ as Mr. Shepherd has, in his ‘Elucidation of the Book of Common Prayer,’ vol. i. p. 288., but on what grounds I know not, stated to be the case with respect to some of the copies. In this copy the greatest possible care and pains seem to me to have been taken in making the Commissioners’ alterations and corrections. In the performance of that duty, they, as you will have collected from the notes with which I have furnished you in the course of my collation, appear to have studiously endeavoured to avoid the cancellation, obliteration, or erasure of even the minutest part of a letter which could be preserved or turned to use ; and I may observe that wherever the pen has had to be resorted to, the manuscript has been made, or evidently intended, to match in character with the type among which, if it had been originally printed, it would have occurred. The writing, too, from beginning to end, strikes me as having been the work of one and the same scribe. While I am upon this topic, however, I should advert to a circumstance which, though perhaps trifling, certainly strikes me as rather singular. Immediately before the Ordinal occurs a leaf containing its title, which title is printed ; but under this title is written, in imitation of printing,

London

*Printed by the Printers to the
Kings most Excellent
Majesty*

Now this certainly does not seem to me a thing very likely to have occurred in the original manuscript, and its insertion here is inconsistent with the Commissioners' having struck out the corresponding part of the general title-page of the book; and any reasons which I can conceive there having been for its insertion in the one place, would, I should have imagined, have been equally weighty and valid for its insertion in the other. But could such a circumstance as this have given rise to Mr. Shepherd's observations, supposing him to have intended to apply it to the King's Bench copy?

"The book is strongly bound in crimson morocco, or perhaps calf, leather; the leaves are plain gilt-edged, and there is much gilt-tooling both on the back and on the covers. Charles II.'s cypher, in gold, occurs seven times on the back, and four times on each of the covers; and in the middle of each cover there is stamped in gold—

FOR THE KINGS BENCH

with the King's arms, supporters, crests, and motto, and the garter with its motto, above it. There are also let into the front of each cover the remnants of two broad crimson ribands, which, I presume, were intended for tying the book up close. The binding is upon the whole in good condition, but the surface of the leather has a few small patches torn off it, and there are several jagged indentations made in it in a very unaccountable manner.

"The seal, or rather three-fourths of it, and the

letters patent of exemplification, remain attached to the book, and there is but little chance of their being, by fair means, detached from it; for the method adopted in connecting the whole together is very secure: and the silken cord and braid by means of which the connection is effected, remain quite perfect.

“The book has, I believe, always had great care taken of it, and is now kept by itself under lock and key in a box in which it was brought from the Court of King’s Bench to, and is now deposited in what is called ‘the Treasury’ at, the record room in Carlton Ride.

“Yours very truly,

“GEORGE JAMES BERREY.

“*Lincoln’s Inn, 15 March, 1849.*”

“My dear Sir,

79, *Pall Mall, Febr. 28, 1849.*

“The copy of the ‘Sealed Book,’ which was delivered to the *Court of Common Pleas*, is now preserved at the Branch Record Office, Carlton Ride.

“This book is in folio, bound in morocco and coloured purple, with the royal arms emblazoned on the sides, and the royal cipher surmounted by a crown on the back. The title-page, with the exception of a small part of the engraving, is wanting. The ‘Table of Contents’ also is torn and very imperfect. The two Acts of Uniformity (primo Eliz. and xiv Carol. II.) are torn and ragged, not more than one half of the letter-press remaining. The first ‘Preface,’ and that ‘Concerning the Service of the

Church,' are hardly in better condition, while the notice intitled 'Of Ceremonies' has considerable flaws on each page. 'The Order for the Reading of the Psalter' is likewise very imperfect. The page of directions entitled the 'Order for Morning and Evening Prayer,' which is scratched through with a pen where it occurs before the Calendar, is omitted altogether in its proper place immediately after the Calendar.

"No other portion of the text is lost, and the rest of the book may be described as in fair condition, though a part of the Calendar, and here and there pages, are patched, or pasted on other paper.

"The Letters Patent are without the seal.

"I am, my dear Sir,

"Yours very faithfully,

"ERNEST HAWKINS."

"Dear Stephens, "*Lincoln's Inn, 3rd March, 1849.*

"I have examined, as you requested me, the Exchequer Sealed Book, at Carlton Ride; and I now send you my observations respecting it.

"It is a copy of the same edition as the Rolls and Tower copies—the only other Sealed Books which I have seen,—folio, 1662. It is printed on large and rather substantial paper, and bound in red morocco, with some gilt tooling. The edges of the leaves are gilt. On each cover, stamped in gold, are the royal arms, and, beneath them, the words—

FOR THE
EXCHEQUER

“There are the remains of four broad ribbons of red silk, to tie the book in front ; and below, fastened to the backs of the leaves, are three silken cords, now ravelled at the ends, two green, and the third (of a different form and texture from the others) green and red. I conclude they were placed there for the purpose of attaching the letters patent to the book, but the latter are now detached, and have lost the great seal, a hole at the bottom of the parchment marking where it once was fastened.

“Except in the title-page (an engraving of a temple), the pages are not ruled with red lines, like the Tower copy.

“The dimensions of the pages are as follows:—

Entire length, $15\frac{3}{4}$ inches.

Entire breadth, 10 inches nearly.

“Average length of printed portion, exclusive of heading and catch-words, $9\frac{1}{2}$ inches nearly.

“Average breadth of ditto, about 5 inches.

“The letter-press is not placed in the middle of the page, the outer margin being much broader than the inner. The former is about $3\frac{1}{2}$ inches wide, and the latter not $1\frac{1}{2}$.

“The book is in excellent preservation ; and there is no appearance of any alterations or insertions having been made in it since the revision by the Commissioners in 1662.

“Believe me, yours very truly,

“RICHARD JEBB.”

“ Master’s House, Temple,

“ April 3, 1849.

“ My dear Sir,

“ The Sealed Book belonging to St. Paul’s Cathedral is plainly bound in dark rough calf; the back slightly broken; the leaves coloured red; the Arms of the Chapter stamped and gilt on the centre of each cover. The whole Book is entire, and in excellent preservation.

“ The extreme length of the page is $15\frac{1}{2}$ inches, the extreme breadth 10 inches; the length of each within the red lines is $10\frac{1}{8}$, the breadth $6\frac{1}{4}$. The corrections have been very carefully and distinctly made. The Letters Patent and tin box containing the Seal are attached by four larger and two smaller twisted silk cords. The Seal is broken, and two or three small fragments are gone.

“ Believe me, my dear Sir,

“ Very faithfully yours,

“ THOS. ROBINSON.”

“ Christ Church, Oxford,

May 18, 1849.

“ My dear Sir,

“ The Sealed Book deposited here is in as good condition as any book of the age can well be. It is bound in rough calf, quite plainly, with the

exception of a little gilding on the edges of the binding; and the leaves are lightly marbled. On the first side of the cover is stamped in black—

Christ's

Church

Oxford

“The outer margin is much larger than the inner.

“The MS. alterations have been made with great care, in a very neat hand, and with ink of one colour throughout.

“The letters patent and the great seal have been detached from the Book, but are in equally good preservation.

“Believe me yours faithfully,

“W. JACOBSON.”

“My dear Sir,

“Our Sealed Prayer Book is in admirable condition,—as crisp, and clean, and perfect, as if it had come out of the printer's hands only yesterday. The title-page alone must be excepted from this description, for its margin is worn in some degree—rotted, perhaps, by damp. The worm has begun to attack the fly-leaves at the end, the back, and the inside of the cover, but not at all seriously. It is bound stoutly in the usual brown rough calf, the edges of the leaves being marbled, and has ‘*Clp.*’ engrossed in old English letters on the

upper side at the top, the leather having, apparently, been there scraped with some sharp instrument to allow of its taking the ink more readily. A tape of five green silk cords, extending the whole breadth of the back, at the bottom, has been bound up with the Book; this, acting as a transmiss, was passed through a hole in the letters of exemplification, which still exist, and to the end of it about a third of the great seal continues appended, though this remainder, also, is ready to fall to pieces. At the end are three inserted leaves of thinner and rougher paper, having thereon, in a somewhat duller type, the names of the different members of Convocation, who signed the Original Book. On the lower part of the sixth page occurs the attestation of the Royal Commissioners to the fact of the Ely Sealed Book being a true and perfect copy of the Engrossed Book annexed to the Act of Uniformity, given under their 'hands and seales this thirteenth day of December, one thousand six hundred sixty and two.'—
Jos: Henshaw, Dec: Cicester. Rich: Chaworth. Will: Brabourne. Mark. Frank, Archd: S. Alb. Geo: Stradling. The Ely Sealed Book measures $15\frac{1}{2}$ inches by 10.

“It does not seem necessary to mention more than one circumstance respecting our Sealed Book. There came after the Calendar in the Book, as printed, three leaves containing the tables bearing upon the moveable and immoveable feasts, &c., and the finding of Easter, with the two rubrics before Morning Prayer. These leaves, however, the Commissioners tore out, and put

immediately *before* the Calendar, between it and the table of Proper Psalms, crossing over the two introductory rubrics, which were then quite out of place. A fresh leaf was, consequently, printed off to supply the place of that on which was the table of contents, which now required alteration; and another, the first side being left blank, to contain the two cancelled rubrics before Morning Prayer. A third leaf was also prepared with the prayer, 'O God, whose nature,' &c., which ought to have stood after the second Ember prayer, instead of after the prayer for 'All Conditions of Men,' where the printer had wrongly arranged it. The paper of these cancels appears much coarser and thinner than the rest; the type, also, is by no means so good and clear. The three leaves above-mentioned, with the three cancels, were lying loose in their proper places until about eight years ago, when, at the request of the Very Rev. the Dean of Ely, Dr. Peacock, they were duly pasted in under my own inspection.

"I remain, my dear Sir,

"Yours very faithfully,

"W. K. CLAY.

"*College, Ely, May 10, 1849.*"

"*Sion College, London Wall,*

"*Feb. 20, 1849.*

"My dear Mr. Stephens,

"I send you the last proofs collated, and beg to add the following particulars about the Sealed

Book in the Tower:—It is a medium folio, $16\frac{1}{2}$ in. in length, by $10\frac{1}{2}$ in breadth, bound in red calf, and gilt, but the leather is much rubbed, and the book has many soiled leaves. The leaves are gilt, and, as well as the title-page, are red-lined.

“There are six fly-leaves at the beginning, and seven at the end, one of which is red-lined.

“On both sides of the cover are the royal arms in gold, and underneath, in three lines, (likewise on each side)—

FOR THE
TOWER OF
LONDON

“The whole device is surrounded by an oblong ornamented border. The word TOWER is impressed on a piece of leather which is placed over some other and apparently shorter word (a portion of the last letter of which is discernible), as a scroll ornament stands after OF, but none is to be seen before TOWER, which also projects beyond the beginning of the word FOR in the line above, though OF does not reach as far as the word THE.

“Near the edge of the cover are four holes where strings have formerly been, but which are now cut off.

“The edges of the covers are gilt, but the gilding is now nearly worn away.

“Between the bands of the back are seven ornaments, consisting of the royal cipher (two C's inter-

laced between two palm branches), and surmounted by a crown.

“Besides the ordinary binding, the book is fastened together by a green silk cord, which passes through the leaves; and to this cord, between the leaf *a a 3* and an unmarked leaf, is fastened another, consisting of seven loosely twisted twines, three white (one of which is broken) and four red; around part there is a little green silk to keep them together: from this cord depends the seal, which is enclosed in a tin box.

“The seal itself is too well known to require description. The more prominent parts have been a little flattened by pressure.

“The Tower Book does not contain a copy of the letters patent, whereby the Sealed Books are authenticated.

“The attestation of the book’s conformity to the Original is certified by the signatures of eight of the Commissioners.

“I remain, my dear Sir,

“Yours very faithfully,

“HENRY CHRISTMAS.”

As the Manuscript of the English Prayer Book could not be found, it was deemed very important that the text should also be collated with the Manuscript Book of Common Prayer for Ireland, and the principal variations from the text stated in the notes; and in consequence of the Archbishop of Dublin having interested himself upon the subject, Dr. Elrington, the Regius Pro-

fessor of Divinity in the University of Dublin, kindly consented to collate the proof sheets of this publication with the MS. Book preserved at the Rolls' Office in Dublin; and who has forwarded to the Editor the following letter:—

“My dear Sir,

“The MS. copy of the Book of Common Prayer, preserved in the Rolls Office of Ireland, is a folio volume containing 566 pages, and bound in rough calf. The MS. appears to have been written by four different persons; a change in the writing appears first in the Office for Ordering of Deacons. The writing is very legible, but coarsely and carelessly executed. The spelling is not uniform, but in general more antiquated than that of the Prayer Book printed in London, in 1662. The irregularities in spelling are such as can be accounted for only by supposing that the MS. was written from dictation, and that the scribe was wavering between his old habits and the orthography then lately introduced. The spelling has been corrected, and, it would seem, at two different periods. The first correction, if we may judge from the colour of the ink, was made immediately after the MS. was written. All the corrections are made in the most clumsy manner: thus when, according to the old fashion, the letter ‘t’ was doubled at the end of such words as, att, butt, &c., the corrector, instead of erasing the last letter, blotted out both, and then endeavoured to write a ‘t’ in the blotted

space: if he did not succeed in the attempt, he interlined the letter.

“Attempts must have been made at much later periods, to correct the punctuation, as the ink is in some places very fresh. It is very difficult to ascertain what was the original punctuation, often impossible: one thing, however, is certain, that stops were sparingly used, and it would seem more judiciously than by the corrector, if we except the musical pauses in the middle of the verses of the Psalms.

“The Services in the MS. are arranged to the end of the Communion Service in the same order, in which they now appear in the common editions of the Prayer Book; but then follows the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons: then the Forms of Prayer to be used at Sea, and lastly the Psalter or Psalms of David. The Occasional Services are wanting. The MS. is not however complete at the commencement: it wants the title-page, the Preface, and the explanation of Ceremonies. The first page * is blank, and on the obverse the MS. commences with The Order how the Psalter is to be read, and proceeds regularly to the end of the Table of the Vigils, after which there is a blank leaf before

“* It is to be regretted that Archbishop Magee has written some remarks in the MS., which now actually form part of the record. He also has written at length the numbers of the pages, but has commenced with the first written page, instead of with the first page, which has been left blank, so that the real numbering of the pages is one more than as marked by his Grace.

the Morning Prayer commences. That the MS. is incomplete appears evidently from the page on which is the Table of Vigils, for at the bottom is the catchword 'Days', so that there must have been an intention of giving 'Days of Fasting or Abstinence', which immediately follow in the English Prayer Book. The Table of the Moveable Feasts, the Table to find Easter for ever, and the Rubrics determining the place for Divine Service, and the ornaments to be in use, do not appear.

"As this MS. is now a separate volume, not attached to the Irish Act of Uniformity, the authority which it possesses has been questioned. There cannot, however, be any reasonable doubt, that it is the identical MS. which was attached, not to the Irish Act of Uniformity, where it never could have been, but to the Transmiss of the Act of Uniformity. It appears from the account of the proceedings of the Upper House of the Irish Convocation, in 1662, a copy of which (formerly belonging to Archbishop King) is deposited now in the Library of Trinity College, Dublin, that both Houses of Convocation took into consideration the Book of Common Prayer, then lately published in London, and gave their approbation of the changes made in it: and on the 11th November, 1662, the proceedings of the Upper House are thus recorded: 'Dicti Reverendissimi et Reverendi Patres non solum fidelem hujus Ecclesiæ populum ipsis commissum fidei et mutuæ charitatis nexu cum Ecclesia Anglicana in unitate Spiritus constrictum, sed etiam in Divinis

celebrandis ac exterioribus ritibus et ceremoniis quantum in ipsis est, conformem reddere et in perpetuum continere desiderantes, perlegi et recitari fecerunt Liturgiam Anglicanam nuper juris robore ibi firmatam et Londini editam, qua perlecta et multo desuper habito inter se colloquio nonnullæ in eadem commutationes, additiones aliusmodique varietates repertæ sunt, quas tanquam summa prudentia et pietate mediantibus introductas et factas indicarunt dicti Rev.^{simi} et Rev.^{di} Patres (sicuti prius sese ita existimasse ipsis significarunt Prolocutor cæteraque inferioris domus convocationis membra) ac propterea eandem in totius Ecclesiæ Hibernicæ usum in Divinorum celebratione admittendam, legitima stabilitate firmandam ac huic Ecclesiæ juris auctoritate suffragante injungendam : in quem finem ex unanimi dictorum Patrum consensu, et ad petitionem inferioris domus convocationis, decretum est humiliter rogandum fore Reverendissimum in Christo patrem Johannem Archiepiscopum Armachanum, totius Hiberniæ Primatem et Metropolitanum hujusce Synodi præsidem, ut id ageret (quomodo summa prudentia sua sibi suggesserit) cum Illustrissimo Domino Domino Jacobo Duce Ormondiaë hujus regni Domino Locumtenente Generali, qui semper vitali hilaritatis oleo hanc alit Ecclesiam eique semper porrigit utrasque manus suas adjutrices, cæterisque regiis consiliariis, ut transmittatur ad Regiam Majestatem exemplar Actus Parliamento ea ex parte, eique interseratur officium novum pro festo vicesimi tertii diei Octobris anniversaria solemnitate celebrando, necnon

formula precandi pro Generali Gubernatore vel Gubernatoribus hujus regni pro tempore existentibus, vel exituris per dictum Reverendissimum Præsidem nomine hujus Convocationis præsentanda.'

"The recommendation of the Convocation was not acted upon immediately, for on the 22d of February, 1665, we find the following entry: 'Deinde dicti R^{mi} et Reverendi Patres inter alia habuerunt in consideratione Billam pro strictiori observantia Divini cultus secundum Liturgiam publicam aliquantulum immutatam et approbatam in hac Convocatione, quam decreverunt dicti R^{mi} et Reverendi Patres presentandam fore Domino locumtenenti Hiberniæ per eum et Regis concilium in hoc regno promovend. et in Angliam transmittendam, ac pro expeditiori approbatione Regia ibi obtinend. decreverunt ulterius Samuel Dancer hujus civitatis bibliopolam mittendum fore in Angliam cum salario ei congruo constituto pro mensura operæ in sollicitationem impendendæ.' The Act of Uniformity passed in 1666, and in the same year the first edition* of the Prayer Book was printed in Dublin, which follows the order of the MS. now preserved in the Rolls Office,† but contains not only what it wants in

"* Of this edition only one copy is known to exist, which is in the library of the Earl of Charlemont. It is a small quarto. 'Dublin. Printed by John Crooke, Printer to the King's most Excellent Majestie, and are to be sold by Samuel Dancer, Bookseller, in Castle Street. 1666.' The book, however, was printed in four parts, the Psalter having been printed in 1664, the Occasional Services in 1666, and the Verse Psalms in 1661.

"† Yet this book appears to have been printed from the English

the commencement, but also the Occasional Services and the version of the Psalms by Sternhold and Hopkins. Of the MS. no further notice was taken until it unfortunately attracted the attention of the Record Commissioners in 1812, who, conceiving that it was in danger of being injured, cut it off from the Transmiss, and had it bound up in a separate volume. They did not make any entry of what they had done, and the only record of the fact that the volume had been recently bound, is in a pencil note written in the beginning of the volume by Archbishop Magee, who does not, however, mention that it had been separated from any other document. Fortunately the binding has not obliterated the holes in the leaves, through which the string, which formerly attached it to the Transmiss of the Act of Uniformity, passed, and the Transmiss itself is still preserved among the records, and has attached to it the severed strings. The evidence may be made still stronger, for Mr. Nash, who has for many years held an employment in the Rolls Office, remembers the whole transaction, and can testify to having seen the book attached by the strings, of which the fragments remain, to the Transmiss of the Act of Uniformity. On a representation of these facts

Book of Common Prayer with one variation in the rubric about ornaments; instead of 'as were in this Church of England', it is, 'as were in the Church of England'. The service for the 23rd of October is contained in the volume, but was evidently inserted after the book had been printed, for 'Finis.' is at the end of the service for the King's Birth and Return. The prayer for the Lord Lieutenant is not found in the book.

to the Lord Chancellor of Ireland, his Lordship has determined to attach the book again to the Transmiss, and to put on record Mr. Nash's testimony.

"As an exact copy of the MS. with all its corrections is now in progress under your care, it seems unnecessary to enter more at length into a description of this book, which is the only MS. copy of the Book of Common Prayer now extant.

"I am, my dear Sir,

"Yours faithfully,

"C. R. ELRINGTON.

"*March 24, 1849.*"

It would be superfluous for the Editor to descant upon the obligations he is under to these eminent men for the valuable time they have bestowed in making the requisite collations; and had it not been for their active co-operation, it would have been impossible, with confidence, to have presented the members of the United Church of England and Ireland with any volume purporting to be an accurate representation of the text of the Book of Common Prayer.

That the Book of Common Prayer should be presented to the members of the United Church of England and Ireland without the slightest omission or interpolation, the Universities of Oxford and Cambridge, and the Queen's Printers, have had, for the avoiding of all disputes in time to come,

peculiar privileges granted to them for the printing of that Book; but they have violated the sacred trust that was reposed in them, and those bodies and printers cannot at the present moment produce a single edition which is in accordance with the Sealed Books. And in confirmation of this statement, the Bishop of Meath, in a letter to the Editor respecting the English and Irish Prayer Books, thus observes: "I am fully sensible of the inaccuracies of the Oxford and Cambridge editions. The Oxford seems to me to be the most inaccurate of the two; so much so, that when I was superintending the printing of the last edition of our Irish Prayer Book, I soon threw the Oxford edition aside; but compared every word with the Cambridge edition, folio, which, however, I found to have been corrected by several different hands from various dissimilarities in different parts."

In proof of this grave accusation six "privileged" Prayer Books have been selected, and the principal variances from the Sealed Books will appear in the notes to the body of this and the succeeding volumes.

In this collation, the editions: Oxford, 8vo. 1796, and 32mo. 1848; Cambridge, 12mo. (stereotype) 1816, and 32mo. 1847; and King's Printers, 24mo. 1821, and Queen's Printers, 48mo. 1848: have been used.

Of these books it may be observed, generally, that they differ from the Sealed Books in the use or disuse of capital letters; in changing the spelling of many words; in the mode of contraction in the Scripture references; in the introduction or omission of ¶ pre-

ceding Rubrics ; and in punctuation; Offices and Rubrics have been suppressed or mutilated, and words interpolated or omitted.

In the selection of these editions, those of 1796, 1816, and 1821 (and perhaps the most accurate editions of their respective periods), were casually bought; those of 1847 and 1848 were adopted as being the most recent editions, when the first sheet of this publication was settled for press.

Respecting the edition of the Prayer Book printed at the Clarendon Press, Oxford, 1796, it has no Table of Contents. It begins with the Table of Proper Lessons, and ends with the Psalter. Almost every rubric is either omitted or altered; only six of the sentences at Morning and Evening Prayer are given; many of the alternative canticles and prayers are omitted; and the four prayers and thanksgivings which appear instead of the nineteen in the Sealed Books, are printed as part of the Litany. In the Communion Service, the second prayer for the Sovereign, and the second exhortation, are omitted. The Offices of Baptism and Matrimony, etc. are also omitted.

In justice to the University of Cambridge it should be remarked that, in 1816, that University stereotyped an edition of the Book of Common Prayer, from which almost every indication of the Church's ancient practice of *Daily Prayer* was systematically suppressed, and in another edition of 1847, the "Ordination Service" was suppressed, notwithstanding stat. 13 & 14 Car. II. c. 4. s. 2. has expressly enacted, that that office should form

a part of the Book of Common Prayer, "to the intent that every person within this realm may certainly know . . . the manner how, and by whom bishops, priests, and deacons are, and ought to be made, ordained and consecrated."

As these and other inaccuracies will be in the subsequent volumes discussed, it will not be requisite to state them more in detail in this place; but in support of the allegation that the Universities of Oxford and Cambridge and the Queen's Printers cannot at the present moment produce a single edition of the Book of Common Prayer which is in accordance with the Sealed Books, Tables are here subjoined in reference to so much of the Book of Common Prayer as is contained in this volume.

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Ed. Oxford 1796			has 292 deviations from the text of the					
			Sealed Books.					
— 1848			has 374	"	"	"	"	"
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— 1847	...	...	has 320	"	"	"	"	"
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TABLE No. II.

SUMMARY of COLLATION of the undermentioned Editions of THE BOOK of COMMON PRAYER with
THE SEALED BOOKS, as far as regards "*The Order for Morning Prayer*."

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	REMARKS.
	Rubrics omitted.	Rubric mutilated.	Sentences omitted.	Canticles omitted.	Doxologies omitted.	Doxologies mutilated.	Words omitted.	Words mutilated.	Words misspelled.	Words improperly inserted.	References omitted.	Reference improperly retained.	Large letters changed to small.	Small letters changed to large.	Points omitted or altered.	Points inserted.	omitted.	Typographical errors.	Total variations from S. B. "Morning Prayer."	It should be borne in remembrance, that this Table exclusively applies to "The Order for Morning Prayer", which occupies only sixteen pages in the Sealed Books; in the Oxford Edition of 1796, twelve pages; and in that of 1848, thirteen pages; in the Cambridge Edition of 1816, seven pages and a quarter; and in that of 1847, nine pages and a half; in the King's Printers' Edition of 1821, six pages and a half; and in the Queen's Printers' Edition of 1848, thirteen pages.
OXFORD	1796	20	1	5	2	2	2	7	20	23	12	1	26	49	75	10	28	6	292	
Do.	1848	—	—	—	—	—	2	—	60	5	—	—	22	180	60	22	7	16	374	
CAMBRIDGE	1816	—	—	—	—	5	22	11	60	7	—	1	30	100	98	27	28	12	401	
Do.	1847	—	—	—	—	—	2	—	51	5	—	—	20	150	52	19	7	14	320	
KING'S PRINTERS', 1821	—	—	—	—	—	1	2	10	48	7	—	1	27	47	70	20	—	11	244	
QUEEN'S PRINTERS', 1848	—	—	—	—	—	—	2	—	50	5	—	—	18	171	79	14	7	11	357	
Total...		20	1	5	2	8	32	28	289	52	12	3	143	697	434	112	77	70	1988	

TABLE No. III.

This Table applies to further deviations from the Sealed Books, which occur in the Oxford, Cambridge, and Queen's Printers' Editions before referred to, from the commencement of the Order for Morning Prayer up to the Epistles and Gospels, and which have been inserted as notes to the text: but the numerous erroneous points have not been noticed, as the whole system of punctuation is in every edition whatever at utter variance from that of the Sealed Books.

THE ORDER FOR MORNING PRAYER.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Page 387. ll. 6—11. Omitted. "<i>Priest.</i>" interpolated. ... [Ed. 1796.] l. 12. Marginal reference omitted. [Ed. 1796.] Page 388. l. 1. doeth ... [Ed. 1796.] l. 1. doeth ... [Ed. 1848.] ll. 3—6. and marginal references omitted. ... [Ed. 1796.] l. 6. all mine iniquities. [Ed. 1848.] Page 389. ll. 1—3. and marginal reference omitted. ... [Ed. 1796.] l. 4. Marginal reference omitted. [Ed. 1796.] l. 4. Rend your hearts. [Ed. 1796.] l. 4. Rend your heart. [Ed. 1848.] l. 8. Marginal reference omitted. [Ed. 1796.] ll. 13—15. and marginal references omitted. ... [Ed. 1796.] Page 390. ll. 1, 2. and marginal reference omitted. ... [Ed. 1796.] l. 3. Marginal reference omitted. [Ed. 1796.] l. 7. Marginal reference omitted. [Ed. 1796.] l. 10. Marginal reference omitted. [Ed. 1796.] Page 392. ll. 16—18. Omitted. "<i>The General Confession.</i>" interpolated. [Ed. 1796.]	Page 387. ll. 1—5. Title abbreviated to "Morning Prayer." [Ed. 1816.] Page 388. l. 1. doeth ... [Ed. 1816.] l. 1. doeth ... [Ed. 1847.] l. 6. all mine iniquities. [Ed. 1816.] l. 6. all mine iniquities. [Ed. 1847.] Page 389. l. 4. Rend your heart. [Ed. 1816.] l. 4. Rend your heart. [Ed. 1847.]	Page 388. l. 1. doeth ... [Ed. 1821.] l. 1. doeth ... [Ed. 1848.] l. 6. all mine iniquities. [Ed. 1821.] l. 6. all mine iniquities. [Ed. 1848.] Page 389. l. 4. Rend your heart. [Ed. 1821.] l. 4. Rend your heart. [Ed. 1848.]

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OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Page 394. ll. 1—3. Mutilated to "<i>The Absolution, or Remission of Sins.</i>" only. [Ed. 1796.]		Page 393. l. 18. "<i>Amen.</i>" in wrong type. [Ed. 1821.]
Page 395. l. 5. "<i>Amen.</i>" interpolated. [Ed. 1796.] ll. 6—8. Omitted. ... [Ed. 1796.] l. 8. "<i>Amen.</i>" in wrong type. [Ed. 1848.]	Page 395. l. 8. "<i>Amen.</i>" in wrong type. [Ed. 1816.]	Page 395. l. 8. "<i>Amen.</i>" in wrong type. [Ed. 1821.] l. 8. "<i>Amen.</i>" in wrong type. [Ed. 1848.]
Page 396. ll. 1—5. Omitted. ... [Ed. 1796.]		
Page 397. l. 6. Omitted. ... [Ed. 1796.]	Page 397. l. 4. and the power. [Ed. 1816.]	Page 397. l. 4. and the power. [Ed. 1821.]
Page 398. ll. 6—10. Mutilated to "Glory be to the Father, and to the Son, &c." "<i>Answer.</i> As it was in the beginning, &c." ... [Ed. 1796.]	Page 398. l. 10. "<i>Amen.</i>" in wrong type. [Ed. 1816.]	
Page 399. ll. 1—6. Omitted. ... [Ed. 1796.] l. 7. Mutilated to "<i>Venite exultemus.</i> Psalm xcv." and removed from the margin to the middle of the page. ... [Ed. 1796.]	Page 399. l. 7. "Psalm. cxv. <i>Venite, exultemus Domino.</i>" and removed from the margin to the middle of the page. ... [Ed. 1816.]	
Page 402. ll. 3—6. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1796.]	Page 402. ll. 3—6. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	
Page 403. ll. 1—5. Omitted. "<i>The Psalms.</i>" interpolated. ... [Ed. 1796.] l. 2. they are appointed. [Ed. 1848.] l. 3. likewise at. ... [Ed. 1848.]	Page 403. l. 2. they are appointed. [Ed. 1816.] l. 2. they are appointed. [Ed. 1847.] l. 3. likewise at. ... [Ed. 1816.] l. 3. likewise at. ... [Ed. 1847.]	Page 403. l. 2. they are appointed. [Ed. 1821.] l. 2. they are appointed. [Ed. 1848.] l. 3. likewise at. ... [Ed. 1821.] l. 3. likewise at. ... [Ed. 1848.]
Page 404. l. 1—15. Omitted. "<i>The first Lesson.</i>" interpolated. [Ed. 1796.]	ll. 6—10. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	
Page 405. l. 7. To "the" Cherubin. [Ed. 1796.]		
Page 410. ll. 1—11. Omitted. ... [Ed. 1796.]	Page 410. l. 1. <i>Benedicite, omnia opera Domini.</i> ... [Ed. 1816.]	Page 410. l. 1. <i>Benedicite, omnia opera Domini.</i> ... [Ed. 1821.]

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Page 411. ll. 1—8. Omitted. ... [Ed. 1796.]		
Page 412. ll. 1—10. Omitted. ... [Ed. 1796.]		
Page 413. ll. 1—12. Omitted. ... [Ed. 1796.]		
Page 414. ll. 1—12. Omitted. ... [Ed. 1796.]		
Page 415. ll. 1—8. Omitted. ... [Ed. 1796.]		
Page 416. ll. 1—8. Omitted. ... [Ed. 1796.]		
Page 417. ll. 1—10. Omitted. " <i>The second Lesson.</i> " interpolated. [Ed. 1796.]	Page 417. ll. 4—7. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	Page 417. ll. 4—7. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1821.]
Page 418. ll. 1—13. Omitted. ... [Ed. 1796.]		
Page 419. ll. 1—10. Omitted. ... [Ed. 1796.]	Page 419. l. 3. "hand". ... [Ed. 1816.]	
Page 420. ll. 1—8. Omitted. ... [Ed. 1796.]		
Page 421. ll. 1—4. Omitted. ... [Ed. 1796.]	Page 421. ll. 1—4. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	Page 421. l. 5. <i>Jubilate Deo.</i> Psal. c. [Ed. 1821.]
l. 5. <i>Jubilate Deo.</i> Psalm c. [Ed. 1796.]	l. 5. <i>Jubilate Deo.</i> Psalm C. [Ed. 1816.]	l. 5. <i>Jubilate Deo.</i> Psalm c. [Ed. 1821.]
l. 5. <i>Jubilate Deo.</i> Psalm C. [Ed. 1848.]	l. 5. <i>Jubilate Deo.</i> Psalm C. [Ed. 1847.]	l. 5. <i>Jubilate Deo.</i> Psalm c. [Ed. 1848.]
	Page 423. ll. 4—7. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	
Page 424. ll. 1—5. Omitted. " <i>The Apostles Creed.</i> " interpolated. [Ed. 1796.]		
Page 426. ll. 5—7. Omitted. ... [Ed. 1796.] l. 8. " <i>Priest.</i> " interpolated. [Ed. 1796.]		
Page 427. l. 3. "Minister." changed to " <i>Priest.</i> " ... [Ed. 1796.] ll. 8, 9. Omitted. ... [Ed. 1796.]		

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OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Page 429. l. 1. Omitted. ... [Ed. 1796.] l. 2. "<i>Priest.</i>" inserted before "O Lord,". ... [Ed. 1796.] Page 431. ll. 5—11. Omitted. "<i>The Collect for the Day.</i>" interpolated. [Ed. 1796.] Page 434. ll. 3—8. Omitted. ... [Ed. 1796.] Page 441. l. 1. 2 Cor. xiii. 14. ... [Ed. 1796.] ll. 5, 6. Omitted. ... [Ed. 1796.]	Page 434. l. 3. <i>Choirs.</i> ... [Ed. 1816.] Page 441. l. 1. 2 Cor. xiii. 14. ... [Ed. 1816.] ll. 5, 6. Omitted. ... [Ed. 1816.]	Page 434. l. 3. <i>Choirs.</i> ... [Ed. 1821.] Page 441. l. 1. 2 Cor. xiii. 14. ... [Ed. 1821.]

THE ORDER FOR EVENING PRAYER.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Page 461. ll. 6—11. Omitted. "<i>Priest.</i>" interpolated. ... [Ed. 1796.] l. 12. Marginal reference omitted. Page 462. l. 1. doeth. ... [Ed. 1796.] l. 1. doeth. ... [Ed. 1848.] ll. 3—6. and marginal references omitted. ... [Ed. 1796.] l. 6. all mine iniquities. [Ed. 1848.] Page 463. ll. 1—3. and marginal reference omitted. ... [Ed. 1796.] l. 4. Marginal reference omitted. [Ed. 1796.] l. 4. Rend your hearts. [Ed. 1796.] l. 4. Rend your heart. [Ed. 1848.] l. 8. Marginal reference omitted. [Ed. 1796.] ll. 13—17. and marginal references omitted. ... [Ed. 1796.] Page 464. l. 1. Marginal reference omitted. [Ed. 1796.] l. 5. Marginal reference omitted. [Ed. 1796.] l. 8. Marginal reference omitted. [Ed. 1796.] Page 465. ll. 16—18. Omitted. "<i>The general Confession.</i>" interpolated. [Ed. 1796.]	Page 461. ll. 1—5. Title abbreviated to "<i>Evening Prayer.</i>" [Ed. 1816.] Page 462. l. 1. doeth. ... [Ed. 1816.] l. 1. doeth. ... [Ed. 1847.] l. 6. all mine iniquities. [Ed. 1816.] l. 6. all mine iniquities. [Ed. 1847.] Page 463. l. 4. Rend your heart. [Ed. 1816.] l. 4. Rend your heart. [Ed. 1847.]	Page 462. l. 1. doeth. ... [Ed. 1821.] l. 1. doeth. ... [Ed. 1848.] l. 6. all mine iniquities. [Ed. 1821.] l. 6. all mine iniquities. [Ed. 1848.] Page 463. l. 4. Rend your heart. [Ed. 1821.] l. 4. Rend your heart. [Ed. 1848.]

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Page 467. ll. 1—3. Mutilated to "<i>The Absolution, or Remission of Sins.</i>" [Ed. 1796.] l. 13. let us beseech him. [Ed. 1796.] l. 13. let us beseech him. [Ed. 1848.] Page 469. ll. 1—3. Omitted. ... [Ed. 1796.] l. 13. Omitted. ... [Ed. 1796.] Page 471. ll. 1—5. Omitted. "<i>The Psalms.</i>" "<i>The first Lesson.</i>" interpolated. [Ed. 1796.] l. 6. (Margin.) <i>Magnificat.</i> St. Luke i. 46. ... [Ed. 1796.] Page 472. ll. 15—18. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1796.] ll. 15—18. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1848.] Page 473. ll. 1—10. Omitted. ... [Ed. 1796.] Page 474. ll. 1—14. Omitted. ... [Ed. 1796.] Page 475. ll. 1—8. Omitted. ... [Ed. 1796.] ll. 9—12. Omitted. "<i>The Second Lesson.</i>" interpolated. [Ed. 1796.] Page 476. ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1796.] ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1848.]	Page 467. l. 13. let us beseech him. [Ed. 1816.] l. 13. let us beseech him. [Ed. 1847.] Page 469. l. 11. and the power. [Ed. 1816.] Page 470. l. 12. "<i>Amen.</i>" in wrong type. [Ed. 1816.] Page 471. l. 2. as they are appointed. [Ed. 1816.] l. 2. as they are appointed. [Ed. 1847.] l. 6. (Margin.) <i>Magnificat.</i> Luke i. 46. ... [Ed. 1816.] Page 472. ll. 15—18. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.] Page 475. ll. 5—8. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.] l. 13. (Margin.) <i>Nunc dimittis.</i> Luke ii. 29. ... [Ed. 1816.] Page 476. ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	Page 467. l. 13. let us beseech him. [Ed. 1821.] l. 13. let us beseech him. [Ed. 1848.] Page 469. l. 11. And the Power. [Ed. 1821.] Page 471. l. 2. as they are appointed. [Ed. 1821.] l. 2. as they are appointed. [Ed. 1848.] l. 6. (Margin.) <i>Magnificat.</i> S. Luke i. 46. ... [Ed. 1821.] Page 472. ll. 15—18. Mutilated to "Glory be to the Father, etc. "As it was in the beginning, etc." ... [Ed. 1821.] ll. 15—18. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1848.] Page 475. ll. 5—8. Mutilated to "Glory be to the Father, etc. "As it was in the beginning, etc." ... [Ed. 1821.] ll. 5—8. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1848.] Page 476. ll. 6—9. Mutilated to "Glory be to the Father, etc. "As it was in the beginning, etc." ... [Ed. 1821.] ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1848.]

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OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Page 477. ll. 1, 2. Omitted. ... [Ed. 1796.] Page 478. ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1796.] ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1848.] Page 479. ll. 1—3. Omitted. "<i>The Apostles Creed.</i>" interpolated. [Ed. 1796.] Page 480. ll. 6—8. Omitted. ... [Ed. 1796.] l. 9. "<i>Priest.</i>" interpolated. [Ed. 1796.] l. 12. "<i>Minister,</i>" changed to "<i>Priest.</i>" ... [Ed. 1796.] ll. 17, 18. Omitted. ... [Ed. 1796.] Page 481. l. 6. Omitted. ... [Ed. 1796.] l. 7. "<i>Priest.</i>" inserted before "O Lord,". ... [Ed. 1796.] Page 482. ll. 10—15. Omitted. "<i>The Collect for the Day.</i>" interpolated. [Ed. 1796.] Page 483. ll. 13, 14. Omitted. ... [Ed. 1796.] Page 486. l. 15. 2 Cor. xiii. 14. ... [Ed. 1796.] ll. 19, 20. Omitted. ... [Ed. 1796.]	Page 478. ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.] Page 483. l. 13. <i>Choirs.</i> ... [Ed. 1816.] Page 486. l. 15. 2 Cor. xiii. 14. ... [Ed. 1816.] ll. 19, 20. Omitted. ... [Ed. 1816.]	Page 478. ll. 6—9. Mutilated to "Glory be to the Father, etc. "As it was in the beginning, etc." ... [Ed. 1821.] ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1848.] Page 483. l. 13. <i>Choirs.</i> ... [Ed. 1821.] Page 486. l. 15. 2 Cor. xiii. 14. ... [Ed. 1821.]

THE CREED OF ST. ATHANASIUS.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Page 487. Head line omitted. ... [Ed. 1796.] l. 12. "<i>Quicumque vult.</i>" omitted. [Ed. 1796.] Page 499. ll. 1—4. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1796.]	Page 487. Head line omitted. "<i>The Creed of St. Athanasius.</i>" interpolated. [Ed. 1816.] Page 499. l. 4. "<i>Amen.</i>" in wrong type. [Ed. 1816.]	Page 487. Head line omitted. "<i>The Creed of St. Athanasius.</i>" interpolated. [Ed. 1821.] Page 499. ll. 1—4. Mutilated to "Glory be to the Father, etc. "As it was in the beginning, etc." ... [Ed. 1821.]

THE LITANY.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Page 528. ll. 2—6. Omitted. ... [Ed. 1796.] l. 7. "O God the Father, of heaven." [Ed. 1848.] l. 9. "<i>O God the Father, of heaven.</i>" [Ed. 1848.]	Page 528. l. 1. Omitted. ... [Ed. 1816.] l. 2. "Here followeth" omitted. [Ed. 1816.] l. 7. "O God the Father, of heaven." [Ed. 1847.] l. 9. "<i>O God the Father, of heaven.</i>" [Ed. 1847.] Page 543. l. 7. "[* <i>especially</i> * This to be said <i>those for whom</i> when any desire <i>our prayers are</i> the prayers of the <i>desired</i> Congregation." Interpolated after "sick persons". [Ed. 1816.] Page 548. ll. 3, 4. Omitted. ... [Ed. 1796.] Page 552. ll. 1—5. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1796.] Page 555. ll. 1—11. Omitted. ... [Ed. 1796.] Page 556. ll. 1—7. Omitted. ... [Ed. 1796.] l. 1. 2 Cor. xiii. ... [Ed. 1848.]	Page 528. l. 1. Omitted. ... [Ed. 1821.] l. 7. "O God the Father, of heaven." [Ed. 1848.] l. 9. "<i>O God the Father, of heaven.</i>" [Ed. 1848.] Page 552. ll. 1—5. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.] Page 556. l. 1. 2 Cor. xiii. 14. ... [Ed. 1821.] l. 1. 2 Cor. xiii. ... [Ed. 1848.] l. 6. Omitted. ... [Ed. 1816.]

PRAYERS.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Page 575. ll. 1—14. Omitted. ... [Ed. 1796.] Page 576. ll. 1—14. Omitted. ... [Ed. 1796.] Page 577. ll. 1—15. Omitted. ... [Ed. 1796.] Page 578. ll. 1—13. Omitted. ... [Ed. 1796.] Page 579. ll. 1—9. Omitted. ... [Ed. 1796.] Page 580. ll. 1—18. Omitted. ... [Ed. 1796.]	Page 575. Head line omitted. ... [Ed. 1816.] Head line omitted. ... [Ed. 1847.]	

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Page 581. ll. 1—21. Omitted. ... [Ed. 1796.]		
Page 582. ll. 1—13. Omitted. ... [Ed. 1796.]		
Page 583. ll. 1—9. This prayer is omitted at this place and is improperly inserted next before the Gene- ral Thanksgiving. [Ed. 1796.]	Page 583. ll. 1—9. This prayer is omitted at this place and is improperly inserted next before the Gene- ral Thanksgiving. [Ed. 1816.]	Page 583. l. 1—9. This prayer is omitted at this place and is improperly inserted next before the Gene- ral Thanksgiving. [Ed. 1821.]
Page 584. l. 12. Dominions. ... [Ed. 1848.]	Page 584. l. 12. Dominions. ... [Ed. 1816.] l. 12. Dominions. ... [Ed. 1847.]	Page 584. l. 12. Dominions. ... [Ed. 1821.] l. 12. Dominions. ... [Ed. 1848.]

THANKSGIVINGS.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Page 589. l. 5. we may shew. ... [Ed. 1796.] ll. 13—20. Omitted. ... [Ed. 1796.]	Page 589. l. 5. we may shew. ... [Ed. 1816.]	Page 589. l. 5. we may shew. ... [Ed. 1821.]
Page 590. ll. 1—15. Omitted. ... [Ed. 1796.]		
Page 591. ll. 1—19. Omitted. ... [Ed. 1796.]		
Page 592. ll. 1—11. Omitted. ... [Ed. 1796.]		
Page 593. ll. 1—10. Omitted. ... [Ed. 1796.]		
Page 594. ll. 1—14. Omitted. ... [Ed. 1796.]		
Page 595. ll. 1—17. Omitted. ... [Ed. 1796.]		

Passing over "The Preface", "Concerning the Service of the Church", the Rubric for Morning and Evening Prayer daily, "Of Ceremonies", "The Order how the Psalter is appointed to be read", and "The Order how the rest of Holy Scripture is appointed to be read",—it appears that the Proper Lessons* have been misrepresented.

The various parts of the Holy Scriptures are in the Sealed Books usually mentioned in a contracted form, and the Italic "S." or the Roman "S." is always employed; but the undermentioned editions have almost indiscriminately "Gen." and "Genesis", "Mat." "Matt." "Matth.", &c.; and either "Saint", "*Saint*", "St." "*St.*" or "St."; whilst the names of certain Sundays and other solemn days are so arbitrarily contracted as to be almost unintelligible.

Thus, Oxf. 1796. has "*Sund. aft.*" Christmas, Epiphany, and Easter, and "*Conver. of S. Paul.*" Camb. 1816. puts the title "Proper Lessons to be read on Sundays.", "Proper Lessons to be read on Holy-days." changes "Mattins" and "Evensong" into "Morning" and "Evening", and has "*Purif. of the V. Mary*", "*Wedn. before Easter*", "*Thurs. before Easter*", and "*Easter Eve.*", besides interpolating "*Ev.*" after "*St. John*", and placing the "Proper Psalms on certain days." between the Proper Lessons for Sundays and those for Holydays.

K. P. 1821. prints "*Sund.*" repeatedly, as also "*Ascen. Day*", "*Innoc. Day*", "*Purific. of the V. Mary*", "*Annuncia. of our Lady*", "*G. Friday*", "*Easter W.*" and "*Whits. W.*"

* Vide post, 173—175.

Camb. 1847. prints "*Saint John Evangelist*", and Q. Pr. 1848. "*St. John Evang.*".

"*James*" is substituted for "*Jacob*" in all these books.

In the Calendar in Camb. 1816, the heading is given thus throughout :

JANUARY.			
CALENDAR.	TABLE OF LESSONS.		
	MORNING.		EVENING.
	1 Lesson.	2 Lesson.	1 Lesson. | 2 Lesson.

In K. Pr. 1821 and Camb. 1847 one heading serves for two pages.

By stat. 24 Geo. II. c. 23.* the "Kalendar, Tables, and Rules" in the Sealed Books were repealed and others substituted. Of the "new Calendar, Tables and Rules" there is given in the subsequent pages of this publication† a copy of the words, contractions, letters, figures, punctuation, red letter, and lines, which has been collated by the Editor and by his learned friend Mr. Berrey, with the Statute Roll at the House of Lords.

* In reference to the Rules given by this Statute for ascertaining where the moveable feasts and holydays fall, Professor De Morgan has made to the Editor a very valuable communication which will be found in the edition of the Manuscript Book of Common Prayer for Ireland, published by the Eccl. Hist. Soc., pp. 57—64. Lond. 1849.

† Vide post, 279—302.

FEBRUARY. Vide post, p. 282.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
1 d	Fast.	1 d	Fast.	1 d	Fast.	1 d		1 d		1 d	
2 e	<i>Purif. V. Mary.</i>	2 e	<i>Purif. V. Mary.</i>	2 e	<i>Purification</i>	2 e	<i>Pu. V. M.</i>	2 e	<i>Pu. V. M.</i>	2 e	<i>Pur. V. M.</i>
3 f	Blasius B. & M.	3 f	Blasius, B. & M.	3 f	Blasius, Bp.	3 f		3 f		3 f	
5 A	Agatha V & M.	5 A	Agatha, V. . .	5 A	Agatha, V.	5 A		5 A		5 A	
14 c	Valentine, B.	14 c	Valentine, B. .	14 c	Valentine, B.	14 c		14 c		14 c	
23 e	Fast.	23 e	Fast.	23 e	Fast.	23 e		23 e		23 e	
24 f	<i>S. Matthias.</i>	24 f	<i>St. Matthias, A.</i>	24 f	<i>S. Matthias.</i>	24 f	<i>S. Matthias</i>	24 f	<i>St. Matth.</i>	24 f	<i>S. Matthias.</i>

The Roman part of the Calendar is omitted in all these Editions.

1. 3 of heading. ☞ This Month hath 29 Days in every Leap-Year. [Camb. 1816.]

MARCH. Vide post, p. 283.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
1 d	David, A. Bp.	1 d	David, Abp.	1 d	David, A. Bp.	1 d		1 d		1 d	
2 e	Chad, Bp.—	2 e	Chad, Bp. .	2 e	Chad, Bp.—	2 e		2 e		2 e	
7 c	Perpetua, M.	7 c	Perpetua. . .	7 c	Perpetua, M.	7 c		7 c		7 c	
12 A	Gregory M. B.	12 A	Greg. M. B.	12 A	Gregory, B.	12 A		12 A		12 A	
18 g	Ed. K. W Sax.	18 g	Edw. K. of	18 g	Edward, K.	18 g		18 g		18 g	
		19 A	[West Sax.								
14 21 c	Benedict, Ab.	14 21 c	Benedict. . .	14 21 c	Bened. Ab.	21 c		21 c		21 c	
11 24 f	Fast.	11 24 f	Fast.	11 24 f	Fast.	24 f		24 f		24 f	
25 g	<i>Annunciation</i>	25 g	<i>Annunc. of</i>	25 g	<i>Annunc. of</i>	25 g	<i>An. V. M.</i>	25 g	<i>Ann. V. M.</i>	25 g	<i>Ann. V. M.</i>
19 26 A	<i>(of V. Mary.</i>	19 26 A	<i>[V. Mary.</i>	19 26 A	<i>—(V. Mary.</i>	26 A					

The Roman part of the Calendar is omitted in all these Editions.

Golden Numbers and note omitted [Oxf. 1848; Camb. 1847; Q. Pr. 1848.]

Note transferred to another page. (Vide post, 294.) [K. Pr. 1821.]

APRIL. Vide post, p. 284.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
3 b	Richard Bp.	3 b	Richard, B.	3 b	Richard, B.	3 b		3 b		3 b	
10 4 c	S. Ambrose.	10 4 c	Ambrose. . .	10 4 c	S. Ambrose.	4 c		4 c		4 c	
19 d	Alph. A. B.	19 d	Alphe. Abp.	19 d	Alpheg. A. B.	19 d		19 d		19 d	
23 A	S. George M.	23 A	George. . .	23 A	S. George.—	23 A		23 A		23 A	
25 c	<i>S. Mark, Ev.</i>	25 c	<i>S. Mark, Ev.</i>	25 c	<i>S. Mark, Ev.</i>	25 c	<i>St. Mark.</i>	25 c	<i>St. Mark.</i>	25 c	<i>St. Mark.</i>
				26 d	—(& M.						

The Roman part of the Calendar is omitted in all these Editions.

Golden Numbers and note omitted. [Oxf. 1848; Camb. 1847; Q. Pr. 1848.]

MAY. Vide post, p. 285.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.																	
OXFORD, 1796.			CAMBRIDGE, 1816.			KING'S PRINTERS, 1821.			OXFORD, 1848.			CAMBRIDGE, 1847.			QUEEN'S PRINTERS, 1848.		
1	b	S. Philip and	1	b	St. Philip and	1	b	S. Philip &	1	b	St. Philip	1	b	St. Philip &	1	b	St. Philip
2	c	(James, Ap.	2	c	[James, Ap.	2	c	—(James.	2	c	& James.	2	c	St. James	2	c	& James.
3	d	Invention of	3	d	Invention of	3	d	Invention of	3	d		3	d		3	d	
4	e	—(the Cross.	4	e	[the Cross.	4	e	—(the Cross.	4	e		4	e		4	e	
6	g	S. John Evan.	6	g	John Port. Lat.	6	g	John P. Lat.	6	g		6	g		6	g	
19	f	Dunstan, A.B.	19	f	Dunstan, Abp.	19	f	Dunst. A. B.	19	f		19	f		19	f	
26	f	Augustin A.B.	26	f	Augustin, Abp.	26	f	Augustine.	26	f		26	f		26	f	
27	g	Ven. Bede, Pr.	27	g	Ven. Bede, Pr.	27	g	Ven. Bede.	27	g		27	g		27	g	
29	b	K. Charles II.	29	b	K. Charles II.	29	b	K. Chas. II.	29	b		29	b		29	b	
30	c	—(N. & R.	30	c	[Rest.	30	c	—(Nat. & R.	30	c	K. Cha. II. Restor.	30	c		30	c	

The Roman part of the Calendar is omitted in all these Editions.

JUNE. Vide post, p. 286.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.																	
OXFORD, 1796.			CAMBRIDGE, 1816.			KING'S PRINTERS, 1821.			OXFORD, 1848.			CAMBRIDGE, 1847.			QUEEN'S PRINTERS, 1848.		
1	e	Nicomede, M.	1	e	Nicomede.	1	e	Nicomede	1	e		1	e		1	e	
5	b	Boniface, B. M.	5	b	Boniface, Bp.	5	b	Boniface, B.	5	b		5	b		5	b	
11	A	S. Barnabas, A.	11	A	St. Barnabas,	11	A	S. Barnabas,	11	A	St. Barna.	11	A	St. Barna.	11	A	St. Barna.
			12	b	[A. & M.	12	b	—(A. & M.									
17	g	S. Alban, M.	17	g	Alban, M. . .	17	g	S. Alban, M.	17	g		17	g		17	g	
20	c	Tr. of K. Edw.	20	c	Tr. of Edw. K.	20	c	Tr. K. Edw.	20	c		20	c		20	c	
			21	d	[of West Sax.												
23	f	——— Fast.	23	f	 Fast.	23	f	——— Fast.	23	f		23	f		23	f	
24	g	S. John Baptist.	24	g	St. John Bapt.	24	g	S. John Bapt	24	g	St. John Baptist.	24	g	Saint John Baptist.	24	g	St. John Baptist.
28	d	——— Fast.	28	d	 Fast.	28	d	——— Fast.	28	d		28	d		28	d	
29	e	S. Peter, Apos.	29	e	St. Peter, Ap.	29	e	S. Peter, Ap.	29	e	St. Peter.	29	e	St. Peter.	29	e	St. Peter.
						30	f	——— (& M.									

The Roman part of the Calendar is omitted in all these Editions.

JULY. Vide post, p. 287.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.																	
OXFORD, 1796.			CAMBRIDGE, 1816.			KING'S PRINTERS, 1821.			OXFORD, 1848.			CAMBRIDGE, 1847.			QUEEN'S PRINTERS, 1848.		
2	A	Visitat. of VM.	2	A	Visit. of Mary.	2	A	Vis. V. Mary	2	A		2	A		2	A	
4	c	Tr. of Mart. B.	4	c	Tr. of S. Mart.	4	c	Tr. Martin.	4	c		4	c		4	c	
15	g	Swithun B. Tr.	15	g	Swithun, Bp.	15	g	Swithun, B.	15	g		15	g		15	g	
20	e	Marg. V. & M.	20	e	Margaret, V.	20	e	Margaret, V	20	e		20	e		20	e	
22	g	S. Mary Magd.	22	g	Mary Magd.	22	g	S. M. Magd.	22	g		22	g		22	g	
24	b	— Fast.	24	b	— Fast.	24	b	— Fast.	24	b		24	b		24	b	
25	c	S. James, Apos.	25	c	St. James, Ap.	25	c	S. James, A.	25	c	St. James.	25	c	St. James	25	c	St. James.
26	d	S. Anne. —	26	d	Anne.	26	d	S. Anne. —	26	d		26	d		26	d	

The Roman part of the Calendar is omitted in all these Editions.

INTRODUCTION.

CCXXV

AUGUST. Vide post, p. 288.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
1 c	Lammas-day.	1 c	Lammas-Day.	1 c	Lammas —	1 c		1 c		1 c	
6 A	Transfigurat.	6 A	Transfigurat.	6 A	Transfigur.	6 A		6 A		6 A	
7 b	Name of Jesus.	7 b	Name of Jesus.	7 b	Name of	7 b		7 b		7 b	
				8 c	(Jesus.						
10 e	S.LaurenceM	10 e	Lawrence. . .	10 e	S.Laurence.	10 e		10 e		10 e	
23 d	—Fast.	23 d	Fast.	23 d	—Fast.	23 d		23 d		23 d	
24 e	S.Bartholomew	24 e	S.Bartholomew	24 e	S. Barthol.	24 e	St. Barth.	24 e	St. Barth.	24 e	St. Barth.
				25 f	—(A. & M.						
28 b	S.Augustin,B.	28 b	Augustin, B.	28 b	S.Augustine	28 b		28 b		28 b	
29 c	S. John be-	29 c	John Bapt. be-	29 c	S. John Bap.	29 c		29 c		29 c	
30 d	—(headed.	30 d	[headed.	30 d	—(beheaded						

The Roman part of the Calendar is omitted in all these Editions.

SEPTEMBER. Vide post, p. 289.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
1 f	Giles, Ab. & C.	1 f	Giles, Abbot. .	1 f	Giles, A. C.	1 f		1 f		1 f	
7 e	Enurchus, B.	7 e	Enurchus, Bp.	7 e	Enurch. Bp.	7 e		7 e		7 e	
8 f	Nativity of V.	8 f	Nativity of Vir.	8 f	Nat. of Vir.	8 f		8 f		8 f	
9 g	— (Mary.	9 g	[Mary.	9 g	— Mary						
14 e	Holy Cross D.	14 e	Holy Cross. . .	14 e	Holy-Cross.	14 e		14 e		14 e	
17 A	Lambert B.M.	17 A	Lambert, Bp. .	17 A	Lambert, B.	17 A		17 A		17 A	
20 d	—Fast.	20 d	Fast.	20 d	—Fast.	20 d		20 d		20 d	
21 e	S. Matthew, A.	21 e	St. Matthew. .	21 e	S. Matthew.	21 e	St. Matth.	21 e	St. Matth.	21 e	St. Matth.
		22 f			— A. & M.						
26 c	S. Cyprian, M.	26 c	Cyprian, Abp.	26 c	S. Cyprian.	26 c		26 c		26 c	
29 f	S. Michael. —	29 f	St. Michael. .	29 f	S. Michael.	29 f	St. Michael.	29 f	St. Mich.	29 f	St. Michael.
30 g	S. Jerom, C.D.	30 g	Jerom, Pr. . .	30 g	S. Jerom, Pr.	30 g		30 g		30 g	

The Roman part of the Calendar is omitted in all these Editions.

OCTOBER. Vide post, p. 290.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
1 A	Remigius, Bp.	1 A	Remigius, Bp.	1 A	Remegius, B	1 A		1 A		1 A	
6 f	Faith, V. & M.	6 f	Faith, V. & M.	6 f	Faith, V & M	6 f		6 f		6 f	
9 b	S. Denys, B.M.	9 b	Denys, Bp. . .	9 b	S. Denys, B.	9 b		9 b		9 b	
13 f	Tr. of K. Edw.	13 f	Transl. of K	13 f	Tr. K. Edw.	13 f		13 f		13 f	
		14 g	[Edw. Conf.								
17 c	Etheldreda, V.	17 c	Etheldreda. .	17 c	Etheldreda.	17 c		17 c		17 c	
18 d	S. Luke, Evan.	18 d	St. Luke, Evan.	18 d	S. Luke, Ev.	18 d	St. Luke.	18 d	St. Luke.	18 d	St. Luke.
25 d	Crispin, Mart.	25 d	Crispin, Mar. .	25 d	Crispin, M.	25 d		25 d		25 d	
27 f	—Fast.	27 f	Fast.	27 f	—Fast.	27 f		27 f		27 f	
28 g	S. Simon & Jude	28 g	Simon & Jude.	28 g	S. Simon &	28 g	Sim. & Ju.	28 g	Sim. & Ju.	28 g	Sim. & Jud.
				29 A	(Jude						
31 c	—Fast.	31 c	Fast.	31 c	—Fast.	31 c		31 c		31 c	

The Roman part of the Calendar is omitted in all these Editions.

NOVEMBER. Vide post, p. 291.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
1 d	<i>All Saints Day.</i>	1 d	<i>All Saints. . .</i>	1 d	<i>All Saints.</i>	1 d	<i>All Saints.</i>	1 d	<i>All Saints.</i>	1 d	<i>All Saints.</i>
5 A	<i>Papists Conspir.</i>	5 A	<i>Papists' Consp.</i>	5 A	<i>Papist Cons.</i>	5 A	<i>Papists' Consp.</i>	5 A		5 A	
6 b	Leonard, C.—	6 b	Leonard, Conf.	6 b	Leonard.	6 b		6 b		6 b	
11 g	S. Martin, B.	11 g	Martin, Bp. . .	11 g	S. Martin.	11 g		11 g		11 g	
13 b	Britius, B. —	13 b	Britius, Bp. . .	13 b	Britius, Bp.	13 b		13 b		13 b	
15 d	Machutus, B.	15 d	Machutus, Bp.	15 d	Machutus.	15 d		15 d		15 d	
17 f	Hugh, B. Linc.	17 f	Hugh, Bp. . .	17 f	Hugh, Bp.	17 f		17 f		17 f	
20 b	Edm. K. & M.	20 b	Edm. K. & M.	20 b	Edm. King.	20 b		20 b		20 b	
22 d	Cecilia V. & M.	22 d	Cecilia, V. & M.	22 d	Cecilia, Vir.	22 d		22 d		22 d	
23 e	S. Clement, B.	23 e	Clement, Bp. .	23 e	S. Clement.	23 e		23 e		23 e	
25 g	Catherine, V.	25 g	Catherine, V. .	25 g	Catherine.	25 g		25 g		25 g	
29 d	—Fast.	29 d	—Fast.	29 d	—Fast.	29 d		29 d		29 d	
30 e	S. Andrew, Ap.	30 e	St. Andrew. . .	30 e	S. Andrew.	30 e	S. Andrew.	30 e	St. Andrew	30 e	St. Andrew

The Roman part of the Calendar is omitted in all these Editions.

In the Calendar the following note occurs (post, 291.): “Note, that ^aEcc̄lus. 25, is to be read only ^aVerse 13. And ^bEcc̄lus. 30, only to Verse 18. And ^cEcc̄lus. 46, only to Verse 20.”, which is represented in the following editions of the Book of Common Prayer as follows, and inserted in the body of the Calendar:

25 to v. 13.	....	....	....	....	[Camb. 1847.]
25 to v. 13.	....	....	....	....	[Camb. 1816; Oxf. 1848; Q. Pr. 1848.]
30 to v. 18.	....	....	....	....	[Camb. 1847.]
30 to v. 18.	....	....	....	....	[Camb. 1816; Oxf. 1848; Q. Pr. 1848.]
46 to v. 20.	....	....	....	....	[Camb. 1847.]
46 to v. 20.	....	....	....	....	[Camb. 1816; Oxf. 1848; Q. Pr. 1848.]

DECEMBER. Vide post, p. 292.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
6 d	Nicholas, Bp.	6 d	Nicholas, Bp. . .	6 d	Nicholas, Bp.	6 d		6 d		6 d	
8 f	Conception of	8 f	Conception of	8 f	Concept. of	8 f		8 f		8 f	
9 g	—(Vir. Mary.	9 g	[V. Mary.	9 g	(V. Mary.	9 g		9 g		9 g	
13 d	Lucy, V. & M.	13 d	Lucy, V. & M.	13 d	Lucy, Virg.	13 d		13 d		13 d	
16 g	O Sapientia.—	16 g	O Sapientia. . .	16 g	O Sapientia.	16 g		16 g		16 g	
20 d	—Fast.	20 d	—Fast.	20 d	—Fast.	20 d		20 d		20 d	
21 e	S. Thomas, Ap.	21 e	St. Thomas, Ap.	21 e	S. Thomas,	21 e	S. Thomas.	21 e	St. Thom.	21 e	St. Thomas.
22 f	—(A. & M.	22 f	—(A. & M.	22 f	—(A. & M.	22 f		22 f		22 f	
24 A	—Fast.	24 A	—Fast.	24 A	—Fast.	24 A		24 A		24 A	
25 b	Christmas Day.	25 b	Christmas Day.	25 b	Christ. Day.	25 b	Chris. Day.	25 b	Chris. Day.	25 b	Christ. Day.
26 c	S. Stephen, M.	26 c	St. Stephen, M.	26 c	S. Stephen.	26 c	S. Stephen.	26 c	St. Stephen	26 c	St. Stephen.
27 d	S. John, Evan.	27 d	St. John, Ap. .	27 d	S. John, Ev.	27 d	S. John.	27 d	Saint John	27 d	St. John.
28 e	Innocents Day.	28 e	Innocents' Day.	28 e	Innoc. Day.	28 e	Innocents.	28 e	Innocents'	28 e	Innocents.
31 A	Silvester, B.—	31 A	Silvester, Bp. .	31 A	Silvester, Bp.	31 A		31 A		31 A	

The Roman part of the Calendar is omitted in all these Editions.

Tables and Rules. Vide post, p. 293.

"Fasting or Abstinence."	[Oxf. 1796.]
"through the whole Year" omitted.	[Camb. 1816.]
St. Andrew.	[Oxf. 1796.]
"St." throughout this Table.	[Camb. 1816; Q. Pr. 1848.]
"St." throughout this Table.	[Oxf. 1848.]
"Saint" throughout this Table.	[Camb. 1847.]
"throughout the Year" omitted.	[Camb. 1816.]
St. Philip and St. James, Apostles.	[Camb. 1816.]

Vide post, p. 294.

"A TABLE of the VIGILS, FEASTS," &c.	[Oxf. 1796.]
"to be observed in the Year," omitted.	[Camb. 1816.]
"St." throughout this Table.	[Camb. 1816; Oxf. 1848; Q. Pr. 1848.]
"Saint" throughout this Table.	[Camb. 1847.]
The Nativity of our Lord JESUS CHRIST.	[Camb. 1816.]
The Nativity of our Lord JESUS CHRIST.	[K. Pr. 1821.]
DAYS of Fasting, or Abstinence.	[Oxf. 1796.]
Days of Fasting or Abstinence.	[Camb. 1816.]
Days of Fasting, and Abstinence.	[K. Pr. 1821.]
Days of Fasting, or Abstinence.	[Oxf. 1848.]
DAYS OF FASTING, OR ABSTINENCE.	[Camb. 1847.]
Days of Fasting, or Abstinence.	[Q. Pr. 1848.]
The Twenty-ninth Day of May.	[Camb. 1816.]
The Twenty-ninth day of May.	[K. Pr. 1821.]
"IV. The Twenty fifth Day of October, being the Day on which His Majesty began his Happy Reign."	[Oxf. 1796.]
"IV. The Twenty-fifth Day of October, being the day on which his Majesty began his happy Reign."	[Camb. 1816.]
"IV. The Twenty-ninth Day of January, being the Day on which His Majesty began his happy Reign."	[K. Pr. 1821.]
"IV. The Twentieth Day of June, being the Day on which her Majesty began her happy Reign."	[Oxf. 1848.]
"IV. The Twentieth Day of June, being the Day on which Her Majesty began her happy Reign."	[Camb. 1847.]
"IV. The Twentieth Day of June, being the Day on which Her Majesty began Her happy Reign."	[Q. Pr. 1848.]
Note relating to Golden Numbers, belonging to March and April, with interpolation of the words "(in the foregoing Calendar)" erroneously placed after the table of the Occasional Services.	[K. Pr. 1821.]

Vide post, p. 295.

All the Tables for finding Easter are omitted by	....	[Oxf. 1848.]
The entire contents of this page omitted.	....	[Oxf. 1848.]
A TABLE.	 [Camb. 1816; K. Pr. 1821; Camb. 1847; Q. Pr. 1848.]	
The third paragraph mutilated, by the alteration of "1799" to "1899" and omission of the words "and also the number 1," and the fourth paragraph omitted.	....	[Camb. 1816.]
The fourth paragraph omitted.	....	[Q. Pr. 1848.]
Golden Number.	 [Oxf. 1796; Camb. 1816; Camb. 1847.]	
Days of the Month.	....	[K. Pr. 1821.]
Days of the Month. Sunday Letters	....	[Q. Pr. 1848.]

Vide post, p. 296.

The entire contents of this page omitted.	....	[Oxf. 1848.]
This Table placed after "A TABLE OF THE MOVEABLE FEASTS ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON."	....	[Camb. 1847.]
Golden Number.	....	[K. Pr. 1821.]
Names of months all contracted.	....	[K. Pr. 1821.]
Golden Numbers. "Mar."	....	[Oxf. 1796.]
Golden Numb. Some of the names of months contracted.	....	[Camb. 1816.]
Golden Numb. Names of months all contracted.	....	[Q. Pr. 1848.]
"Sunday-Letters," printed with a hyphen, in this Table.		[Oxf. 1796; Camb. 1816; K. Pr. 1821.]

Vide post, p. 297.

A TABLE OF THE MOVEABLE FEASTS, FROM 1805 TO 1856.

[Camb. 1816.]

A TABLE OF THE MOVEABLE FEASTS FOR THIRTY-FOUR YEARS, ACCORDING TO THE FOREGOING CALENDAR.

[Oxf. 1848.]

A TABLE OF THE MOVEABLE FEASTS FOR TWENTY-SEVEN YEARS, ACCORDING TO THE FOREGOING CALENDAR.

[Camb. 1847.]

A TABLE of the MOVEABLE FEASTS, for *Thirty-four Years*, according to the foregoing Calendar.

[Q. Pr. 1848.]

The Year of our LORD.

[Oxf. 1796.]

The Year of our Lord. Golden Number. Sundays after Epiph.

[Camb. 1816.]

The Year of our Lord. First Day of Lent.

[K. Pr. 1821.]

The Year of our Lord. Golden Numb.

[Oxf. 1848; Q. Pr. 1848.]

The Year of our Lord. Golden Number.

[Camb. 1847.]

Names of months given in full.

[Oxf. 1796.]

Vide post, p. 298.

Names of months mostly contracted.

[Oxf. 1796; Camb. 1816; K. Pr. 1821; Camb. 1847.]

Names of months partly contracted. [Oxf. 1848; Q. Pr. 1848.]

The numbers in the column of Sundays after Epiphany, given in words.

[Oxf. 1848; Q. Pr. 1848.]

The numbers in the columns of Sundays after Epiphany, and Sundays after

Trinity, given in words. [Camb. 1847.]

Vide post, p. 299.

The entire contents of this page omitted. [Oxf. 1848.]

l. 1. "A TABLE to find EASTER from," &c. [K. Pr. 1821.]

l. 1. "A TABLE *to find* EASTER *from*," &c. [Q. Pr. 1848.]

In heading. Golden Numbers. [Oxf. 1796.]

In heading. Gol. N. D. of Month. S. Let. [Camb. 1816.]

In heading. Golden Number. Days of the Month.

[K. Pr. 1821; Camb. 1847.]

In heading. Days of the Month. [Q. Pr. 1848.]

Vide post, p. 300.

"Sunday-Letter", printed with a hyphen in this Table.

[Camb. 1816; K. Pr. 1821.]

Vide post, p. 302.

The headings of this Table are thus variously printed.

Sund. Let. [Camb. 1816.]

Sunday-Letters. The Golden Number. [K. Pr. 1821.]

Sunday Letters. [Oxf. 1848; Q. Pr. 1848.]

Sunday Letters. Golden Numbers. [Camb. 1847.]

To his friend, the Rev. John Jebb, M.A., Rector of Peterstow, the Editor's warmest thanks are due for many learned communications and suggestions incorporated in this publication.

To the Rev. William Keatinge Clay, B.D., and to Mr. Berrey, the Editor is likewise under great obligations for most valuable assistance.

Communications have also been received from the

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In reference to the notes, the Editor distinctly states, that he has in their compilation exercised an absolute discretion, and is exclusively responsible for every fault of omission or commission: but no labour upon his part has been spared to justify the confidence that has been reposed in him, to give an accurate text of the Book of Common Prayer with legal and historical notes.

61, CHANCERY LANE.

May 30, 1849.

Vide post, p. 295.

All the Tables for finding Easter are omitted by	....	[Oxf. 1848.]
The entire contents of this page omitted.	....	[Oxf. 1848.]
A TABLE.	 [Camb. 1816; K. Pr. 1821; Camb. 1847; Q. Pr. 1848.]	
The third paragraph mutilated, by the alteration of "1799" to "1899" and omission of the words "and also the number 1," and the fourth paragraph omitted.	....	[Camb. 1816.]
The fourth paragraph omitted.	....	[Q. Pr. 1848.]
Golden Number.	 [Oxf. 1796; Camb. 1816; Camb. 1847.]	
Days of the Month.	....	[K. Pr. 1821.]
Days of the Month. Sunday Letters	....	[Q. Pr. 1848.]

Vide post, p. 296.

The entire contents of this page omitted.	....	[Oxf. 1848.]
This Table placed after "A TABLE OF THE MOVEABLE FEASTS ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON."	....	[Camb. 1847.]
Golden Number.	....	[K. Pr. 1821.]
Names of months all contracted.	....	[K. Pr. 1821.]
Golden Numbers. "Mar."	....	[Oxf. 1796.]
Golden Numb. Some of the names of months contracted.	....	[Camb. 1816.]
Golden Numb. Names of months all contracted.	....	[Q. Pr. 1848.]
"Sunday-Letters," printed with a hyphen, in this Table.		[Oxf. 1796; Camb. 1816; K. Pr. 1821.]

Vide post, p. 297.

A TABLE OF THE MOVEABLE FEASTS, FROM 1805 TO 1856.		[Camb. 1816.]
A TABLE OF THE MOVEABLE FEASTS FOR THIRTY-FOUR YEARS, ACCORDING TO THE FOREGOING CALENDAR.		[Oxf. 1848.]
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A TABLE of the MOVEABLE FEASTS, for <i>Thirty-four Years</i> , according to the foregoing Calendar.		[Q. Pr. 1848.]
The Year of our LORD.		[Oxf. 1796.]
<i>The Year of our Lord. Golden Number. Sundays after Epiph.</i>		[Camb. 1816.]
The Year of our Lord. First Day of Lent.		[K. Pr. 1821.]
The Year of our Lord. Golden Numb.		[Oxf. 1848; Q. Pr. 1848.]
The Year of our Lord. Golden Number.		[Camb. 1847.]
Names of months given in full.		[Oxf. 1796.]

Vide post, p. 298.

Names of months mostly contracted.

[Oxf. 1796; Camb. 1816; K. Pr. 1821; Camb. 1847.]

Names of months partly contracted. [Oxf. 1848; Q. Pr. 1848.]

The numbers in the column of Sundays after Epiphany, given in words.

[Oxf. 1848; Q. Pr. 1848.]

The numbers in the columns of Sundays after Epiphany, and Sundays after

Trinity, given in words. [Camb. 1847.]

Vide post, p. 299.

The entire contents of this page omitted. [Oxf. 1848.]

l. 1. "A TABLE to find EASTER from," &c. [K. Pr. 1821.]

l. 1. "A TABLE *to find* EASTER *from*," &c. [Q. Pr. 1848.]

In heading. Golden Numbers. [Oxf. 1796.]

In heading. Gol. N. D. of Month. S. Let. [Camb. 1816.]

In heading. Golden Number. Days of the Month.

[K. Pr. 1821; Camb. 1847.]

In heading. Days of the Month. [Q. Pr. 1848.]

Vide post, p. 300.

"Sunday-Letter", printed with a hyphen in this Table.

[Camb. 1816; K. Pr. 1821.]

Vide post, p. 302.

The headings of this Table are thus variously printed.

Sund. Let. [Camb. 1816.]

Sunday-Letters. The Golden Number. [K. Pr. 1821.]

Sunday Letters. [Oxf. 1848; Q. Pr. 1848.]

Sunday Letters. Golden Numbers. [Camb. 1847.]

To his friend, the Rev. John Jebb, M.A., Rector of Peterstow, the Editor's warmest thanks are due for many learned communications and suggestions incorporated in this publication.

To the Rev. William Keatinge Clay, B.D., and to Mr. Berrey, the Editor is likewise under great obligations for most valuable assistance.

Communications have also been received from the

Archbishop of York, the Bishops of Lincoln, Exeter, Meath, Norwich, and Worcester, the Rev. Dr. Elrington, Regius Professor of Divinity in the University of Dublin, the Rev. James Henthorn Todd, D.D., Fellow of Trinity College, Dublin, Mr. Dawson Turner, the Hon. and Rev. A. P. Perceval, and the Venerable Archdeacon Hale, which have been inserted in the following pages, and for which grateful acknowledgments are respectfully tendered.

In reference to the notes, the Editor distinctly states, that he has in their compilation exercised an absolute discretion, and is exclusively responsible for every fault of omission or commission: but no labour upon his part has been spared to justify the confidence that has been reposed in him, to give an accurate text of the Book of Common Prayer with legal and historical notes.

61, CHANCERY LANE.

May 30, 1849.



FRONTISPIECE.

The columns of the Temple, the tablet containing the Title, and the margin, are ruled with red lines. *Exch. Book. R. J.*

The Frontispiece is surrounded by three double red lines, continued on through the margin; double red lines also round the Title and between each line of the Title; and in some of the flutes of the four pillars. *St. Paul's Book. T. R.*

The columns, the tablet with the Title, and the margin, red-lined. *Tower Book. H. C.*

TITLE.

l. 20. After "FORM", the greater part of each of the letters of "OR" inserted on an erasure, the other part being formed by the remains of a letter or other character which the erasure has rendered undistinguishable. *Q. B. Book. G. J. B.*

l. 20. After "FORM", "OR" written upon an erasure. *Ely Book. W. K. C.*

l. 20. After "FORM", "OR" written upon an erasure. *Tower Book. H. C.*

THE BOOK
OF
Common-Prayer
And Administration
Of the
SACRAMENTS,
AND OTHER
RITES & CEREMONIES
Of the Church,
According to the Use
Of the
CHURCH of ENGLAND;
Together with the
PSALTER or PSALMS
OF
D. M. W. J. D.,
Pointed as they are to be Sung
or Said in CHURCHES;
And the
FORM OR MANNER
OF
Making, Ordaining, & Consecrating
BISHOPS, PRIESTS,
AND
DEACONS.

LONDON,
Printed by the Author-Printer,
Cum Privilegio,
MDCLXII.

(D. Loggan, sculp.)

THE
CONTENTS
OF THIS
BOOK.

1. *A^N Act for the Uniformity of Common Prayer.*
2. *The Preface.*
3. *Concerning the Service of the Church.*
4. *Concerning Ceremonies.*
5. *The Order how the Psalter is appointed to be read.*
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7. *A Table of proper Lessons and Psalms.*
8. *Tables and Rules for the Feasts and Fasts throughout the whole year.*
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12. *The Creed of S. Athanasius.*
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14. *Prayers and Thanksgivings upon several occasions.*
15. *The Collects, Epistles and Gospels, to be used at the Ministration of the holy Communion throughout the year.*

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AN ACT
FOR THE
UNIFORMITY
OF
COMMON PRAYER,
AND
Service in the CHURCH,
AND
Adminiftration of the SACRAMENTS,
Primo Elizabethæ.

Where at the death of our late Sovereign
Lord King Edward the Sixth, there re-

The Text has been collated with the Sealed Book for "the Chancery," preserved in the Rolls Chapel, by the Editor; with that for the Court of Queen's Bench (now deposited at Carlton Ride), by George James Berrey of Lincoln's Inn, Esq., M.A., Barrister at Law; with that for the Court of Common Pleas (now also deposited at Carlton Ride), by the Rev. Ernest Hawkins, B.D., Secretary to the Society for the Propagation of the Gospel in Foreign Parts; with that for the Court of Exchequer (now also deposited at Carlton Ride), by Richard Jebb of Lincoln's Inn, Esq., M.A., Barrister at Law; with that belonging to the Dean and Chapter of St. Paul's, by the Venerable Archdeacon Robinson, Master of the Temple; with that belonging to the Dean and Chapter of Christ Church, Oxford, by the Rev. Dr. Jacobson, Regius Professor of Divinity; with that belonging to the Dean and Chapter of Ely, by the Rev. William Keatinge Clay, B.D., Perpetual Curate of the Holy Trinity, Ely; and with that preserved at the Tower, by the Rev. Henry Christmas, M.A., F.R.S., Librarian of Sion College.

The Text is a transcript verbatim, literatim, and, as nearly as possible, notatim, of the Sealed Book for "the Chancery," which will account for the irregular use of single and compound letters, the variety in the form of the same letters, and the occasional inconsistency of the character of the points. The words, or parts of words, &c., printed in blue, have been added, or substituted by the Commissioners; and the blue line, drawn through or across any such matter, is intended to show that that matter has been cancelled by them. The variations in the mode adopted by the Commissioners in making their "corrections and amendments" in the other Sealed Books above-mentioned, are detailed in these notes. It should be observed, that the double "ēē" and double "σσ", sometimes employed in the original, will not be found here, as they are not now cast by the typefounders; and that, for the same reason, the peculiar forms which the original presents of almost all the black-letter capitals, a few of the small black letters, the *k* and *w*, and occasionally of the *U*, *W*, *E*, *R*, *U*, *V*, *W*, *v*, *as*, *is*, *sp*, *ss*, *st*, and *us*, are not given.

The pages of the Sealed Books are not numbered, but the commencement of each page is indicated in these notes, reckoning that marked *ā*, on which the Act of Uniformity, 1 Eliz., begins, as the first.

The Text has also been collated with the MS. of the Irish Book of Common Prayer (deposited at "the Rolls" in Dublin), by the Rev. Dr. Elrington, Regius Professor of Divinity, Trinity College, Dublin; and the variances are pointed out in these notes.

- l. 10. Period after "*Eliz.*" erased. *C. P. Book.* E. H.
l. 10. Period after "*Eliz.*" erased. *Exch. Book.* R. J.

An Act for ^{the} Uniformity

mained one uniform order of Common Service, and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Sovereign' Lord King Edward the Sixth, intituled, An Act for the Uniformity of Common Prayer, and Admi-

Head line.—A caret between “for” and “Uniformity”. *St. Paul's Book.* T. R.

Head line.—“the” inserted with a caret on every recurrence of this running title.

Ch. Ch. Book. W. J.

Head line.—“the” was first written above with a caret, and then smeared over: afterwards, “ye” was inserted between “for” and “Uniformity” and also smeared over; and finally, a second “the” was written above the first, and remains. This applies only to the first occurrence of this running title. *Ely Book.* W. K. C.

Administration of Sacraments: (p. 2.)—In the time of the Old Testament nothing relating to either of the Sacraments, except only the killing of the paschal lamb, was executed either by the priest, or in the place dedicated to holy assemblies (Deut. xvi.; 2 Chron. xxxv. 6.); notwithstanding certain forms which occurred in the administration of both; as, in the very act of circumcision, the father of the child usually said, “Blessed be the Lord God, who hath sanctified us by His precepts, and hath commanded us that we should cause this child to enter into the covenant of Abraham;” and in the passover, they sung over the paschal lamb certain hymns, which Lucas Burgensis and Grotius argue to have been the Psalms of David, from the 112th to the 119th. In the first ages of Christianity, so far as apostolic evidences teach, common prayer never went alone without the celebration of the Eucharist, then notified by breaking of bread: (Acts, ii. 42.; xx. 7.) and though the form of consecrating these elements is not there delivered, yet Jerome (Opera, tom. iv. p. 543.

Panem quotidianum, sive, super omnes substantias, venturum Apostoli deprecantur, ut digni sint assumptione corporis Christi), Augustine (tom. v. p. 96. His verbis, *dimittite nobis*, *lotâ facie ad altare accedamus*, et his verbis *lotâ facie corpore Christi et sanguine communicemus*), and Gregory (Ep. lib. ix. 12. tom. ii. p. 940. *Mos Apostolorum fuit ut ad ipsam solummodo orationem oblationis hostiam consecrarent*), affirm that it was by the Dominical Prayer, and that our Lord gave order to his Apostles so to do; and indeed no prayer was more fit for the service of that Sacrament, especially if by *ἄρτον τὸν ἐπιούσιον*, bread spiritually mystical and super-substantial be intended, as many of the fathers understood it. As for the other sacrament of baptism, the practice of those times being immersion and dipping, and that of persons of full growth, a river or pond was necessarily required, and by consequence the place of holy meetings was not capable of it. And yet for all this, even before fonts or *κολυμβήθραι*, diving cisterns, were brought to the church, set forms were ordained for the celebration

of Common Prayer.

nistration of the Sacraments; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion:

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies

l. 2. The 2nd page of the Sealed Books commences with the word "away".

l. 10. "concerning", sic in orig.

thereof, as appears by Tertullian; *Aquam adituri, ibidem, sed et aliquanto prius in ecclesia sub antistitis manu contestamur nos renunciare diabolo, &c.*—a thing so fit in the opinion of men not miscarried by bias, that Calvin (*Epist. Protectori. Geneva, 1575*) himself enforceth the use thereof with an *Oportet*—*statam esse oportet sacramentorum celebrationem, publicam item precum formulam.* L'Estrange, *Alliance of Divine Offices*, 28.

Other Rites and Ceremonies: (p. 2.)—Besides common prayer and administration of the sacraments, there ever were other divine offices for several occasions, which because they were executed in the holy assemblies, were also thought convenient to have their prescript forms assigned them; the church conceiving it to be Christian prudence to leave little arbitrary in sacred exercises. *Ibid.* 29.

Church of England: (p. 2.)—The word "Church" is not a name of separation and division, but of unity and concord:—*τὸ τῆς ἐκκλησίας ὄνομα, οὐ χωρισμοῦ, ἀλλὰ ἐνώσεως καὶ συμφωνίας ἐστὶν ὄνομα* (Chrysost. in 1 Cor. c. i. Hom. 1.). Good reason, therefore, had

the apostle to decree that in it all things should be done "decently and in order," and order there cannot be, where there is no unanimity. And because it is impossible to devise one uniform order for the Catholic church in point of ceremonies, men's minds being as various as the difference of climates, therefore it has been the Catholic practice for every national church, as it is cantonized from others, to frame such models of services, with rites and ceremonies appendant to them, as best suit the temper and disposition of such as are to render obedience to them; upon this account, in the first and purest times, the churches of the East and West differed much in their ecclesiastical customs, and not only so, but even under the same patriarchate, many subordinate churches took liberty to vary each from other, and sometimes from the mother church: so the church of Milan under St. Ambrose had offices differing from that of Rome, and so had the Gallican churches also in the days of Gregory the Great, who took so little offence thereat, that he said, "In una fide nil officit ecclesiae sanctae consuetudo diversa." (Gregor. Epist. i. 41.

An Act for ^{the} Uniformity

contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint John Baptist next coming: and That the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenour and

Head line.—A caret between "for" and Uniformity". *Ely Book.* W. K. C.
l. 4. In "with" the "t" has been defaced so as nearly to resemble a "c."

Leandro.) So then if the Church of England hath her set forms of sacred offices peculiar to herself, she assumeth no greater privilege than others have done before her. L'Estrange, *Alliance of Divine Offices*, 29.

Uniformity: (p. 2.)—Ingenuous and obedient sons of the church need no law to compel them to observe her orders; they will obey freely enough of themselves; but as meliores sunt quos dirigit amor, so plures sunt quos corrigit timor, upon which very score, necessary it was to call in aid of the civil power, which was done here by act of parliament. So that no one order had reason to except against this established form: the clergy were employed as contrivers of the model, the laity from the highest to the lowest, all kings, lords, and commons, were interested in the ratification whereby a coercive power in order to conformity was constituted. (L'Estrange, *Alliance of Divine Offices*, 31.) Stats. 1 Eliz. cc. 1 & 2., commonly called the Acts of Supremacy and Uniformity, are the main links of the Anglican church with the temporal constitution, and establish its subordination to and dependency on that constitution; the former statute, abrogating all jurisdic-

tion and legislative power of ecclesiastical rulers, except under the authority of the crown; and the latter prohibiting all changes of rites and discipline without the approbation of parliament. (1 Hallam's *Const. Hist.* 231.) Though this nation has constantly adhered to the principle of an established church, that is, a church endowed and protected by the temporal law (*Ecclesia Anglicana per inclitissimos progenitores et antecessores domini regis, laudabiliter dotata, et in suis juribus et libertatibus sustentata*, stat. 2 Hen. IV. c. 15.), yet no claim was formerly made by the temporal law to interfere with the regulation of its faith, ceremonies, or discipline. These being matters merè spiritualia (stat. 13 Edw. I. st. 4. c. 1.) fell under the exclusive jurisdiction of the ecclesiastical authorities (*Sanctæ determinationes ecclesiæ sacrosanctæ*, stat. 2 Hen. IV. c. 15.; *les leies de seinte esglise*, stat. 2 Hen. V. st. i. c. 7.), who, in their exercise of it, were guided by the law of the popes and councils, modified from time to time, by our own legatine and provincial constitutions. (1 Black. *Com.* by Stephen, 94.) But at the era of the Reformation it was found necessary to resort to the legislature for an authoritative exposi-

of Common Prayer.

effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queens Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the Authority of the same, That all, and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of England, Wales, and the Marches of the same, or other

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- l. 5. "of" written upon the word "in."
 l. 5. The "i" in "in" partially erased, the dot being left; and the "n" converted into "of". *Q. B. Book.* G. J. B.
 l. 5. "in" cancelled, and "of" interlined with a caret. *Ch. Ch. Book.* W. J.
 l. 5. "of" interlined with a caret, and "in" cancelled. *Ely Book.* W. K. C.
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tion of the true Protestant faith, the establishment of appropriate forms of worship, and the declaration of the crown's supremacy, in lieu of that of the pope, in matters ecclesiastical; and from that time the power of the ordinary ecclesiastical authorities of the realm has been exercised in subordination to these paramount institutions of the civil government. And first, the Articles of Faith, consisting originally of forty-two, but afterwards reduced to thirty-nine, and commonly called the Thirty-nine Articles, were framed by Archbishop Cranmer, with the assistance of other persons of distinguished learning and piety, in the reign of Edward VI. (1 Hallam's Const. Hist. 134.), and were reduced to their present form in the convocation of the archbishops and bishops of both provinces, held at London in the reign of Queen Elizabeth, A.D. 1562. And by stat. 13 Eliz. c. 12. s. 2. it was provided, that if any person ecclesiastical, or having ecclesiastical living, shall advisedly maintain any doctrine directly repugnant to any of the said articles, and on being convened before the bishops, shall persist therein, he shall be liable to be deprived.

The Form of Prayer and Church Service commonly called the Liturgy, was also first framed in the reign of Edward VI. (1 Hallam's Const. Hist. 117.), under the superintendence of Cranmer and his coadjutors. Before the Reformation various offices had been in use in different parts of the realm. (Vide stat. 2 & 3 Edw. VI. c. 1.; 1 Stephens' Ecclesiastical Statutes, 310.) But a new ritual (chiefly founded, however, on the ancient services), with rubrics prescribing the order and form to be pursued, was now compiled for the uniform observance of the whole reformed Church of England. This book of King Edward VI. was, for the most part, the same with our present Book of Common Prayer. It was established by stat. 2 & 3 Edw. VI. c. 1.; and being afterwards revised, was confirmed by stats. 5 & 6 Edw. VI. c. 1., and 1 Eliz. c. 2.; and after two other successive revisions in the reigns of James I. (Watson's Clergyman's Law, 321.) and Charles II., was again confirmed by stat. 13 & 14 Car. II. c. 4.; all which statutes are intituled Acts of Uniformity, or more particularly, Acts for the Uniformity of Service in the Church

the

other

- Ely Book.* W. K. C.

(6)

Of the Lords and Commons: (p. 5.)
—The assent of the "lords spiritual"

of Common Prayer.

Edward the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from, and after the

1. 3. *Letany*, sic in orig.

is not stated; because all the bishops present dissented: "Read tertiâ vice, et conclusa; dissentientibus Archiepiscopo Eborac', Marchione Wint., Comite Salop., Vice-Comite Mountague, Episcopis London', Elien', Wigorn', Landaven', Coven', Exon', Cestren', Carliol', ac Dominis Morley, Stafford, Dudley, Wharton, Rich, et North." D'Ewes, 28.

This present Parliament: (p. 5.)—Which was not opened and begun on the 23d of January, as the common collections of the statutes state it to have been; for the members having been summoned to meet on that day, were, by reason of the queen's indisposition, discharged from attendance till the 25th, on which day the parliament was opened (D'Ewes, 3.); and thus, an indictment upon this statute was held to be insufficient (Dyer, 203 (a)), because it said, "Contra formam cujusdam statuti in parlamento inchoat' et tent' apud Westmonast' 23 die Januarii." It seems, however, to have been subsequently held, that this is a general act, and need not be specially recited. Ibid. 203 (b).

By the Authority of the same: (p. 5.)—The subject of the relation of the church to the state was thus discussed by the Bishop of Lincoln in his Charge of 1840:—"Before the

Reformation no such union can be said to have existed in this country. The people, considered as members of the state, were subject to the king; considered as members of the church, to the Bishop of Rome; they were, in their religious and temporal capacities respectively, subjects of two independent powers, between which a perpetual struggle was going on. The ecclesiastical history of England, from the Conquest to the Reformation, is little else than a history of papal attempts at encroachment, and of resistance to them on the part of the legislature. To this struggle Henry VIII. put an end, by altogether abolishing the jurisdiction of the pope in this realm, and subjecting all estates and degrees, whether ecclesiastical or civil, to his rule. Thus the church and state were brought into union under one temporal head, and the fundamental article of that union is the supremacy of the crown.

"When, however, we speak of the supremacy of the crown, we mean a limited supremacy—limited with reference to the authority with which Christ, the head of the church, has invested it. 'Some kinds of actions, conversant about such affairs,' says Hooker, 'are denied unto kings, as, namely, actions of power and order, and of spiritual jurisdiction, which

An Act for ^{the} Uniformity

Feast of the Nativity of Saint John Baptist next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral, or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper openly, or privily, or Mattens, Even song,

l. 10. "Even song" is here printed as two words.

hath with it inseparably joined power to administer the word and sacraments, power to ordain, to judge as ordinary, to bind and loose, to excommunicate, and such like.' Ecclesiastical Polity, lib. viii. p. 447. ed. fol. 1705.

"It is further to be observed, that the expression, 'supremacy of the crown,' does not convey exactly the same meaning now, that it did at the Reformation. The supremacy has since been limited, both in civil and ecclesiastical matters. Many acts, which the crown then claimed the power of doing, by virtue of the royal prerogative, can now only be done with the consent of parliament; for instance, the erection of ecclesiastical courts without the consent of parliament, was, by stat. 1 Gul. IV. c. 2., declared to be illegal.

"There is inherent in every society, as essential to its preservation, a power of correcting offending members, and even cutting them off from the body, if the malignity of the offence requires the application of so severe a remedy. This power, therefore, exists in the visible church — the society which Christ intended the professors of His faith to compose on earth. If the apostles, to whom was committed the office of forming it, had left no directions respecting this power, the church

must itself have prescribed the mode of its exercise. But as they were invested by Christ with authority to bind and loose, so we learn from Scripture that they conferred (see the passages quoted by Archbishop Potter, in his Treatise on Church Government, c. v. p. 252. Crosthwaite's edition) similar authority on those whom they appointed to preside over the churches which they founded; and, in the third century, we find (*Quum pro episcopatus vigore et cathedræ auctoritate haberes potestatem, qua possis de illo statim vindicare.*—Ep. iii. ad Rogatianum; ed. Fell.) Cyprian ascribing to bishops, in virtue of the episcopal office, the power of deposing offending ministers, or suspending them from the exercise of their sacred functions (*Fungeris circa eum potestate honoris tui, ut eum vel deponas vel abstineas*); though he himself appears not to have exercised this power without the advice of the clergy and the consent of the laity; thereby showing that he acted in behalf of the church, and as its minister or organ. (*Quando a primordio episcopatus mei statuerim nihil, sine consilio vestro, et sine consensu plebis, meâ privatâ sententiâ, gerere.*—Ep. xiv. ad Presbyteros et Diaconos.)

"The Divine Founder of the church

of Common Prayer.

administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book, [Open Prayer in, and throughout this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chappels, or Oratories, commonly called the Service of the Church] or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully

1. 3. "out" obliterated by a blot, which has marked the opposite page. (Vide note, p. 16, post.) Q. B. Book. G. J. B.

conferred on it no external, co-active power. Its censures are addressed to the consciences of men, and designed to lead them to repentance, by inspiring them with the dread of exclusion from the invisible church in heaven; the only appointed path to which lies through the visible church on earth. Excommunication, however, even in the primitive church, affected the temporal interests of the lay offender indirectly, by causing the other members to avoid all intercourse, and to decline all dealings with him; and those of the clerical member directly, by the abstraction of that portion of the ecclesiastical funds which would have fallen to his share in the monthly distribution. (Interim se a divisione mensurnâ tantum contineant. Cypriani Ep. xxxiv. ad Presbyteros et Diaconos —Divisiones mensurnas. Ep. ad eosdem, xxxix.) When, therefore, it is said, that the power of the church is internal, applying only to things spiritual, that of the state external, applying only to things temporal, it is evident that this distinction cannot always be strictly preserved; that cases of a mixed character will arise, in which the spiritualities and temporalities are so blended together, that they cannot be separately dealt with. The spiritual power might degrade an

immoral or heretical minister from his office; but if he obstinately persisted in refusing to yield up the church in which he had officiated to his successor, unless the temporal power lent its aid, the sentence of the spiritual would remain in great measure inoperative. (Bingham's Christian Antiquities, lib. xvi. c. 2. s. 3.) The design of the union of church and state is, to bring these two powers into harmonious combination; so that the same sentence which affects the spiritual office, may also affect the temporalities annexed to it. But such a combination necessarily implies that both parties mutually recede from the full assertion of the rights which they inherently possess. Otherwise, either the church would become the creature and slave of the state; or the state the mere executor of the decrees of the church. The supremacy rests with the state, because that alone possesses external co-active power; but the church does not surrender any of the powers conferred on it by its Divine Founder, though it allows some of them to remain in abeyance, and permits the state to prescribe the mode in which others are to be exercised. That purely spiritual power of correction given by the Word of God to the bishop as the minister of the church

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convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; ~~he~~ shall lose, and forfeit to the Queens Highness, Her Heirs, and Successors, for his first offence, the profit of all his Spiritual-Benefices, or Promotions, coming, or arising in one whole year next after his conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six moneths, without

Head line.—A caret between "for" and "Uniformity". *St. Paul's Book.* T. R.

Head line.—A caret between "for" and "Uniformity". *Ely Book.* W. K. C.

l. 1. The 3rd page [A 2] of the Sealed Books commences with the word "Realm".

l. 3. "he" obliterated by a smeared blot. *Q. B. Book.* G. J. B.

l. 6. "Spiritual" and "Benefices" appear partially connected by a black mark, occasioned by the space which separates them having accidentally risen to the surface.

l. 8. An erasure immediately before the "h".

l. 8. "this" altered into "his" by the cancellation of "t". *Ch. Ch. Book.* W. J.

l. 10. **moneths**, sic in orig.

(Palmer's History of the Church, p. iv. c. xvi. s. 1.), which appears in the earliest times to have been exercised according to fixed rules, though without the formality of juridical proceedings—that power he can only exercise in this country, as it is committed to him by the ordinance of the realm. The state, in recognising the spiritual authority inherent in the office, prescribes the mode of its exercise as the condition of annexing to it the right of external jurisdiction; of investing it with external co-active power. The courts in which it is exercised are still called the Bishops' Courts, as they were before the Reformation; but they are in the eye of the law the courts of the crown. For I can attach no other meaning to the expression—that the queen is in all causes, ecclesiastical as well as civil, in these her dominions supreme—than this, that all rights of external jurisdiction are derived from the crown. This is the interpretation put upon it by the most eminent lawyers who have written on the sub-

ject: by Sir Michael Forster ('If the principle of a right of jurisdiction, underrived from the civil magistrate, does not always lead to the popery of the Church of Rome, it leads to a state of things equally mischievous and more absurd; I mean, a popery at our doors. Our ancestors, at and about the time of the Reformation, had plainly this notion of the matter; and therefore they did not content themselves with barely abolishing the usurped power of the Bishop of Rome, but went to the root of the evil, and declared that all jurisdiction, as well ecclesiastical as civil, is vested in, and exercised by delegation from, the crown.' Examination of Bishop Gibson's Codex, p. 23.), in the passage quoted by the learned Archdeacon of Lincoln in his published Charge of last year; and by Sir Matthew Hale (quoted by Bishop Warburton in his Alliance, book ii. c. iii. s. 2. on the Supremacy), who says, that 'all power of external jurisdiction is originally in the crown; and that the power of the keys, in foro conscientiae,

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Wail, or Mainprise: And if any such person, once convicted of any offence concerning the premises, shall after his first conviction, afterwards offend, and be thereof in form aforesaid lawfully convicted; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived ipso facto of all his Spiritual Promotions; and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promo-

is not properly a jurisdiction, because it is without any external coercion.' Opinions have recently been put forth respecting the independence of the church, which appear to me to be wholly incompatible with the maintenance of the union between the church and state. As I have already observed, in every union there must be mutual concession. Both parties must be content to recede in some degree from the full assertion of their pretensions; not to surrender their inherent rights, but to allow some of those rights to remain in abeyance. Without such concession their respective powers will be continually clashing. At this moment, in the northern part of the island, we find one minister, appointed by the highest authority in the church, exercising the spiritual functions in a parish; while another, appointed by the lay patron, under the sanction of the civil courts, receives the profits of the benefice. The church says to the state, 'I have no power over the temporalities, you have none over the spiritualities;' and the parties are thus placed in apparently irreconcilable opposition to each other. The design of the union of the church and state is to prevent the occurrence of such collisions; to provide against this disjunction of the civil and spiritual condition of the clergy.

"It has been said, and truly said,

that in this country the union of the church and state was not founded on any precise definition of their respective rights (Gladstone on the State in its relations with the Church, c. iv. s. 15.); the limits of their respective spheres of action were not exactly marked out. It may be, therefore, that the state, in the exercise of its political omnipotence, has occasionally evinced a disposition to encroach upon the province of the church; and I mean not to say, that every indication of such a disposition ought not to be carefully watched. But let us not, my reverend brethren, indulge in unreasonable jealousies; let us not, whenever a measure is proposed affecting the church, suspect a lurking design to violate some essential part of its constitution; especially let us guard against the spirit of exaggeration. The union between the church and state can only be maintained by a mutual friendly understanding. Before it existed, the church stood in the position of an independent, and frequently antagonist power: should it now be dissolved, the church will stand in a very different position; it will, as to its temporal condition, be placed on a level with the numerous sects into which the subjects of the realm are divided."—pp. 18—25.

All, and singular Ministers: (p. 5.)
—Upon this statute, it was held, that

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tions, or of any of them, to present, or collate to the same, as though the person or persons so offending were dead: and That, if any such person, or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof, in form aforesaid, lawfully convicted; That then the person so offending, and convicted the third time shall be deprived ipso facto of all his Spiritual Promotions, and also shall suffer imprisonment

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1. 2. The word "or" has been written upon the word "and," which is partially erased.
 1. 2. The "a" erased, the "n" converted into an "o", and "d" partly erased, and converted into "r". *Q. B. Book.* G. J. B.
 1. 2. "or" interlined with a caret, "and" cancelled. *Exch. Book.* R. J.
 1. 2. "and" cancelled, "or" interlined with a caret. *St. Paul's Book.* T. R.
 1. 2. "or" interlined with a caret, "and" cancelled. *Ch. Ch. Book.* W. J.
 1. 2. "and" cancelled, "or" interlined with a caret before "and". *Ely Book.* W. K. C.
 1. 3. The two words "were dead" are by accident printed as one.
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a Roman Catholic priest, for saying mass, was within the purview of this clause; it appearing clearly by the next clause, that the design of the legislature was to abolish that service, and to establish the new service in its place. Dyer, 203 (a, b).

With one alteration: (p. 7.)—"To twenty-four holidays, which in 1549 had collects, epistles, and gospels, and seven of them second lessons, proper first lessons, both for morning and evening, were now assigned: also, to two, a first lesson in the evening; and to one, a first lesson in the morning. Holidays, therefore, seem included by the Act under the head of Sundays, whilst in the Prayer Book the reverse generally occurs." Elizabethan Liturgies, ed. Park. Soc. pref. xiii. note.

Certain Lessons: (p. 7.)—In the third year of her reign, the queen issued her commission to the archbishop, bishop of London, Dr. Bill and Dr. Haddon, amongst other things, to peruse the order of the lessons throughout the whole year, and to cause some new calendars to be imprinted; which were finished, and sent to the several

bishops to see them observed in their dioceses, in the month of February, 1561. Gibson's Codex, 268.

The form of the Letany altered:—(p. 7.)—The alteration here alluded to, was omitting the words "from the tyranny of the Bishop of Rome, and all his detestable enormities," which was a part of the fifth deprecation in both the books of Edward VI.; and the adding of these words to the first petition for the queen, "and strengthen in the true worshipping of thee in righteousness and holiness of life our most gracious queen," which were not previously inserted.

Two sentences only added: (p. 7.)—The two sentences added in the delivery of the sacrament were these: "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul into everlasting life;" . . . "the blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul into everlasting life:" which were taken out of King Edward's first book, and were the whole forms then used; whereas in the second book of that king, these sentences were

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during his life: And if the person, that shall offend, and be convicted in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any Spiritual Promotion; That then the same person, so offending, and convicted, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprize: And if any such person not having any Spiritual Promotion, after his first conviction, shall afterwards offend in any

left out, and in the room of them were used, "take and eat," "drink," this, with what follows: but in Queen Elizabeth's book both these forms were united.

And none other: (p. 7.)—The first edition of Elizabeth's Prayer Book varied from the book of 1552 also in the two important rubrics before Morning Prayer, particularly the second. It may be thought, too, to vary by not containing the protestation respecting kneeling at the reception of the elements, commanded in October, 1552, to be placed at the end of the Communion service. That protestation, however, having been introduced by an express order of the privy council, nearly seven months subsequent to the date of the second Act of Uniformity, would seem rather to have been passed by unnoticed, as no integral part of Edward's Book, than intentionally omitted. (Elizabethan Liturgies, pref. xiii.) Later in 1559, and after this act had passed, an edition came forth with the prayers for the queen, and the clergy, the benediction, and the prayer beginning 'O God, whose nature,' &c.:—leaving out the second prayer 'In the time of Dearth and Famine,' and having the prayer of Chrysostom, with a new rubric, placed together with the benediction, before those 'For Rain,' &c. These additions and alterations may have been made by the royal authority.

Any other Rite: (p. 8.)—A person of the name of Flemming was indicted (1 Leon. 295.; vide *Anon.* Godb. 119.), upon this statute, and punished under its provisions, because he had given the sacrament of baptism in a different form to that, which was prescribed. In *Rex v. Sparks* (3 Mod. 79.) an indictment for using alias preces in the church, and alio modo, seems to have been judged insufficient, because such prayers may be used, upon some extraordinary occasion, and consequently no crime: and it was said, that the indictment ought to have alleged, that the defendant used other forms and prayers, instead of those enjoined, which were neglected by him; for otherwise every parson may be indicted, that used prayers before his sermon, other than such as are required by the Book of Common Prayer.

Preach, declare, or speak: (p. 9.)—In the 31st of Elizabeth, Robert Caudrey (Clerk), (5 Co. 1 (a)), was deprived of his benefice by the high commissioners, for having preached against the Book of Common Prayer, and for having refused to celebrate divine service according to its directions; which deprivation, though not prescribed by this statute for the first offence, was declared to be good, because the ecclesiastical judge could inflict such sentence before the making of this statute, and was not inhibited by its enactments; on the contrary,

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thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted; That then the same person shall for his second offence suffer imprisonment during his life.

And it is Ordained, and Enacted by the Authority aforesaid, That if any person, or persons whatsoever, after the said Feast of the Nativity of Saint John Baptist next coming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words declare, or speak any thing in the dezo-

his ancient power is reserved. Vide *Candict & Plomer's case*, Godb. 163.

The profit of: (p. 10.)—A clerk was indicted upon this statute at the quarter-sessions, for using alias preces, &c., and was fined 100 marks, and it was held by the whole court to be ill; because, though the justices of peace were supposed to have power in their sessions to inquire into this matter, yet they could inflict no other punishment than that which is directed by the statute. *Rex v. Sparks*, 3 Mod. 79.

Lawfully convicted: (p. 11.)—Although an offender, after the first offence, commit another; and after the second, many more; yet he cannot be deprived for any of the latter offences, unless they were committed after he has been judicially convicted of the first offence (*Caudrey's case*, 5 Co. 1 (a); 2 Inst. 479.), so that the second offence, for which he must be deprived, must be committed after the judicial and solemn conviction and punishment of the first offence (and also the second indictment ought to make mention of the first indictment; especially, if the second be before other justices). Upon this doctrine, when one was indicted "pro auditu trium privatar' missar' tribus seperalibus diebus," and that upon several indictments, and found guilty upon all three; he was only fined 100 marks for the first. *Dyer*, 323 (b).

Et shall be lawful: (p. 11.)—This power given to the patron implies an

immediate voidance, without declaration; especially if interpreted according to the judgments given upon stat. 13 Eliz. c. 12. in case of deprivation for not subscribing the articles. *Baker v. Brent*, Cro. Eliz. 679.

Any person: (p. 14.)—A feme-covert is within this statute: thus, where the wife, &c. was indicted with the husband, and priest; "et habuerunt seperalia judicia sua, scilicet, quilibet foris—faceret 100 marcas dominæ reginæ." (*Dyer*, 203 (b)). The like is also mentioned in *Moore v. Hussey* (Hob. 97.), as an uncontested point. Vide etiam *Rex v. Foster* (D.D.), 1 Roll. 93.

Shall in any Enterludes, Playes, Songs, Rimes, or by other open words declare, or speak, &c.: (p. 14.)—It has been held that if words amount to treason, the writing of them is equally treason. Therefore, by a parity of reason, the writing of virulent libels against the Common Prayer, or any part thereof, is depraving it. Besides, words published in writing, are, in the strictest sense, open words.

Depriving: (p. 15.)—This word is not on the original roll of this Statute (1 Eliz. c. 2.); the word "depraving" appears on that record unaltered.

Maintain: (p. 15.)—Where the indictment was for the saying and hearing of mass; the tenour thereof, in reference to the hearers, was, "Fuerunt

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gation, ^{*}depraving, or despising of the same Book, ^{* depriving} or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatenings compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or in Chapel, or in any other place, to sing, or say any Common, or open Prayer, or to minister any Sacrament otherwise, or in any other manner, and form, than is mentioned in the said Book;

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1. 1. No mark of reference before the word "depraving". *St. Paul's Book.* T. R.
 1. 1. "depraving" cancelled, and a caret prefixed, and "depriving" inserted in the inner margin without any reference mark. *Ch. Ch. Book.* W. J.
 1. 1. "depraving" crossed out with a caret before it: no mark of reference to the marginal reading. *Ely Book.* W. K. C.
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præsentes, audientes missam prædictam, ac manutinent' et confortant' prædicti J. R. [the priest] ad missam prædictam dicend' et celebrand';" it was held, that the indictment was good, not only against him who said mass, but also against those "queux oyent et mainteine le dit masse;" implying, that to hear, is to maintain. *Dyer*, 203 (a), (b).

Suffer imprisonment: (p. 19.)—Where Sir Edward Walgrave (*Dyer*, 231 (b)), refused to pay the 100 marks, and was imprisoned, but died within the six months; Chief Baron Saunders desired to be informed by the justices of the Queen's Bench, whether his executors were obliged to pay the 100 marks; it does not appear, what the answer was, but the circumstance with which he puts it, seems to determine it in favour of the executors, viz. that it was by the act of God, that his body could not sustain the imprisonment of the six months, which he chose in lieu of the forfeiture.

Every person . . . to resort to their Parish-Church, or Chappel accustomed: (p. 21.)—By stat. 7 & 8 Geo. IV. c. 38. no petty constable is in future to make or deliver any presentment respecting popish recusants, per-

sons absenting themselves from their parish church or any other place of religious worship, profane swearers and cursers, or whether the poor are well provided for.

And by stat. 9 & 10 Vict. c. 59. s. 1., so much of stat. 1. Eliz. c. 2. and stat. 2 Eliz. c. 2. (Ir.) as relates to a person's resorting to his parish church or chapel accustomed, or, upon reasonable let thereof, to some usual place where Common Prayer and such service of God as in such acts are mentioned are used in such time of let, upon Sundays and other days ordained and used to be kept as holy days, and to his then and there abiding orderly and soberly during the time of the Common Prayer, preaching, or other service of God there used and ministered, has been repealed.

Those who are desirous of ascertaining the effect of stat. 1 Eliz. c. 2. s. 14., previously to its repeal, are referred to *De Winston (Parson) v. Brown*, 2 Roll. 455.; *Britton v. Standish*, 6 Mod. 188.; *Anon.* 1 Skin. 101.; *Anon.* 1 Bulst. 159.; *Ann Mannock's case*, Godb. 148.; *Gibson's Codex*, 291.; 1 Stephens' Ecclesiastical Statutes, 366—368. in not.

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^{that} or by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or Chappel, or any other place to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner, and form, as is mentioned in the said Book; That then every such person, being thereof lawfully convicted in form abovesaid, shall forfeit to the Queen our

l. 4. "to" and the following "f" very nearly obliterated by attempting to erase a blot proceeding from the opposite page. (Vide note, p. 9, ante.) *Q. B. Book. G. J. B.*

Justices of Assize: (p. 26.)—But not justices of the peace in their sessions; as was practised by mistake in the first year of James II. *Rex v. Sparks*, 3 Mod. 79.

Shall have full power: (p. 26.)—Which, as to this article at least, they certainly had before, by the laws of the church, without the aid of any statute, except the extending of their power to places exempt. But it was the making of a statute, which, in this and many other cases, first introduced a power of cognizance in the temporal courts of matters which till then had been wholly cognizable in the spiritual court, as being merely of a spiritual nature. *Gibson's Codex*, 292.

Of the Parishioners: (p. 28.)—It will be perceived, that the charges were to be liquidated by the parishioners; and were not to be divided, as in some other cases, between the *parson* and the parishioners.

All and singular: (p. 32.)—Where a person was deprived by the high commissioners for the first offence; it was alleged against the validity of such deprivation, that though the high commission may be within this proviso, yet the commissioners ought not to have deprived him for the first offence, but to have proceeded according to the form and order of this act, against which it was, that the offence was

committed. But this objection was overruled by the court, not only because the statute is affirmative, and has not the clauses, "not otherwise," or "in no other manner or form," or the like, by which negative words, ecclesiastical jurisdiction and process might be thought to be abrogated; but chiefly, because the ecclesiastical judge, before this act, had power to punish such crime with deprivation, and the act does not only not take away, but confirm to him, all the power which he had before; and, to pursue the form prescribed in the act, would be, to punish according to the temporal, and not according to the ecclesiastical law. *Caudrey's case*, 5 Co. 1 (a).

Chancellors, Commissaries, Archdeacons, and other Ordinaries: (p. 32.)—In the infancy of the church, for the first 300 years, the first care taken was, that moral scandals should not be committed; the next was, that when committed they should not be known amongst or taken notice of by the heathens to the infamy of Christianity: to this end all offences of what nature or degree soever, ecclesiastical or civil, had their audience before the bishop and his bench of elders, which consistory, according to the merit of the cause, did admonish, correct, censure. Nor did it take notice of crimes only, but if any contention chanced to hap-

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Soberaign Lady, Her Heirs, and Successors for the first offence an Hundred marks: And if any person, or persons, being once convicted of any such offence, afterwards offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convicted; That then the same person, so offending and convicted, shall for the second offence forfeit to the Queen our Soberaign Lady, Her Heirs, and Successors Four hundred marks: And if any person, after he in form aforesaid

l. 2. The 4th page of the Sealed Books commences with the word "And."

l. 4. "again" altered into "against" by the interlineation of "st" with a caret.

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l. 4. "again" altered into "against" by the interlineation of "st" with a caret.

Ely Book. W. K. C.

pen between party and party, the matter was so ordered that it was amicably composed by arbitration, and in case any were refractory and stubborn, they were cast out of the society of Christians. Such was the clergy discipline before the supreme magistrates entertained the Christian faith. (Clem. Constit. lib. ii. c. 46.) And although after Constantine, lay courts took off civil laws from the church, nisi alteruter litigatorum aliter postulare (xi. q. i. Quæcunque. Cap. Novit, extra de Judiciis), yet the bishop notwithstanding preserved his court for the cognizance of crimes ecclesiastical—not only for such as were committed by persons ecclesiastical, contrary to the canons, but also such others as were of mere ecclesiastical audience, and which were not punishable by the civil law, as perjury, fornication, usury, &c. Duarenus, de Sac. Eccles. Minist. lib. i. c. 2.

"The Ecclesiastical Courts in this country, from the time of their separation from the Court of the Hundred in the reign of the Conqueror, have been essentially episcopal, the authority there exercised being that which is vested in the bishop, as the *judex ordinarius* of the diocese. It appears

from Van Espen (p. iii. tit. v. c. 1., De *Judicibus Ecclesiasticis*), that as in the earliest ages the episcopal power increased by the more frequent reference made to their judgment, the bishops, finding themselves overwhelmed by the labour, first committed their authority to some presbyter or to their archdeacons. Custom seems rapidly to have converted the delegated authority of the archdeacons into an independent jurisdiction belonging of right to their office; upon which the bishops, being jealous of this increase of the archidiaconal power, and finding themselves unable wholly to resume, or to exercise in their own persons, the authority, which had been delegated to the archdeacons, for the recovery of their jurisdiction, appointed their own vicars or officials to act as judges in their place by a delegated authority. The existence of such vicars general and officials is traced by this learned canonist to the twelfth century. The progress of delegation did not, however, stop here; for the inferior prelates, the abbots and archdeacons, in their turn assumed a similar right of delegation, and appointed their own officials and other officers to exercise jurisdiction in their

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said shall have been twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convicted; That then every person, so offending and convicted, shall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons, that for his first offence concerning the premises, shall be convicted in form aforesaid, do

name and place. The course of proceeding appears, however, to have varied according to local circumstances, and to have followed no fixed principle; and hence we may account for the remarkable differences which have existed in this country in the constitution of the ecclesiastical courts in the respective dioceses; the jurisdiction in contentious causes being in some cases wholly reserved to the consistory of the bishop; whereas in other dioceses, the archdeacons, abbots, deans, and prebendaries possessed an authority inferior to that of the diocesan, only in respect of acts specially pertaining to the episcopal office.

"In five of the twenty-six dioceses of England and Wales, each of which has its consistory court, the bishops have also their commissary courts; but in only thirteen dioceses are the archdeacons found to possess a court with jurisdiction; the number of decanal, capitular, and other courts, subordinate in a certain degree to the episcopal jurisdiction, is stated to be ninety-seven; there being also nearly one hundred smaller courts wholly exempt from episcopal authority, concerning the far greater number of which it is very doubtful whether any trace at all remains of the original delegation to them of the ordinary jurisdiction." Hale's Essay on the English Ecclesiastical Law, xxix. xxx. (This essay forms the introduction to a work pub-

lished in 1847, the title of which is "A Series of Precedents and Proceedings in Criminal Causes, extending from the Year 1475 to 1640; extracted from Act-books of Ecclesiastical Courts in the Diocese of London, illustrative of the Discipline of the Church of England.")

When the accumulation of canons had created a multitude of questions too intricate for the bishop to determine, the Council of Carthage decreed:—"Placuit, ut petant ex nomine provinciarum omnium legati porrecturi, Vincentius et Fortunatianus a gloriosissimis imperatoribus, ut dent facultatem defensores constituendi scholasticos, qui in actu sunt vel in munere defensionis causarum, ut more sacerdotum provinciarum, iidem ipsi quidem [*legendum qui*] defensionem ecclesiarum susceperint, habeant facultatem pro negotiis ecclesiarum, quoties necessitas flagitaverit, vel ad obsistendum obrepentibus, vel ad necessaria suggerenda, ingredi judicium secretaria." (Can. 97. apud Dionys. Exig.)

From these Defensores Ecclesiastici, or, as the Greeks called them, *ἐκδικοί*, it has been thought that the *Chancellors* or officials ecclesiastical had their origin, and such probably was the case in the African church; but Socrates (Hist. lib. vii. c. 37.) speaking of Sylvanus, Bishop of Troas, says: "Cum clericos ex litigantium controversiis quæstum facere videret, dein-

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not pay the sum to be paid by vertue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction; That then every person so convicted, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six moneths without Bail or Mainprise: And if any person, or persons, that for his second offence concerning the premises shall be convicted in form aforesaid, do not

ceps neminem ex clero judicem esse permisit, sed unum ex fidelibus laicis causarum cognitioni præfecit."

The name of chancellor, besides its own original import, has been made by usage to comprehend two other offices, viz. vicar general and official principal, the difference between which is thus expressed by Lyndwood (Prov. Const. Ang. 104.):—"Officiales dicuntur, quibus causarum cognitio generaliter per habentes jurisdictionem ecclesiasticam committitur; et in tales transfunditur cognitio causarum totius dioceseos, non tamen inquisitio, nec correctio sive punitio criminum; nec possunt aliquos amovere à beneficiis, nec conferre beneficia, nisi specialiter fuerint talia eis commissa. Sed Vicarii Generales omnia prædicta facere possunt, virtute officii; exceptâ collatione beneficiorum:" and the office (as it is now understood), includes in it those two other offices; and they are distinguished in the commission by their proper titles of official principal and vicar general.

The word "chancellor" is not mentioned in the commission, and but rarely in our ancient records; and seems to have grown into use in imitation of the like title in the state, inasmuch as the proper office of a chancellor, as such, was to be keeper of the seals of the archbishop or bishop. This is evident from the following entries in the register of Archbishop Reynolds (f. 16.

a.):—"Memorandum, quòd 14 Kal. Decembris, recessit Mr. Johannes Ros, Cancellarius Domini à Curiâ versùs partes Kancie, de licentiâ Domini; qui quidem Dominus tradidit eodem die sigilla sua custodienda Magistro Johanni de Braytone." And (f. 265. b.):—"Quia Cancellarius noster utrumque sigillum officii dignitatis nostræ, magnum, viz. atque parvum continuè secum gestat;" therefore the archbishop says, he used "sigillum nostrum privatum rotundum in custodiâ nostrâ remanens—dorso sigilli nostri hîc appensi imprimi fecimus:" (Witles. 145.) in like manner as the letters to ask alms are directed to be "sub sigillo ipsius Domini Cantuar. magno, unâ cum impressione privati sigilli, viz. signeti sui, in dorso ejusdem sigilli sigillatas." And, in Archbishop Islip's time (Registr. f. 10. b), the Dean of Pagham, resigning his office, is said to deliver the seal of that office, "Cancellario Domini." Gibson's Codex, 986.

These extracts are in accordance with J. de Athon, (Otho, de Sigill. c. Quoniam Tabellionum, v. Considat. p. 67.) who having spoken of the power of bishops, &c., to commit to particular persons the sealing of instruments, which themselves do not see, adds, *Ad hæc vidimus cancellarios deputari.* Gibson's Codex, 986.

Dr. Ridley, in his "View of the Civil and Ecclesiastical Law," (cit. Godolphin's Repertorium, 81.) says, that

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pay the said sum to be paid by vertue of his conviction, and this estatute, in such manner and form, as the same ought to be payed, within six weeks next after this said second conviction; That then every person so convicted, and not for paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve moneths without Bail or Mainprise: and, That from and after the said Feast of the Nativity of Saint John Baptist next coming, all, and

1. 4. "his" cancelled, and a caret subjoined; and "this" with a caret prefixed written in the inner margin. *Ch. Ch. Book.* W. J.

1. 4. "his," which begins a line, is crossed out, and has a caret before it, "this" being written in the inner margin with a caret before and above the "t."
Ely Book. W. K. C.

"chancellors of dioceses are nigh of as great antiquity as bishops themselves, and are such necessary officers to bishops, that every bishop must of necessity have a chancellor; and that if any bishop should seem to be so complete within himself, as not to need a chancellor, yet the archbishop of the province, in case of refusal, may put a chancellor on him, in that the law presumes the government of a whole diocese, a matter of more weight, than can be well sustained by one person alone; and that although the nomination of the chancellor is in the bishop, yet his authority is derived from the law." And Ayliffe also says (*Parergon Juris*, 161. 163.), that "strictly speaking, yet in truth, and according to the common way of speech, a chancellor is a vicar general to the bishop to all intents and purposes of law; and if the bishop will not choose a chancellor, the metropolitan may and ought to do it, for the bishop himself, according to the common law, cannot be a judge in his own consistory, but in some particular cases."

By canon 127., "no man shall be admitted a chancellor, commissary, or official, to exercise any ecclesiastical

jurisdiction, except he be of the full age of six-and-twenty years at the least, and one that is learned in the civil and ecclesiastical laws, and is at the least a master of arts, or bachelor of law, and is reasonably well practised in the course thereof, as likewise well affected, and zealously bent to religion, touching whose life and manners no evil example is had; and except, before he enter into or execute any such office, he shall take the oath of the king's supremacy in the presence of the bishop, or in the open court, and shall subscribe to the articles of religion agreed upon in the Convocation, in the year 1562, and shall also swear that he will, to the uttermost of his understanding, deal uprightly and justly in his office, without respect or favour or reward; the said oaths and subscription to be recorded by a register then present." And they are also to take the oaths at the sessions, as other persons qualifying for offices.

The duties of an *Official* are, to hear causes between party and party, concerning wills, legacies, marriages, and the like, which are matters of temporal cognizance, but have been granted to

of Common Prayer.

every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently, and faithfully, having no lawful, or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such service of God shall be used in such time of let, upon every Sunday, and other daies ordained and used to be kept as holy days,

the Ecclesiastical Courts by the concessions of princes.

The duties of a *Vicar General* are, the exercise and administration of jurisdiction purely spiritual, by the authority and under the direction of the bishop, as visitation, correction of manners, granting institutions, and the like, with a general inspection of men and things, in order to the preserving of discipline and good government in the church. Gibson's Codex, Introd. xxii.

Although these two offices have been ordinarily granted together, yet in the acts and records of several sees there are to be found frequent appointments of vicars general separately, during the occasional absences of the archbishops or bishops. Gibson's Tracts, 110.

The vicar general was an officer occasionally constituted, when the bishop was called out of the diocese, by foreign embassies, or attendances in Parliament, or other affairs, whether public or private; and being the representative of the bishop for the time, his commission contained in it all the power and jurisdiction which still rested in the bishop, notwithstanding the appointment of an official, that is, the whole administration, except the hearing of causes in the Consistory Court. Gibson's Codex, Introd. xxiii.

In *Thorpe v. Mansell* (20 July, 1810) (cit. 1 Consist. 4. in not.), the court,

as *official principal*, said, that the vicar general was the representative of the bishop, and in later times had proceeded only in matters of voluntary jurisdiction (Hericourt, Loix Eccl. de France, tit. Vic. Gén. 23.), as in the granting of licences, where there was nothing of litigation or contention between the parties. That it appeared from the authorities (John de Athon, in Const. Othon. tit. De Inst. Vicar.) that he had also a criminal jurisdiction—a power to inquire into crimes, and punish them; but that it was not stated how this inquisition was to be pursued, whether in a forensic form, or as the bishop himself would exercise it in his own hall of audience, or more privately. The court thought, however, that the description given of the *official principal* almost exclusively gave to him the cognizance of such offences in the Consistory Court; but as vicar general, it was not sure that he could exercise such jurisdiction. The court was of opinion, therefore, that articles for an offence under stat. 5 & 6 Edw. VI. c. 4., (against quarrelling and fighting in churches and churchyards,) ought to be in the name of the judge as official principal, as it was clearly the official principal whose office was meant to be promoted in such a case.

A *Commissary* is one limited by the bishop to some certain place in the diocese to assist him, and "wherever

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and then, and there to abide orderly and soberly, during the time of ~~the~~ Common Prayer, Preachings, or other Service of God there to be used and ministered, upon pain of punishment by the censures of the Church; and also upon pain, that every person so offending shall forfeit for every such offence twelve pence, to be levied by the Church-wardens of the Parish, where such offence shall be done, to the use of the poor of the same

the act is done by a commissary, it is considered as the act of the ordinary himself." (Per Cur. in *Cart v. Marsh*, 2 Str. 1081.) In most cases he has the authority of official principal and vicar general within his limits. (Terms of the Law, tit. Commissary; 4 Inst. 338.) But a commissaryship is not grantable for life so as to bind the succeeding bishop, though confirmed by the dean and chapter. (*Hatcherlie's (Prebend of) case*, Noy, 153.; 1 Burn's E. L., by Phillimore, 289 (a); Ayliffe's *Parergon Juris*, 163.) And what is said of commissaries may be also applied to the officials of such archdeacons as have a concurrent jurisdiction with their bishops. Gibson's *Tracts*, 114.

Usages of different dioceses, in respect to the exercise of jurisdiction, if not contrary to the general policy of the law, and to justice, may be said to constitute the law of the particular diocese in that respect.

The chancellor is not confined to any one place of the diocese, or limited to some certain causes of jurisdiction; but everywhere throughout the whole diocese he supplies the bishop's absence, in all matters and causes ecclesiastical within his diocese. But the authority of commissaries, as it is restrained to some certain place of the diocese, so is it also restrained to some certain causes of jurisdiction, limited unto them by the bishop; for which reason the law calls them *officiales*

foraneos, quasi officiales astricti cuidam foro dioceseos tantum. Godolphin's *Repertorium*, 81.; et vide 1 Stilling. Ca. 330.

But as to the other branch, viz. voluntary jurisdiction, as visitation, institution, licences, and the like, it remains in the archbishop or bishop, notwithstanding the general grant of all and all manner of jurisdiction to the official. And, therefore, in our ancient ecclesiastical records, we find special commissions to hear and determine the *comperta* and *detecta* in visitatione, granted by the visitors to such persons whose zeal and integrity they could confide in, for the effectual prosecution of the crimes and vices detected. In like manner, institutions, licences, and the like, can belong to chancellors no otherwise, than as the right of granting is conveyed to them distinctly and in express terms: and all that is here said of chancellors, holds equally in the case of commissaries and officials, according to the respective powers delegated to them. Gibson's *Codex*, 987.

The power of granting licences cannot now be legally given to a chancellor; for stat. 13 & 14 Car. II. c. 4. s. 19. says, that lecturers shall be licensed by the archbishop of the province, or bishop of the diocese, or (in case the see be void) by the guardian of the spiritualities, under his seal; and shall, in the presence of the same archbishop, or bishop, or guardian of

of Common Prayer.

Parish, of the goods, lands, and tenements of such offender, by way of distress.

And for due execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, doth in Gods name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true

the spiritualities, read the Thirty-nine Articles, &c.; and, when an act of parliament has appointed certain persons to do a certain act, no other person can do it:—the provisions of this statute were such as had been before approved of by the bishops, as appears from Archbishop Abbot's injunctions and canon 11 (A.D. 1640). *Smith v. Lovegrove*, 2 Lee (Sir G.), 170.

An *Archdeacon* is the first or chief of the deacons, being, according to the canon law, one who has obtained a dignity in a cathedral church, to have the priority among the deacons, and first in jurisdiction next after the bishop.

By the canon law a man cannot be an archdeacon under the age of twenty-five years (Can. Nullus in præpositum, 60 Dist. tom. i. col. 194. ed. Lips. 1839.): and by stat. 3 & 4 Vict. c. 113. s. 27. no person is capable of receiving the appointment of archdeacon, until he shall have been six years complete in priest's orders.

An archdeacon is usually appointed by the bishop, who prefers him by collation. But if an archdeaconry be in the gift of a layman, the patron presents to the bishop, who institutes in like manner as to another benefice; and then the dean and chapter induct him, that is, after some ceremonies place him in a stall of the cathedral church to which he belongs, whereby he is said to have a place in the choir (Watson's Clergyman's Law, c. 15.),

and in respect of this locum in choro a *quare impedit* will lie for an archdeaconry. *Smalwood v. Coventry*, (*Bishop of*), Cro. Eliz. 141.; Godolphin's Repertorium, 62. 66.

In strictness, an archdeacon is inferior in rank and dignity to a dean, in the same way as a deacon is inferior to a priest; for the dean is styled archipresbyter, while the archdeacon is styled archidiaconus. 1 Stephens on the Laws relating to the Clergy, 45.

In *Parham v. Templar* (3 Phil. 243.) Sir John Nicholl said, that a dean and chapter were of higher rank than an archdeacon. But Ayliffe (*Parergon Juris*, 99.) observes: "An archdeacon is by custom a *greater* person in his district than the dean of a cathedral church, and particularly in those things which do of common right or by custom belong to his office; for an archdeacon is greater than a dean in a point of jurisdiction out of the cathedral church, because in all such matters a dean ought to be subject to him; but in the cathedral church, and in the celebration of divine service, an archdeacon ought to be subject to the dean; but in all these things the custom of churches ought to be regarded; according to which a dean, simply speaking, is inferior to an archdeacon."

By the canon law, if one having a benefice with cure of souls accepts an archdeaconry, the benefice is void

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execution hereof may be had throughout their Diocesse and Charges, as they will answer before God for such evils and plagues, wherewith Almighty God may justly punish his people for neglecting this good and wholsom law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiastical jurisdiction, aswel in the place exempt, as not exempt,

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1. 2. "Diocesses" altered to "Diocesse" by erasure of the final "s."
 1. 2. "Diocesses" altered to "Diocesse" by cancellation of the final "s."
Ch. Ch. Book. W. J.
 1. 2. "Diocesses" altered to "Diocesse" by cancellation of the final "s."
Ely Book. W. K. C.
 1. 5. The 5th page [A 3] of the Sealed Books commences with the word "neglecting."
 1. 5. "this" altered to "his" by blotting out the "t." *Ely Book.* W. K. C.
 1. 5. "this" altered by erasure of the letter "t" into "his." *Tower Book.* H. C.
 1. 6. "ir" in "their" very faintly marked out. *Q. B. Book.* G. J. B.
 1. 6. "their" altered to "the" by blotting out "ir," which blot is smeared.
Ely Book. W. K. C.
 1. 10. **aswel**, sic in orig.
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(Godolphin's Repertorium, 62.): but it is expressly provided by stat. 21 Hen. VIII. c. 13. s. 31., "that no deanry, archdeaconry, &c. shall be taken or comprehended under the name of a benefice having cure of souls, in any article therein specified:" and the definition of the term "benefice" in stat. 1 & 2 Vict. c. 106. s. 124. and stat. 2 & 3 Vict. c. 49. s. 21. does not include an archdeaconry. Regularly, an archdeacon, as such, does not exercise any jurisdiction within the church itself; nevertheless an archdeaconry is an ecclesiastical dignity: and by stat. 1 & 2 Vict. c. 106. s. 124. an archdeaconry is comprehended in the term "cathedral preferment."

The division of dioceses into archdeaconries (of which previous to the recent statutes there were sixty), and the assignment of particular divisions to particular archdeacons, are supposed to have begun a little after the Norman conquest, when the bishops, on account of their baronies, and being compelled

by the Constitutions of Clarendon to a strict attendance upon the kings in their great councils, were obliged to grant larger delegations of power for the administration of their dioceses than, till that time, they had been accustomed to do. 1 Inst. 94. (a); Gibson's Codex, 970.

The archdeacon is termed "oculus episcopi," and by general law, and *primâ facie*, his duty is to assist the bishop. Innocent. in cap. de Multa de Præbend.; Godolphin's Repertorium, 64.

The office of the archdeacon is thus described in a letter from Pope Innocent the Third:—"Sane consuluit nos tuæ fraternitatis devotio, quid ad officium archidiaconi debeat pertinere, et in quibus per ipsum cura episcopalis sollicitudinis debeat relevari; et nos, prout possumus, quod respondemus: Archidiaconus (secundum statuta Beati Isidori) imperat subdiaconibus et levitis; parochiarum sollicitudo, et earum ordinatio ad ipsum pertinet, et audire

of Common Prayer.

within their Diocese shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular persons, which shall offend within any of their jurisdictions, or Diocese, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute: Any other Law, Statute, Privilege, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

l. 1. "Diocesses" altered to "Diocese" by erasure of the final "s."

l. 1. "Diocesses" altered to "Diocese" by cancellation of the final "s."

Ch. Ch. Book. W. J.

l. 1. "Diocesses" altered to "Diocese" by blotting out the final "s," which blot is smeared. *Ely Book.* W. K. C.

l. 5. "Diocesses" altered to "Diocese" by erasure of the final "s."

l. 5. "Diocesses" altered to "Diocese" by cancellation of the final "s."

Ch. Ch. Book. W. J.

l. 5. "Diocesses" altered to "Diocese" by marking out the final "s." *Ely Book.* W. K. C.

debet jurgia singulorum. Item in Epistolâ Beati Clementis Papæ prædecessoris nostri, oculus Episcopi Archidiaconus appellatur, ut loco Episcopi per Episcopatum prospiciens, quæ corrigenda viderit, corrigat et emendet, nisi adeò fuerint ardua negotia, quod absque majoris sui præsentia nequeant terminari." Decret. Greg. lib. i. tit. 23. c. 7. tom. ii. col. 145, 6. ed. Lips. 1839.

And Lyndwood (Prov. Const. Ang. 49.) says:—"Visitationem per modum scrutationis simplicis tanquam Vicarius Episcopi habet Archidiaconus de jure communi, sed in tali scrutatione ut nomine suo correctiones faciat, præterquam in levioribus, nisi consuetudo hoc sibi tribuat, jus non habet."

In *Gastrell v. Jones* (cit. Godolphin's Repertorium, 65.) it was said by Chief Justice Ley, "The archdeacon is a minister subordinate to the bishop, viz. deputy and vicar, or an officer under him, for, in case of induction, the bishop's warrant is necessary to empower him to give the same; he has also judicial power, but it is not exclusive of the episcopal authority, but the bishop is his superior: both

are judges, but the one subordinate to the other;"—in fact, all ecclesiastical matters within the diocese appertain, of common right, to the cognizance of the bishop; so under him to the archdeacon, excepting only such things as by law are especially prohibited; and, therefore, in many things he supplies the room of the bishop, to whom he is, in precedency to others, subservient, and unto whom his service chiefly relates. 1 Stephens on the Laws relating to the Clergy, 45.

An archdeacon's office and jurisdiction are by the canon law of a far larger extent than is now practicable, otherwise we should not there find him so frequently styled "oculus episcopi," for that he is by the very law the bishop's vicar in several respects, and therefore may (where the bishop himself conveniently cannot) keep the triennial visitations, or not oftener than once a year, save where emergent occasions require it oftener. He has also, under the bishop, the power of examination of clerks to be ordained, as also of institution and induction; likewise of excommunication, injunction of penances, suspension, correction,

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And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may

ll. 3, 4. A black mark appears between the words "full" and "power," occasioned by a portion of the space which separates them having accidentally risen to the surface.

dispensations, of hearing, determination and reconciliation of differences among the clergy, as also of inquiring into, inspecting, and reforming abuses and irregularities of the clergy, with a power over the sub-deacons, and a charge of the parochial churches within the diocese. In a word he is (according to the practice of, and the latitude given by the canon law) to supply the bishop's room, and as the words of that law are, in omnibus vicem episcopi gerere. Synt. Jur. lib. xv. c. 20. de Archidiacono.

Ordinaries: (p. 32.)—Ordinaries, says Lyndwood (Prov. Const. Ang. 16.), are those "quibus competit jurisdictio ordinaria de jure, privilegio, vel consuetudine;" and therefore chancellors, commissioners, officials, and archdeacons, as well as bishops, are ordinaries.

Enquire in their Visitation, &c.: (p. 33.)—Diocesan visitations were always of eminent use in the ecclesiastical polity, and peculiar of the episcopal function; indeed none are so fit to make the scrutiny as those who have to pronounce the censure: upon this account primitive bishops held themselves obliged to perform the office in their own persons. St. Augustine (Epist. 237.) pleaded it in bar to Celer's accusation of unkindness against him for not writing sooner: Quoniam

visitandarum ecclesiarum ad meam curam pertinentium necessitate profectus sum. So the Mareotic clergy, in defence of Athanasius, Bishop of Alexandria, against a calumny of his adversaries, make mention of his visitation in person, and not only so, but also that they themselves were of his train, when he went upon that service. [Nunquam ille solus visitandi causa itinera obire solet, sed comites secum trahere solet, presbyteros et diaconos et non paucos ex plebe. Athanas. Apolog. Secund.] In after times, their work increasing so as they could not well attend to it themselves, they had their periodutæ and itinerary vicars to go the circuit for them, who acted in obedience to a series of articles enjoined by their bishops. Henry VIII., Edward VI., and Queen Elizabeth, however, assumed and exercised the authority of framing and imposing a body of articles for episcopal visitations, which preserved uniformity, instead of leaving them to every arbitrary fancy. L'Estrange, Alliance of Divine Offices, 34.

By a constitution of Otho, archbishops and bishops are to go about their dioceses at fit seasons, correcting and reforming the churches, and consecrating and sowing the word of life in the Lord's field. Athon, 56.

of Common Prayer.

do against any person being indicted befoze them of trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, join and associate himself by vertue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and general Sessions, to be holden in any place within his Diocess

1. 9. "Assise," spelt "Assize" in the preceding clause.

By canon 60., for the office of confirmation, it is enjoined, that the bishop shall perform that office in his visitation every third year; and if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the same the next year after, as he may conveniently.

The ancient canon law required annual visitations: "Decrevimus, ut antiquæ consuetudinis ordo servetur, et annuis vicibus ab episcopo dioceses visitentur" (Caus. 10. q. 1. c. 10. tom. i. col. 526. ed. Lips. 1839); "Episcopum per cunctas dioceses, parochiasque suas, per singulos annos ire oportet." (C. 11. Id. ibid.) The same was the law of the English church. In the Council of Cloveshoe, anno 747, "Unusquisque episcopus parochiam suam pertranseundo et circumeundo, speculandoque, visitare non præseat [cesset]" (Spel. i. 246.); and, afterwards, anno 787, "Unusquisque episcopus parochiam suam omni anno semel circumeat." Ibid. 293.

But these and the like canons apply to parochial visitations, or a personal repairing to every church; as appears, not only from the assignment of procurations, (originally in provisions and afterwards in money,) for the reception of the bishop; but also by the indulgence which the law grants in special cases, where every church can-

not be conveniently repaired to: Et si commodè vel absque difficultate accedere ad unamquamque non poterit, de pluribus locis ad unum congruum clericos et laicos studeat convocare, ne in illis visitatio postponatur. (Sext. Decret. lib. iii. t. 20. c. 1. tom. ii. col. 996. ed. Lips. 1839.) From this indulgence, and the great extent of dioceses beyond what they anciently were, grew the custom of citing clergy and people to attend visitations at particular places: the times of which visitations, as they are now usually fixed about Easter and Michaelmas, have evidently sprung from the two yearly synods of the clergy, which the canons of the church required to be held by every bishop about those two seasons, to consider of the state of the church and religion within the respective dioceses: an end that is also answered by the presentments that are there made concerning the manners of the people, as they used to be made to the bishop at his visitation of every particular church. But as to parochial visitation, or the inspection into the fabrics, mansions, utensils, and ornaments of the church, that care has been long devolved upon archdeacons; who, at their first institution in the ancient church, were only to attend the bishops at ordinations, and other public services in the cathedral; but being after-

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for and to the inquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Service shall at the costs and charges of the Parishioners of every Parish, and Cathedral Church be attained, and gotten before the said Feast of the Nativity of Saint John Baptist next following, and that all such Parishes and Cathedral Churches, or other places, where the said

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1. 5. "Services" altered to "Service" by erasure of the final "s."
 1. 5. "Services" partially altered by erasure to "Service." *St. Paul's Book.* T. R.
 1. 5. "Services" altered into "Service" by cancellation of the final "s." *Ch. Ch. Book.* W. J.
 1. 5. "Services" altered to "Service" by blotting out the final letter. *Ely Book.* W. K. C.
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wards occasionally employed by them in the exercise of jurisdiction, not only the work of parochial visitation, but also the holding of general synods or visitations when the bishop did not visit, came by degrees to be known and established branches of the archidiaconal office, as such; which, by this means, attained to the dignity of ordinary, instead of delegated jurisdiction.

By these degrees the present law and practice in England of triennial visitations by bishops arose; so that the bishop is not only not obliged, by law, to visit annually, but is restrained from it: which restraint being in itself unreasonable, and having grown merely from the profits which attend the act of visiting, is thus moderated by the *Reformatio Legum* (50. (a)) :—
"Dioecesis totam tertio quoque anno visitet, et consuetas procuraciones accipiat; ut verò aliis temporibus, quoties visum fuerit, visitet, propter novos casus qui incidere possint, ei liberum esto; modò suis impensis id faciat, et nova onera stipendiorum aut procurationum ab ecclesiis non exigat."

But in the bishop's triennial, as also in visitations regal and metropolitical, all inferior jurisdictions, respectively, are inhibited from exercising jurisdic-

tion during such visitation; and, in the time of Archbishop Winchelsey (154. (a)), a bishop was prosecuted, for exercising jurisdiction, before the relaxation of the inhibition; and, in Archbishop Tillotson's (139. (a)) time, a bishop was suspended for acting after the inhibition. And even matters begun in the court of the inferior ordinary, whether contentious or voluntary, before the visitation of the superior, are to be carried on by the authority of such superior.

However, it has not been unusual, especially in metropolitical visitations, to indulge the bishops and inferior courts, in whole or in part, in the exercise of jurisdiction, pending the visitation. Thus relaxations were granted *pendente visitatione*, by Archbishop Abbot (1 Abb. 234. (a), 290. (b)) : others granted an unlimited leave or commission to exercise jurisdiction, or proceed in causes, notwithstanding the visitation; and, others, a leave to confer orders, confirm, grant fiats for institution, institute or correct, while the inhibition otherwise continued unimpaired. (Arund. 407. (b), 2 Chich. 365., Grind. 91, 92., 1 Whitg. 249., Tenis. 172. (a), Laud. 167. (a), Horn. Wint. 99. (b)). After the relaxation of the inhibition, and especially in

of Common Prayer.

Books shall be attained and gotten before the said Feast of the Nativity of Saint John Baptist, shall within three weeks next after the said books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any^{of} the offences above mentioned, hereafter to be committed, or done contrary to

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1. 5. "ure" altered by erasure of a part of the "r" to "use."
 1. 5. "ure" altered to "use," or rather "ufe," by supplying a top to the "r." *Q. B. Book. G. J. B.*
 1. 5. "ure" altered to "use" so skilfully as scarcely to be distinguishable from printing. *Exch. Book. R. J.*
 1. 5. "ure" cancelled, a caret prefixed:—and "use" with a caret prefixed written in the inner margin. *Ch. Ch. Book. W. J.*
 1. 5. "ure" crossed out, and has a caret inserted before it, "use" being written in the margin, with a caret before and above the "u." *Ely Book. W. K. C.*
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metropolitan visitations, not only reservations of power to rectify and punish the comperta et detecta were made, but also special commissions were issued for that object. Cicestr. 2. (a), Arund. 130. (a), 497. (b), 2 Ibid. 93. (b. 2), Courtn. 105. (a), 2 Chich. 283. (b), 2 Abb. 242. (a), Laud, 223. (a).

By custom each of the archbishops in Ireland visits his province triennially, and inhibits the jurisdiction of each bishop pending the visitation of his diocese. The bishops of Ireland visit their respective dioceses annually, holding, in most cases, a separate visitation for each diocese which may be united to others within their several jurisdictions. The archdeacons in Ireland have long ceased to exercise any jurisdiction, visitatorial or otherwise; however, it appears from records, that it was anciently exercised: it is recognised by the 25th Irish canon; and by stat. 3 & 4 Gul. IV. c. 37. s. 127., it is declared to be the same as that of archdeacons in England.

By canon 125., and Irish canon 74., "all chancellors, commissaries, arch-

deacons, officials, and all others, exercising ecclesiastical jurisdiction, shall appoint such meet places for the keeping of their courts by the assignment or approbation of the bishop of the diocese, as shall be convenient for entertainment of those that are to make their appearance there, and most indifferent for their travel; and likewise they shall keep and end their courts in such convenient time, as every man may return homewards in as due season as may be."

In a diocesan visitation, the bishop is first to visit his cathedral church; afterwards the diocese: in a metropolitan visitation, the archbishop is first to visit his own church and diocese, then in every diocese to begin with the cathedral church, and proceed thence as he pleases to the other parts of the diocese: which appears from numerous instances in the ecclesiastical records as well of papal dispensations for the archbishop to visit without observing such order, as of episcopal licenses for the visitor to begin in other parts of the diocese than the cathedral church. Gibson's Codex, 957.

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this Act, unless he or they so offending be thereof indicted at the next general sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained, and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

And this sprang from the precept of the canon law, which requires that the archbishop, willing to visit his province, shall first visit the chapter of his own church and city and his own diocese; and after he has once visited all the dioceses of his province, he may (having first required the advice of his suffragans, and the same being settled before them, and put in writing that all may know thereof) again visit, according to the foregoing order, although his suffragans shall not assent thereto. And the like form of visiting observed by the archbishops is to be observed by the bishops in their ordinary visitations. Gibson's Codex, 957.

All deans and chapters are subject to the visitation of the bishop, "jure ordinario," and of the archbishop of the province, "jure metropolitico;" the exercise of such visitatorial power having been transmitted from the authority of the primitive church, inculcated by the canon law, and supported by the temporal courts. 2 Stephens on the Laws relating to the Clergy, 1379.

Every spiritual person is visitable by the ordinary; so is a dean de mero jure, for he is spiritual. The ordinary has also power to correct a parson; and every hospital, be it lay or spiritual, is visitable; if it be lay, it is visitable by the patron, or by such as he has appointed by the endowment to be visitors; and if it be spiritual, it is

visitable by the ordinary. Godolphin's Repertorium, 34.

If a man visit as patron, or the patron's appointee, and no appeal against his decision be given by the deed of endowment, his decision is final; and though he deprive there is no appeal; but if he visit as ordinary, then there is an appeal to his superior. *Philips v. Bury*, 2 T. R. 353.

By agreement, the Archbishop of Canterbury never visits the diocese of London. *Anon.*, 3 Salk. 379.

In 1633, Williams, Bishop of Lincoln, referred to Noy, the attorney general, for his opinion as to the right of metropolitical visitation, so far as the diocese of Lincoln was concerned. The bishop alleged, that his predecessors had always disputed this right, which had been claimed but upon rare occasions, between 1319 and 1584, and then only in vacations. He did not absolutely resist it, but did dispute the power of inhibition. Noy's opinion was in favour of the archbishop, alike as to visitation, inhibition, and power to require procurations, not as a mere custom, but as of common right, incident to the archbishopric. The visitation of the metropolitan (Archbishop Laud) accordingly proceeded. Wilkins' Concilia, iv. 487; Heylin's Life of Laud, p. 270.

Under stat. 6 & 7 Gul. IV. c. 77. portions of dioceses were transferred to new jurisdictions, and became portions

of Common Prayer.

Provided also, and be it Ordained, and Enacted by the Authority afore said, That the Mayor of London, and all other Mayors, Bailiffs, and other Head-officers of all, and singular Cities, Boroughs, and Towns-corporate within this Realm, Wales and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full power and Authority by vertue of this Act, to enquire, hear, and determine the offences abovesaid, and every of them pearly,

1. 2. afore said, sic in orig.

1. 5. The 6th page of the Sealed Books commences with the word "and," and the incomplete head-line at p. 40, post, commences here.

of other dioceses; but by stats. 1 & 2 Vict. c. 108. s. 3. and 2 & 3 Vict. c. 55. s. 4. any bishop or archdeacon can hold visitations of the clergy within the limits of his diocese or archdeaconry, and at such visitations may admit churchwardens, receive presentments, and do all other acts, matters, and things by custom appertaining to the visitation of bishops and archdeacons in the places assigned to his jurisdiction or authority; and any bishop can consecrate a new church or chapel, or a new burial-ground within his diocese, as assigned under stat. 1 & 2 Vict. c. 108.

Free chapels and donatives, (unless such donatives have received the augmentation of Queen Anne's Bounty,) are exempt from the visitation of the ordinary; the former being visitable only by commission from the crown, and the latter by commission from the donor. And there are also other churches and chapels exempted, which belonged to the monasteries, having obtained exemptions from ordinary visitation, and being visitable only by the pope, and which by stat. 25 Hen. VIII. c. 21. were made visitable by the king, or by commission under the great seal.

It may be here mentioned, that

where the ordinary or metropolitan has a right to visit, the manner of the visitation is not so material, as to be a ground for prohibition, because any error or defect in the manner of the visitation may be remedied by appeal. *Kildare (Bishop of) v. Dublin (Archbishop of)*, in error, 2 Bro. P. C. 179.

It has also been decided, that even where a benefice is appropriated to a prior, or a dean and chapter, the bishop may visit, to see how the church is served, &c., and for contumacy may proceed to suspension. *Harrison v. Dublin (Archbishop of)*, in error, 2 Bro. P. C. 199.

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In 1840 the Archbishop of York

the
An Act for Uniformity

within fifteen days after the Feasts of Easter, and saint Michael the Archangel, in like manner and form, as Justices of Assize, and Oyer, and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical jurisdiction shall have full power and

A caret between "for" and "Uniformity" in head-line of 6th page. *St. Paul's Book.* T. R.

held a visitation of the dean and chapter of that cathedral church, and appointed a commissary for the purpose of carrying it into effect. Among the presentments made to the commissary was one which charged the dean with the sale of the livings in his ecclesiastical patronage. The dean denied the jurisdiction of the commissary to try the charge, and conducting himself with violence in court, was pronounced in contempt, from which he refused to purge himself during the trial. The commissary proceeded to try the charge in the visitatorial court, witnesses were examined *viva voce*, and their depositions taken down by the registrar. Finally, the commissary, in a very long and elaborate judgment, pronounced the dean guilty of simony, and to have incurred the penalty of deprivation on the two-fold ground of contumacious behaviour and simoniacal practices. The dean, after sentence, applied to the Court of Queen's Bench for a prohibition, which was granted; but every other proceeding in the visitation up to the time of trying the charge, was recognised by the court as legal. Vide 2 Stephens on the Laws relating to the Clergy, 998.

By stat. 3 & 4 Vict. c. 113. s. 47. the chapters of the several cathedral and collegiate churches are from time to

time of their own accord, or upon being required by the visitors of those churches respectively, to propose to such visitors such alterations in the existing statutes and rules as shall provide for the disposal of the benefices in their patronage, so as to meet the just claims of the minor canons of such churches, and as shall make them consistent with the constitution and duties of the chapters respectively, as altered under the authority of the act; and all such alterations, if approved, may be confirmed by the authority of such visitor; and in any case in which such alterations are not approved, or in which such requisition is not complied with, within twelve calendar months after the making thereof, the visitor is at liberty of himself to make the necessary alterations; and all such statutes and rules when so altered are to be submitted to the ecclesiastical commissioners for England, and may be confirmed by the authority provided by the act; and as to any alteration made by a visitor alone, the commissioners are to communicate a draft thereof to the chapter to be affected thereby, and are, together with any scheme to be prepared by them under the authority contained in the act, to lay before her majesty in council such remarks, as may within three months have been

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Authority by vertue of this Act, aswel to enquire in their Visitation, Synods, ^{or} elsewhere within their jurisdiction, at any other time, and place, to take accusations, and informations of all, and ebery the things abobe mentioned, done, committed, ^{or} perpetrated within the limits of their jurisdiction and Authority, and to punish the same by admonition, excommunication, sequestration, ^{or} deprivation, ^{or} other censures, and process^{es}, in

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made thereon by such chapter; and out of the proceeds of the suspended canonries in any chapter, provision may from time to time be made by the authority provided in the act, for relieving the present canons of such chapter from the performance of any additional duty by reason of such sus-

pension, by the employment of substitutes, to be approved by the respective bishops; but nothing in the act contained is to be construed to affect any existing right of chapters with their visitors to make statutes.

And by stat. 3 & 4 Vict. c. 113. s. 68. any sum of money which shall have

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Ch. Ch. Book. W. J.

1. 5. "offence first" crossed out, the caret before the "o" of "offence," and above it; "first offence" written in the inner margin. *Ely Book.* W. K. C.

been invested in the public funds, or in other security or securities, in trust for any chapter, may, upon an application in writing to the ecclesiastical commissioners for England, under the hand and seal of such chapter, and with the consent of the visitor thereof, be directed to be sold, and the same is to be sold accordingly, and the produce applied to such purpose as appears most conducive to the permanent benefit of the chapter.

By stat. 4 & 5 Vict. c. 39. s. 18. the enactments of stat. 3 & 4 Vict. c. 113. s. 58. relating to the disposal of residence houses and houses attached to any dignity, prebend, or office in the precincts of the respective cathedral and collegiate churches are repealed: and the dean and chapter of any cathedral or collegiate church, with the consent of their visitor, may from time to time sanction and confirm the exchange of houses of residence, or of houses attached to any dignities, offices, or prebends in the precincts of such church, among the canons of such church, or may make any such arrangement to take effect at any future time, or may assign any one of such houses being vacant to any canon willing to accept the same in lieu of the house theretofore occupied by him, and thereupon any house no longer required by any canon may be disposed of by the dean and chapter in such way as

they shall deem fit, with the consent of their visitor and of the ecclesiastical commissioners for England, signified under their common seal; but all acts, matters, and things relating to any such house already done under the repealed provisions are made valid and effectual to all intents and purposes.

Ecclesiastical Laws: (p. 34.)—Arch-deacon Hale, in his Essay prefixed to his Collection of Precedents in Criminal Cases (xxvi.), states, "that no unbiassed person can go through the perusal of the 'statutes of the realm,' from the earliest period even to the reign of Henry VIII., without coming to the conclusion, that the ecclesiastical jurisdiction was fully recognised by the state, as a branch of the common law of the kingdom. There is not to be discovered in them the least trace of any opinion expressed, that the authority of the church was derived from any foreign source, or that her rights were the result of concessions to the influence of Rome, rather than privileges pertaining to her by the ancient constitution of England. There are no other restraining statutes (besides those relating to lands held in mortmain), except those which forbade suitors in temporal courts to be cited for defamation (1 Edw. III. c. 11.), which restrained excessive fees for probates of testaments (31 Edw. III.

of Common Prayer.

said Ordinaries seal, shall not for the same offence
 oftsoons be convicted befoze the Justices; and like-
 wise receiuing for the said ^{first} offence punishment ^{first} ~~first~~
 by the Justices, he shall not for the same offence
 oftsoons receive punishment of the Ordinary: And

l. 3. "first" interlined, but without a caret. *Exch. Book.* R. J.

l. 3. A caret subjoined to "said," and "first" with a caret prefixed written in the inner margin. *Ch. Ch. Book.* W. J.

ll. 3 & 4. A caret before "offence;" "first" written in the inner margin with a caret before and above the "f." *Ely Book.* W. K. C.

c. 4.), and which prevented timber from being tithed as 'sylva cædua' (45 Edw. III. c. 3.). But there are, on the other hand, both statutes which protected the exercise of the ecclesiastical jurisdiction, as well as statutes which enlarged its power over the person. In the former class may be placed,—that of 15 Edw. III. c. 1. s. 6., which recognised the jurisdiction over usurers, and gave the ecclesiastical judges the privileges of an injunction from the chancery to the temporal judges, if they unduly interfered;—those of 18 Edw. III. c. 2. and 9 Hen. VI. c. 11., which recognised the right of trial of bigamy and bastardy in the spiritual court;—that of 50 Edw. III. c. 4., which permitted the judges in the ecclesiastical court to proceed, after consultation granted, notwithstanding prohibition, if the cause were identically the same; and that of 1 Rich. II. c. 13., against those who maliciously indicted persons at common law, who had sued them for tithes and other matters in the spiritual court. In the latter class may be placed the statutes of 5 Rich. II. c. 2., 2 Hen. IV. c. 15., 2 Hen. V. c. 1.; which, whilst they declared that judgment of heresy belonged to the spiritual court, strengthened its power by permitting heretics to be imprisoned, in order to compel them to answer; and that of 1 Hen. VII. c. 4., which added a punishment, unknown before to the ecclesiastical

law, that of imprisoning clerks, convicted of offences in the bishops' courts. As to the various statutes against obtaining citations and provisions of benefices, &c., from Rome, without the king's licence,—against the holding of benefices by aliens,—against the payment of increased annates,—and even the statute of præmunire itself, they are the very documents to which we may appeal for proofs, not only that the sovereign power of England is free from subjection to Rome, but also that the Anglican church was, in the earliest ages of our legislation, not only a national, but also a free and independent church." "The existence of a body of laws termed 'canones et leges episcopales,' has been traced to a period antecedent to the Conquest, and prior to the invasion of the liberty of the Anglican church, by the pretensions of the papal see. So long as the placita, whether ecclesiastical or secular, were held in the court of the hundred, it is most probable that the course of legal proceeding was similar, whatever was the nature of the suit. When, however, we attempt to discover by what steps, and from what period, the course of the proceedings in these courts became assimilated to the practice of the canon and civil law, we have to lament that the subject is involved in obscurity. The change must in fairness be ascribed to the influence of foreign in-

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thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such ornaments of the Church and of the ministers thereof shall be retained, and be in use, as was in this Church of England by the Authority of

-
1. 5. "were" altered by partial erasure to "was."
1. 5. "were" altered to "was" by erasure of the first "e" and part of the "r," and converting the other part of the "r" into "a" and the final "e" into "s."
Q. B. Book. G. J. B.
1. 5. "were" cancelled, and "was" interlined with a caret. *Exch. Book. R. J.*
1. 5. "were" cancelled, and "was" interlined over, and a caret.
St. Paul's Book. T. R.
1. 5. "were" cancelled, and "was" written in the inner margin. *Ch. Ch. Book. W. J.*
1. 5. "were" crossed out with a caret after it: "was" placed in the inner margin, a caret being above and before the "w." *Ely Book. W. K. C.*
1. 6. "the" erased, but the erasure partially obliterated. *St. Paul's Book. T. R.*
-

tercourse. The carrying appeals to Rome, (a practice restrained, though not wholly forbidden, in the council of Clarendon,) would almost require, that the previous proceedings should be according to the forms of the Roman courts, so that public convenience might combine with the secret wishes of the episcopal order to produce harmony and union between the practice of the English courts and those of the papal see. There is, however, no reason to believe, that the forms of justice which prevailed in the court Christian were regarded with jealousy; and the fact, that the forms of the court of chancery and of other temporal courts in this kingdom, are after the model of the civil law, shows that our ancestors were in no case unwilling to supply the defects in the forms of our own common law by a recourse to foreign principles, whenever the necessities of justice rendered it expedient to call in such aid." (xxvi.—xxviii.) "As the Reformation rather established than diminished the legal authority of the ecclesiastical jurisdiction in England, so also it may be made to appear, that as little injury was done to the ecclesiastical law. Much stress has been laid upon the enactments of three acts of parliament,

25 Hen. VIII. c. 19.; 27 Hen. VIII. c. 15.; 35 Hen. VIII. c. 16., which authorised the king to appoint thirty-two commissioners to examine and reform the canon law; and which enacted, that such ordinances as should be made by the king and the thirty-two commissioners, should be reputed and used for the king's laws ecclesiastical of this realm; as if the repudiation of the papal canon law had left a void in the legal code, which it became necessary to supply. If, however, we attentively examine the terms of those acts of parliament, it will appear that the primary object contemplated in the appointment of that commission, was the examination of the ecclesiastical laws which were then in existence, for the distinct purpose of abrogating such parts of them as were found to be 'prejudicial to the king's prerogative royal, or repugnant to the laws and statutes of the realm, or over-much onerous to his highness and his subjects,' whilst all such parts of them as should be approved, were, with the king's consent, to stand with their full strength and power.

"These acts distinctly point out what were the laws which the commissioners were to examine and expurgate; namely, diverse constitutions,

of Common Prayer.

Parliament in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the advice of Her Commissioners, appointed and Authorized under the great seal of England for causes Ecclesiastical, or of the Metro-

ordinances, and canons, provincial or synodal, which had been enacted; such as the clergy assembled in convocation had the power to enact, but which in the Act of Submission, 25 Hen. VIII. c. 9., as recited in the 29 Hen. VIII. c. 15., the clergy promised 'in verbo sacerdotii' they would never henceforth enact without the king's assent first obtained. The code of laws thus referred to, can be none other than the well-known constitutions of Otho and Othobon, and the provincial canons and constitutions of the archbishops. That the constitutions of Otho and Othobon bear the name of these papal legates, does not invalidate the assertion that these canons were laws of the Anglican church. The councils at which the legate Otho presided in the year 1236, and that at which the legate Othobon presided in the year 1268, were both of them national councils; they were publicly held in the cathedral church of St. Paul's, London, and were attended by the archbishops of both provinces of Canterbury and York, as well as by other bishops, abbots, deans, and archdeacons; and though in both the preambles to the two sets of constitutions the mission and presidency of the legate is recited, the consent of the council to the enactments is as distinctly declared. The sovereign himself, though not present in the council, must be considered to have consented to these proceedings, as far as his consent would be deemed necessary, since the historians relate that Otho came as legate at the express desire of Henry III., and that his presence gave offence

to the people; and the part which Othobon took in his capacity of legate in the disputes between that king and his barons, and his residence in the court of the sovereign, is sufficient proof that the national council at which he presided could not have been convoked without the consent, if not the direct authority, of the king.

"The provincial constitutions intended to be submitted to the commissioners, form a regular series of enactments commencing with the archiepiscopate of Langton, who was consecrated in 1207 (Godwin, de Præsulibus, p. 87.), and terminating with the archiepiscopate of Chicheley, who died in 1443. It is a remarkable fact, and strongly corroborative of the assertion made in 24 Hen. VIII. c. 12., that 'the English church has always been reputed and also found of that sort, that both for knowledge, integrity, and sufficiency of number, it hath always been thought, and is also at this hour sufficient and meet of itself, without the intermeddling of any exterior person or persons, to declare and determine all such doubts, and to administer all such offices and duties as doth to their rooms spiritual pertain,' that of eighteen archbishops (including Langton in 1207, viz. Langton, Wethershed, Edmund, Boniface, Kilwardby, Peckham, Winchelsey, Raynold, Mepham, Stratford, Bradwardine, Islip, Langham, Wittlesey, Sudbury, Courtney, Arundel, Chicheley, who died in 1443) who were consecrated to the see of Canterbury, from 1207 to 1443, no less a number than fourteen presided in synods and convocations, in

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politan of this Realm: And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods glory,

which canons were promulgated for the government of the church; so regularly and constantly did the course of ecclesiastical legislation proceed. And when it is borne in mind, that all these canons, the production of more than two centuries of continual legislation, were enacted by the authority of the Anglican church alone, without so much as an allusion to any implied necessity of their being confirmed by the authority of the pope, we cannot surely avoid coming to the conclusion, that, as in the time of Henry VIII., the practice of the church to make canons for her own government, without exterior or foreign intervention, was considered to be a proof that that part of the body politic, which was called the spirituality, was subject to no foreign power, so we also in the present age may appeal to the same historical fact, for proof of the declaration, which we solemnly make, 'that no foreign person, pope or potentate, hath, or ought to have, any power, authority, or jurisdiction, spiritual or temporal, within this realm.'

"The extent of this code of Anglican canon law is exhibited in a strong point of view, by the general structure of 'Lyndwood's Commentary upon the Provincial Canons;' a work, unique in its design, and also invaluable, as bearing testimony to the fact, that England has always possessed a canon law of her own, based indeed upon the ancient canon law of the whole western church; but prevailing by force of her own

domestic legislation. The decretal letters of the popes form the basis of the Roman or pontifical law; and it is not the language of exaggeration to state, that the principles of law contained in them have occupied the labours of hundreds of commentators. These decretals are digested into five books, which contain one hundred and eighty-five titles. Our canonist Lyndwood, assuming as the basis of his work the provincial constitutions of our archbishops, digested them upon the model of the decretals into five correspondent books, containing seventy-four titles, each of which corresponds with some known title of the decretals; adding to it a perpetual gloss or commentary, which is not only explanatory of the text, but which may be considered as historical evidence of the recognition in our own country of those legal principles which had been adopted in the western church. England, then, was found at the Reformation possessed of a canon law of her own, contained in her own constitutions and canons; they had been enacted in times of papal usurpation, and contained in them some principles contrary to the royal prerogative, the correction of which was necessary to make the spiritual and temporal law harmonise together; but the whole body of the law ecclesiastical, with these exceptions, was confirmed, and remains as part of the English law, unless altered by acts of parliament, unto this day.

"It would be too great a digression

of Common Prayer.

the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens

were we to inquire into the causes which delayed the appointment of the commission above mentioned, and even in the reign of Edward VI. rendered abortive the design of Cranmer to remodel the ecclesiastical laws. It would seem, that as the pretensions of the Church to the possession of a legislative authority, independent of the crown, gradually subsided; and as the erroneous opinions and practices sanctioned by the constitutions and canons of papal times, were virtually renounced and abrogated by the statute laws, which regulated contracts of marriage, and which gave to laymen authority to act as judges and advocates in the ecclesiastical courts,—by the Acts of Uniformity,—by the promulgation of the Thirty-nine Articles,—and by the legal restriction of heresy to opinions condemned in the four general councils,—the necessity of remodelling or expunging parts of the ancient code gradually lessened. The Church found herself possessed of full authority for the religious and moral government of the people; her jurisdiction was entire, and nothing remained for her but to exercise it in due subordination to the crown, and in strict accordance with the Christian faith." (xxxiv.—xliii.)

Ornaments of the Church: (p. 36.)—Pursuant to this clause, the queen (anno regni 3.) required her commissioners, the archbishop, Bishop of London, Dr. Bill, and Dr. Haddon, also to reform the disorders of chancels,

and to add to the ornament of them, by ordering the commandments to be placed at the east end. Strype's Life of Abp. Parker, Vol. iii. p. 46. ed. Oxon. 1821. App. xv. Vide post, THE ORDER FOR MORNING AND EVENING PRAYER.

Until other order: (p. 37.)—Which other order, (at least in the method prescribed by this act,) was never made; and therefore, legally, the ornaments of ministers in performing divine service, are the same now as they were in the 2nd of Edward VI.

The Queens Majesty may by the like advice, &c.: (p. 38.)—There was in the act premised a prohibition with a penalty annexed to it, that no "parson, vicar, or other whatsoever minister shall use any other rite, ceremony, order, form, &c. than is mentioned in the Book of Common Prayer;" against this constitution a caveat is entered here, whereby the "queen may, by the advice of her commissioners or metropolitan, ordain and publish such further ceremonies or rites, as may be most for the advancement of God's glory," &c. So that upon the entertainment of this exception the rule is corroborated, as to all particulars not so exempted, and consequently that none might innovate any rite not expressly enjoined in the Book of Common Prayer then established, or book of canons legally to be framed afterwards. This clause did not give the queen any new authority, but was only a declaration of what was vested in her before, as inseparably incident

the
An Act for Uniformity

Dominions, ^{be} and Countries, shall from hence-
forth ~~be~~ utterly void, and of none effect.

¶ An

Incomplete head-line, sic in orig.

- l. 1. "or" altered to "and," by erasure of "o" and addition of "nd."
l. 1. "or" altered to "and" by insertion of "a" before the "o," erasure of part of the "o" and conversion of the other part into "n," and erasure of part of the "r" and conversion of the other part into "d." *Q. B. Book. G. J. B.*
l. 1. "and" interlined with a caret, and "or" cancelled. *Exch. Book. R. J.*
l. 1. "or" cancelled, and "and," with a caret, interlined. *St. Paul's Book. T. R.*
l. 1. "or" cancelled, and "and" interlined. *Ch. Ch. Book. W. J.*
l. 1. "or" marked out, a caret before it, with "and" written before and above it. *Ely Book. W. K. C.*
l. 2. No caret in *Q. B. Book. G. J. B.*
-

to the supreme dominion vested in the crown: agreeable to which, she, in 1597, authorized the clergy, then met in convocation, to make and publish certain canons which she after confirmed under the great seal of England, Other canons there were made in 1571;

but not being ratified by the crown, were not obligatory; and concerning those of 1597, the formal words of "her heirs and successors" being omitted in their ratification, they were supposed to be only obligatory during her reign.

AN ACT
FOR THE
UNIFORMITY
OF
PUBLICK PRAYERS,
AND

Administation of Sacraments, and
other Rites and Ceremonies: And
for establishing the Form of Mak-
ing, Ordaining, and Consecrating
Bishops, Priests, and Deacons in the
Church of *England*.

XIV. CAROL. II.

Whereas in the first year of the late Queen Elizabeth there was one Uniform Order of Common Service and Prayer, and of the Administation of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, The Book of Common Prayer, and Administation of Sacraments, and other Rites and Ceremonies in the Church of *England*, and enjoined to be used by Act of Parliament, holden in the said first year of the said late Queen, Entituled, An Act for the Uniformity of Common Prayer, and

The 7th page of the Sealed Book commences with the words "AN ACT."

XIV. CAROL. II.:—Vide stat. 8 stat. 9 & 10 Vict. c. 59.; 2 Stephens Eliz. c. 1.; stat. 39 & 40 Geo. III. on the Laws relating to the Clergy, c. 67.; stat. 40 Geo. III. c. 38. (I.); 1075.

~~An Act for Uniformity~~

Service in the Church, and Administration of the Sacraments, very comfortable to all good people desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and Schismatically abstain,

1. 7. The 8th page of the Sealed Books commences with the word "of."

Declaration: (p. 44.)—Which recites the discourses that the king had in Holland with several of the principal asserters of the presbyterian opinion, who were sent to him from England; together with the zeal they then discovered for the peace of the church and state; being (as they said) neither enemies, as they had been given out to be, of episcopacy or liturgy; but modestly desiring such alterations in either, as, without shaking foundations, might best allay the present distempers. Gibson's Codex, 275.

This Commission: (p. 44.)—This commission was directed to twelve bishops and twelve presbyterian divines, with nine assistants on each side to supply the places of the principals, when they should be occasionally absent. The diversities of opinions among the commissioners were such, that the objects of the commission were, practically speaking, frustrated. Gibson's Codex, 275. Vide post, PREFACE, in note.

The following is a copy of the commission:—

"Charles by the grace of God c^e To our Trusty and Welbeloved the most Reverend ffather in God Accepted

Arch Bishopp of Yorke The right Reverend ffather in God Gilbert Bishopp of London John Bishopp of Durham John Bishopp of Rochester Henry Bishopp of Chichester Humphrey Bishopp of Sarum George Bishopp of Worcester Robert Bishopp of Lincolne Benjamin¹ Bishopp of Peterborough Bryan Bishopp of Chester Richard Bishopp of Carlisle John Bishopp of Exeter Edward Bishopp of Norwich And to our Trusty and Welbeloved the Reverend Anthony Tuckney Doctor in Divinity John Covant Doctor in Divinity William Spurstowe Doctor in Divinity John Wallis Doctor in Divinity Thomas Manton Doctor in Divinity Edmund Calamy Batchelor in Divinity Richard Baxter Clerke Arthur Jackson Clerke Thomas Case Samuell Clerke Mathew Newcomen Clerkes And to our trusty and Welbeloved Doctor Earles Deane of Westm Peter Heylin Docter in Divinity John Hackett Docter of Divinity John Barwicke Docter in Divinity Peter Guning Docter in Divinity John Pearson Docter of Divinity Thomas Peirce² Docter in

¹ Sic on the Roll.

² Sic.

~~of Publick Prayers.~~

and refuse to come to their Parish Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in ^{using} the said Order, or Liturgy so set forth and enjoined as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of

Divinity Anthony Sparrow Doctor in Divinity Herbert Thorndicke³ Bachelor in Divinity Thomas Horton Doctor in Divinity Thomas Jacomb Doctor in Divinity William Bate John Rawlinson Clerke William Cooper Clerke Doctor John Lighfoot⁴ Doctor John Collins Doctor Beniamine⁵ Woodbridge William Drake Clerke Greeteing Whereas by our Declaracon of the ffive and Twentieth of October last concerning Ecclesiasticall Affaires Wee did amongst other things expresse an esteeme of the liturgy of the Church of England conteyned in the Booke of Common Prayer And yett since Wee finde some Excepcons made against ^{things⁶} severall ^A therein Wee did by our said Declaracon declare Wee would appoynt an equall Number of learned Divines of Both pswasions to Reveiw the same and to make such alteracons therein as should bee thought most necessary and some Adiconall formes in the scripture Phrase as neare as might bee) suited unto the Nature of the severall partes of Worshipp Wee therefore in Accomplishment of our said

Will and intent and of our continued and constant Care and Study for the Peace and Unitie of the Churches within our Dominions and for the Removeall of all Excepcons and differences and occasions of differences and excepcons from amongst our good Subjectes for or concneing the said Booke of Comon Prayer or any thing therein conteyned doe by theis our Lres Patentes require authorize constitute and appointe you the said Accepted Arch Bishop of Yorke Gilbert Bishopp of London John Bishopp of Durham John Bishopp of Rochester Henry Bishopp of Chicheter⁷ Humphrey Bishopp of Sarum George Bishopp of Worcester Robert Bishopp of Lincolne Beniamine⁸ Bishopp of Peterborough Bryan Bishopp of Chester Richard Bishop or⁹ Carlisle John Bishopp of Exeter Edward Bishopp of Norwich Anthony Tuckney John Covant William Spurstowe John Wallis Thomas Manton Edmond¹⁰ Calamy Richard Baxter Arthur Jackson Thomas Case Samuell Clerke and Mathew Newcomen To advise upon and Reveiwe the said Booke of Comon Prayer comeparing

3 Sic.

4 Sic.

5 Sic.

6 Sic.

7 Sic.

8 Sic.

9 Sic.

10 Sic.

~~An Act for Uniformity~~

England, and to the hazard of many souls: for prevention whereof in time to come, for settling the Peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The Kings Majesty (according to His Declaration of the five and twentieth of October, One thousand six hundred and sixty) granted His Commission under the great Seal of England to several Bishops and other Divines to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of Canterbury and York, being by

the same with the most Auncient Liturgies which have beene used in the Church in the Primitive and purest times and to that End to Assemble and meete together from tyme to tyme and at such times within the space of ffoure Kallender moneths now next ensueing and in the masters lodgings in the Savoy in the Strand in the County of Middlesex or in such other place or places as to you shalbee thought fitt and convenient to take into your serious and grave Consideracons the several direcons and rules formes of Prayer and things in the said Booke of Comon Prayer conteyned and to advise and consult upon and about the same and the severall Obiecons¹¹ and excepcons which shall now bee raised against the same And if occasion bee to make such reasonable and necessary Alteracons Correcons and Amendmentes therein

as by and Betweene you the said Arch^{Bishopp¹²} Bishoppes Docters and prsons hereby required and authorized to meete and advise as aforesaid shalbee agreed upon to bee needfull or expedient for the Giveing satisfaccon to tender Con-

siences¹³ and the restoreing and continuance of Peace and Unity in the Churches under our Proteccon and Goverment¹⁴ But avoyding as much as may bee all unnecessary variacons from the formes and liturgie wherewith the People are already Acquainted¹⁵ and have bene soe long received in the Church of England And our Will and pleasure is That when you the said Arch Bishopp Bishoppes Doctors and psons authorized and appointed by theis our Lres Patentes to meete advise and consult upon and about the Pmisses as aforesaid shall have drawne your Consultacons to any resolucon and determinacon which you shall agree upon as needfull or expedient to bee done for the Altering Diminishing or enlargeing the said Booke of Comon Prayer or any parte thereof That then you forthwith Certifie and psent unto us in Writeing under your severall handes the matters and things Whereupon you shall soe determine for our approbacon And to the End the same or soe much thereof as shalbe approved by us may bee established And forasmuch as the said

11 Sic.

12 Sic.

13 Sic.

14 Sic.

15 Sic.

~~of Publick Prayers.~~

his Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests and Deacons; And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing, for his further allowance or confirmation; since which time, upon

Arch Bishopp and Bishoppes haveing severall greate Charges to attend Which Wee would not dispence with or that the same would bee neglected upon any Greate occasion whatsoever and some of them being of greate age and infirmities may not bee able constantly to attend the execucon of the service and Authoritie hereby given and required by us in the meeteing and consultacons aforesaid Wee Will therefore and doe hereby require and Authorize you the said Doctor Earle¹⁶ Peter Heylin John Hackett John Barwicke Peter Guning John Pearson Thomas Peirce Anthony Sparrow and Herbert Thorndike to supply the place or places of such of the said Arch Bishopp and Bishoppes other then the said Edward Bishopp of Norwich as shall by age sicknesse infirmitye or other occasion bee hindred from attending the said meeteings or Consultacons (that is to say) That one of you the said Doctor Earles Peter Heylin John Hackett John Barwicke Peter Guning John Pearson Thomas Peirce Anthony Sparrowe¹⁷ and Herbert Thorndicke shall from tyme to tyme supply the place of each one of them the said Arch Bishopp and Bishoppes other then

the said Edward Bishopp of Norwich) which shall happen to be hindred or to bee absent from the said meeteings or Consultacons and shall and may advise consult and determine and alsoe Certifie and execute all and singular the powers and Authorities beforemenconed in and about the Pmisses as fully and absolvtely¹⁸ as such Arch Bishopp or Bishoppes which shall soe happen to bee absent should or might doe by vertue of theis our Lres Pattentes or any thing therein conteyned in case hee or they were psonally psent And Whereas in regard of the distance of some the infirmities of others the multitude of Constant Impleyment and other incidentall Impedimentes some of you the said Edward Bishopp of Norwich Anthoney¹⁹ Tuckney John Covant William Spurstowe John Wallis Thomas Manton Edmond Calamy Richard Baxter Aurthur²⁰ Jack-
Clerke²¹

son Thomas Case Samuella and Mathew Newcomen may bee hindred from the constant Attendance in the Execucon of the service aforesaid Wee therefore Will and doe hereby require and authorise you the said Thomas Horton

16 Sic.

17 Sic.

18 Sic.

19 Sic.

20 Sic.

21 Sic.

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full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common-Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto his Majesty in writing, in one Book, Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*, together with the Psalter, or Psalms of *David*, Pointed

Thomas Jacomb²² William Bate John Rawlinson William Cooper John Lightfoote John Collins Beniamine Woodbridge and William Drake to supply the place or places of such of the Commissioners last above menconed as shall by the meanes aforesaid or any other occasion bee hindred from the said meeteings and consultacons that is to say) that one of you the said Thomas Horton Thomas Jacombe William Bate John Rawlinson William Cooper Doctor Lightfoote Doctor Collins Master Woodbridge and Master Drake shall from tyme to tyme supply the place of each of the said Commissioners last menconed which shall happen to bee hindred or absent from the said meeteings and Consultacons and shall and may advise consulte and determine and alsoe Certifie and execute all and singuler the powers and Authorities beforemenconed in and about the Pmisses as fully and absolutely as such of the said last menconed Commissioners which shall soc happen to bee absent should or might doe by vertue of these our Lres Pattentes or any thing therein conteyned in case hee or they were psonally present In Wittnes

sc Wittnes our selfe at Westminster the five and twentyeth day of March
p ipm Regem."

(Pat. 13 Car. II. p. 4, n. 6, dorso.)

Alterations and Additions: (p. 44.)—Their progress therein, and the several steps of it, appear by the printed acts of convocation, from the 25th session (Nov. 21. 1661), in which they received the king's letter of direction to enter upon the review; to the 48th session (Dec. 20. 1661), when the bishops and clergy subscribed the work. Gibson's Codex, 275.

Be the Book: (p. 47.)—More than seven months before the king transmitted the book of the convocation to the House of Lords, they had received another, that of 1604, from the Commons; but the lords followed the book from the king. Gibson's Codex, 276.

Ministers: (p. 50.)—The signification of the word "minister" in our statutes, canons, or rubricks in the Book of Common Prayer, is equivocal. Oftentimes it is made to express the person officiating in general, whether priest or deacon: at other times it denotes the priest alone, as contradistinguished from the deacon, as particularly in stat. 13 Eliz. c. 12., which

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as they are to be fung or faid in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons: All which His Majesty having duely considered hath fully approved and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels,

l. 4. *duely* sic in orig.

l. 10. The 9th page of the Sealed Books commences with the word "made."

ordains that "none shall be made minister, being under the age of four and twenty years;" and in the 31st canon, which limits the times in which "deacons or ministers may be made or ordained." In such cases, the determination thereof can be ascertained only from the connexion and circumstances. Mant's Book of Common Prayer, xvii.

Mr. Jebb (p. 236, in his learned Treatise on the Choral Service of the United Church of England and Ireland. London: Parker, 1843) says, "The word 'minister' is prefixed in the order both for morning and evening prayer, to those parts of the service only where there is exhortation, or those parts in which the people audibly join, or which are said kneeling, such as the general Confession, Lord's Prayer, Apostles' Creed, and Lesser Litany. 'Minister' also occurs in one of the rubrics respecting the Lessons, which the custom of the church, both eastern and western, has always permitted to the inferior ministers. The word 'priest' is prefixed to the Absolution, and to all those prayers which the clergyman performs standing, such as the versicles

before the Psalms, beginning at the Gloria Patri; and those before the Collects. To the Collects themselves, no direction is prefixed. The only exception to the above rule is in the case of one of the versicles, 'O God, make speed to save us,' to which, though pronounced kneeling, the word 'priest' is affixed. It may here be remarked, that in the first book of King Edward, this latter word was prefixed to the Lord's Prayer at the beginning of the service; but while it was in that place changed into Minister in the following edition, the second succeeding versicle was, probably through inadvertence, left standing as before; the preceding versicle being prefaced, 'then likewise *he* shall say,' the incongruity was less apparent. However, it is at least evident, that in the last review, there were some changes designedly made: one of which is acknowledged to be a peculiar designation of the presbyteral office, namely, in the rubric before the absolution, where Minister was changed into Priest. In the last versicle before the Psalms, Priest is prefixed, where no direction existed before; and in the

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and in all Chappels of Colledges and Halls in both the Uniberſities, and the Colledges of Eaton and Wincheſter, and in all Pariſh-Churches and Chappels within the Kingdom of England, Domi-
nion of Wales, and Town of Berwick upon Tweed, and by all that Make, or Conſecrate Biſhops, Priests or Deacons in any of the ſaid Places, under ſuch Sanctions and Penalties as the Houſes of Parliament ſhall think fit: Now in regard that nothing conduceth more to the ſetling of the Peace of this Nation (which is deſired of all good men) nor to the honour of our Religion, and the propa-
gation thereof, than an Uniberſal agreement in the

1. 1. **Colledges** sic in orig.

rubric before the latter verſicles, or preces, Priest is ſubſtituted for Miniſter. In the evening ſervice again Miniſter is ſubſtituted for Priest before the firſt Lord's Prayer.

"The rubric before the Athanaſian Creed ſhows an obſervance of the ſame principle, the word there, firſt inſerted at the laſt review, being Miniſter. And in the Litany, to the latter part beginning at the Lord's Prayer, the word Priest is prefixed; the cuſtom of the Church of England having always aſſigned the performance of the firſt part to inferior miniſters.

"In the other offices it is to be acknowledged that the diſtinction between the two words is by no means ſo marked; and in many inſtances they ſeem interchangeable.

"It may alſo be remarked, that in the Communion, while the confeſſion is aſſigned to one of the miniſters, the abſolution is given to the Priest. In the Viſitation of the Sick, the Priest pronounces the abſolution, and following collect, and in the Matrimonial Service, the final benediction."

Or other place of Publick Worſhip: (p. 50.)—By ſtat. 22 Geo. II. c. 33. ſ. 2., "all commanders, captains, and officers

in or belonging to any of his Maſteſty's ſhips or veſſels of war, ſhall cauſe the public worſhip of Almighty God, according to the liturgy of the Church of England eſta bliſhed by law, to be ſolemnly, orderly, and reverently performed in their reſpective ſhips; and ſhall take care that prayers and preaching by the chaplains in holy orders of the reſpective ſhips be performed diligently; and that the Lord's day be obſerved according to law."

Every ſuch perſon, who ſhall . . . neglect or reſuſe: (p. 54.)—The preſumption always is, that every man conforms to the law; and that preſumption will ſtand until ſomething appears to ſhake it; conſequently the law will preſume that a perſon has read the Thirty-nine Articles, and he who ſeeks to impeach the fact muſt eſta bliſh the negative: that is, a negative qualified by circumſtances. (*Monke v. Butler*, 1 Roll. 83.; 1 Stephens on the Laws relating to the Clergy, 61.) Poſſeſſion of a benefice for a lengthened period is *primâ facie* evidence of a regular induction, and of reading the Thirty-nine Articles. *Powel v. Milbank*, Black. (Sir W.) 852.; *Doe d. Kerby v. Carter*, R. & M. 237.

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Publick Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule, to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops Priests and Deacons are, and ought to be Made, Ordained and Consecrated;

Be it Enacted by the Kings most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular

l. 7. Commas after "Bishops" and "Priests" at p. 47.

Impediment: (p. 54.)—Vide stat. 23 Geo. II. c. 28. s. 2.

Benefice, or Promotion: (p. 55.)—It seems that donatives with cure of souls are within the acts of uniformity. *Powel v. Milbank*, Black. (Sir W.) 852.; *Carver v. Pinkney*, 3 Lev. 82.

Oath: (p. 59.)—The first mention of an oath or swearing is in Genesis xxi. 23.

The passage in the 14th chapter of St. Matthew, relating to Herod, and the daughter of Herodias, is singular; Herod appears there to revolt from murder, and yet thought an oath of such a sacred nature, as to choose rather to commit murder than to break his oath.

An oath is a religious sanction that mankind have universally established; and all that is necessary to an oath is an appeal to the Supreme Being, as thinking Him the rewarder of truth and avenger of falsehood: in fact, the necessity of religion to the support of human society in nothing appears more evidently than in this, that the obligation of an oath, which is so necessary for the maintenance of peace and justice among men, depends wholly upon the sense and belief of a Deity. Vide 2

Stephens on Nisi Prius, 1719—1721.; tit. Evidence.

The nature of an oath was not altered by Christianity; it was only made more solemn by the sanction of a more open declaration of rewards and punishments.

If the witness be of a religion, it will be sufficient, because the foundation of all religion is the belief of a God, though it is difficult to have a distinct idea of an infinite and incomprehensible being, as God is; yet mankind may have a relative idea of the being of a God, as dependent creatures upon Him: this is the sense of all the civilised nations in the world, the foundation of all treaties—*nullum enim vinculum ad adstringendam fidem jurejurando majores arctius esse voluerint*. Cic. de Offic. Lib. 3. s. 31.

The best writers on Christian morality have gone so far as to admit the oath to false gods. It is the sense of Grotius, "*sed et si quis per falsos deos juraverit, obligabitur; quia quanquam sub falsis notis, generali tamen complexione, numen intuetur: ideoque Deus verus, si pejeratum sit, in suam injuriam id factum interpretatur.*" Lib. 2. c. 13. s. 12.

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Ministers, in any Cathedral, Collegiate, or Parish Church or Chappel, or other place of Publick Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick, and Common Prayer, in such order and form as is mentioned in the said Book, annexed and joyned to this present Act, and Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*:

l. 13. A comma, not a colon, occurs after "*England*" at p. 46.

The patriarchs of old considered the heathens capable of an oath: thus, Isaac and Abimelech swore to one another (Gen. xxvi. 31.): and in Gen. xxxi. 51—53., Jacob swears by the fear of his father Isaac, and accepted of Laban's oath without hesitation, though he swore by false gods.

Christians were sworn sometimes without laying their hands upon the Gospel, by lifting up their hands to heaven: Jews were sworn first with rites and ceremonies, afterwards without any. It is plain, that by the policy of all countries, oaths are to be administered to all persons according to their own opinion, and as it most affects their conscience, and lifting up the hand was originally borrowed from the pagans.

The form of oaths varies in countries according to different laws and constitutions, but the substance is the same in all. Thus Grotius (1 Grotius, de Jure Belli et Pacis, l. 2. c. 13. s. 10.), "Forma jurisjurandi verbis differt, re convenit; hunc enim sensum habere debet, ut Deus invocetur; puta hoc modo, Deus testis sit, aut Deus sit vindex:"—in our old law books it is "sic Deus adjuvet."

It is laid down by all writers, that the outward act is not essential to the oath: thus Dr. Tillotson (1 Tillotson's Sermons, 144.), says, "As for the ceremonies in use among us in the taking of oaths, it is no just exception against them, that they are not found in Scripture, for this was always matter of liberty, and several nations have used several rites and ceremonies in their oaths."

In fact there was a time when swearing on the holy Evangelists was not the practice in England; for when St. Augustin re-introduced the Christian religion, the inhabitants were tenacious of their own customs, and therefore he indulged them, and a considerable period of time elapsed before witnesses were sworn on the holy Evangelists. Vide 1 Stephens' Ecclesiastical Statutes, 555. n.

Clergymen, if promoted to ecclesiastical offices, are bound to take the oaths of allegiance, supremacy, and abjuration.

The oath of allegiance is very ancient; and by the common law, every freeman at his age of twelve years was required, in the leet (if he were in any leet), or in the tourn (if he were not in

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together with the Psalter or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons: and That the Morning and Evening Prayers, therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of England, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be

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- l. 1. Comma after "Psalter" at p. 46.
l. 3. "Form and Manner," at p. 47.
l. 4. Comma after "Priests" at p. 47.
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any leet), to take the oath of allegiance. 2 Inst. 73.

But the clergy, not being bound to attend at the tourn or leet, were consequently so far exempted from taking this oath of allegiance. Ibid. 121. 1 Merewether and Stephens' Hist. of Boroughs, 46. 102. 435. 489.

By the Statute of Marlborough (c. 10.) archbishops, bishops, abbots, priors, or any other religious men were specially exempted from attendance at the sheriffs' tourn.

In the constitutions of Boniface, which were made at Lambeth (temp. 45 Hen. III.), the strongest injunctions were laid upon the archbishops and the clergy, that they should not allow themselves to be drawn under secular judgment; and the severest ecclesiastical punishments of excommunication and interdict, were threatened against those who summoned or attached the clergy, from which not even the king was excepted. 1 Merewether and Stephens' Hist. of Boroughs, 426, 427.

But they were bound nevertheless to do homage to the king, for the lands

held of him in right of the church. 3 Burn's E. L. 22.

The oath of supremacy came in after the Reformation, in consequence of the abolition of the papal authority; and this oath all clergymen especially were bound to take.

The oath of abjuration came in after the Revolution, and received some alterations in the first year of Anne, and again in the first year of George I., and finally in the sixth year of George III.

The giving of an oath must be warranted either by the common law or by act of parliament (2 Inst. 73. 1 Stephens on the Municipal Corporation Acts, 13, 14. (2d ed.)). The principal statutes which apply to the imposition, or relaxing the imposition, of oaths, are stats. 1 Eliz. c. 1.; 3 Jac. I. c. 4.; 7 Jac. I. c. 6.; 13 Car. II. c. 12. s. 4.; 1 G. & M. sess. 1. c. 8.; 1 Geo. I. st. ii. c. 13.; 22 Geo. II. c. 30.; 6 Geo. III. c. 53.; 15 Geo. III. c. 39.; 37 Geo. III. c. 123.; 52 Geo. III. c. 104.; 1 Geo. IV. c. 55.; 9 Geo. IV. c. 17.; 9 Geo. IV. c. 32.; 1 & 2 Gul. IV. c. 9.; 3 & 4 Gul. IV. c. 49.; 4 & 5 Gul. IV. c. 89.; 5 & 6 Gul. IV. c. 62.; 1

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speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion, within this Realm of England, or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publickly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer

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- l. 11. The 10th page of the Sealed Books commences with the word "publickly;" that word being the catch-word at the foot of the preceding page, but without the comma after it.
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& 2 Vict. c. 77.; 1 & 2 Vict. c. 105.; and 9 & 10 Vict. c. 59.

Dean, Canon, and Prebendary: (p. 60.)—There are four sorts of deans and deanries recognised by our law. The first is a dean who has a chapter, consisting of canons, as a council assistant to the bishop in matters spiritual, relating to religion, and in matters temporal, relating to the temporalities of his bishopric. But this first class does not include deans of collegiate churches, as Westminster, Windsor, and Wolverhampton, who yet have no connection with episcopal sees, nor does it include the dean of the Chapel Royal. The origin of this council assistant was, that as it was impossible but that sects, schisms, and heresies should arise in the church, it was in Christian policy thought fit and necessary, that the burden of the whole church, and the government thereof, should not lie upon the person of the bishop only; and therefore it was thought necessary that every bishop, within his diocese, should be assisted with a council, to consult with him in matters of difficulty concerning religion, and deciding of the controversies thereof; and also for the

better ordering and disposing of the things of the church, and to give their assent to such estates as the bishop should make of the temporalities of his bishopric; for it was not convenient that the whole power and charge thereof should remain in any one sole person. The second is a dean who has no chapter, and yet he is presentative, and has cure of souls; he has a peculiar, and a court wherein he holds ecclesiastical jurisdiction; but he is not subject to the visitation of the bishop or ordinary; such is the dean of Battle, in Sussex, which deanry was founded by William the Conqueror in memory of his conquest; and the dean there has cure of souls, and has spiritual jurisdiction within the liberty of Battle. The third dean is ecclesiastical also, but the deanry is not presentative but donative, nor has any cure of souls; but he is only by covenant or condition; and he also has a court and a peculiar, in which he holds plea and jurisdiction of all such matters and things as are ecclesiastical, and which arise within his peculiar, which oftentimes extends over many parishes: such a dean, constituted by commission from the metropolitan of

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at the times thereby appointed, and after such reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other;

I *A. B.* Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book intituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, Pointed as*

the province, is the dean of the Arches, and the dean of Bocking, in Essex; and of such deanries there are many more. The fourth sort of dean is he who is usually called the rural dean, having no absolute judicial power in himself, but he is to order the ecclesiastical affairs within his deanry and precinct, by the direction of the bishop, or of the archdeacon, and is a substitute of the bishop in many cases. 1 Stephens on the Laws relating to the Clergy, 404.

A deanry is a promotion merely spiritual, and might never be possessed, regularly, by any person but who was of the order of priesthood. This is plain from the ancient name, archipresbyter, or the head presbyter, of the college of presbyters, (who being ten in number gave occasion from thence to the name, decanus), and from the several rules of the canon law, expressly requiring that none be constituted archipresbyteri, or decani, but presbyters only: Nullus episcopus in ecclesia suâ—archipresbyterum aut decanum, nisi presbyteri sint, ordinare præsumat. Nullus in archipresbyterum, nullus in decanum, nisi presbyter, ordinetur (Dist. 60. c. 1, 2, 3.): and although the Gloss. (Ibid. v. nullus)

qualifies this, saying, sufficit, si talis sit, quòd in brevi possit promoveri ad istum ordinem, as being already of inferior orders; yet it was never understood that deanries might be held, as temporal promotions, by mere laymen; which is a notion entertained by some, against all law, reason, and antiquity, upon an irregular instance or two since the Reformation.

The title of dean is a title of dignity, which belongs to this station, as having administrationem ecclesiasticam cum jurisdictione vel potestate conjuncta, as the civilians defined a dignity in *Boughton v. Gousley* (Cro. Eliz. 663.); and, (which is a much better foundation), as coming within all the three qualifications of a dignity laid down by Lyndwood (Prov. Const. Ang. 118.); Dignitas cognoscitur, 1°. Ex administratione rerum ecclesiasticarum cum jurisdictione. 2°. Ex nomine et prælatione quam habet in choro et capitulo. 3°. Ex consuetudine loci. By which rule no stations in the cathedral church, under the bishop, are dignities, strictly speaking, besides the dean and archdeacon, (unless where jurisdiction is annexed to any of the rest; as in some cases it is to prebends, &c.). And though it is said that an archdeacon

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they are to be sung, or said in Churches, and the form, or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;

And, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one Moneth after such Impediment removed, shall ipso facto be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of

l. 1. No comma after "*form*," at p. 51.

l. 9. *Moneth* sic in orig.

is not a name of dignity, this is so far from being true, that even those arch-deaconries which had no jurisdiction were declared by Lyndwood to be dignities, because, (though without jurisdiction, which is the main foundation of dignity), yet *ratione nominis*, sonant in dignitatem.

The institution of deanries, as also of the other ecclesiastical offices of dignity and power, seems to bear a resemblance and relation to the methods and forms of civil government, which obtained in those early ages of the church throughout the western empire. Accordingly, as in this kingdom for the better preservation of the peace, and more easy administration of justice, every hundred consisted of ten districts called tithings, every tithing of ten friborgs or free pledges, and every free (or frank) pledge of ten families (vide 1 Merewether and Stephens' Hist. of Boroughs, 40. 42. 62. 63. 66.); and in every such tithing there was a constable or civil dean appointed, for the subordinate administration of justice, so in conformity to this secular method, the spiritual governors, the bishops,

divided each diocese into deanries (decennaries, or tithings), each of which was the district of ten parishes or churches; and over every such district they appointed a dean, which in cities or large towns was called the dean of the city or town, and in the country had the appellation of rural dean. Ken. Par. Ant. 633, 634.

The like office of dean began very early in the greater monasteries, especially in those of the Benedictine order, where the whole convent was divided into decuries, in which the dean, or tenth person, did preside over the other nine; took an account of all their manual operations; suffered none to leave their stations, or to omit their particular duty, without express leave; visited their cells or dormitories every night; attended them at table to keep order and decorum at their meals; guided their conscience; directed their studies; and observed their conversation; and for this purpose held frequent chapters, wherein they took public cognisance of all irregular practices, and imposed some lesser penances, but submitted all their

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them, according to their respective Rights, and Titles, to present, or collate to the same; as though the person, or persons, so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented, or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of England and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion, within two Moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Pro-

ceedings to the abbot or prelate, to whom they were accountable for their power, and for the abuse of it. And, in the larger houses, where the numbers amounted to several decuries, the senior dean had a special pre-eminence, and had sometimes the care of all the other devolved upon him alone. Ibid. 634, 635.

And the office of dean in several colleges in the universities seems to have arisen from the same foundation.

The institution of cathedral deans seems evidently to be owing to this practice. When, in episcopal sees, the bishops dispersed the body of their clergy by affixing them to parochial cures, they reserved a college of priests or secular canons for their counsel and assistance, and for the constant celebration of divine offices in the mother or cathedral church, where the tenth person had an inspecting and presiding power, till the senior or principal dean swallowed up the office of all the inferior, and in subordination to the bishop, was head or governor of the whole society. His office was to have authority over all the canons, presbyters, and vicars; and to give possession to them when instituted by the bishop; to inspect their discharge of the cure of souls; to convene chapters and preside in them, there to hear

and determine proper causes; and to visit all churches once in three years, within the limits of their jurisdiction. The men of this dignity were called archipresbyters, because they had a superintendence or primacy over all their college of canonical priests; and were likewise called decani Christianitatis, because their chapters were courts of Christianity, or ecclesiastical judicatures, wherein they censured their offending brethren, and maintained the discipline of the church within their own precincts. Ibid. 633, 634.

The proper authority and jurisdiction of rural deans, perhaps, may be best understood from the oath of office which in some diocese was anciently administered to them, which was this:—"I, A. B., do swear diligently and faithfully to execute the office of dean rural within the deanry of D. First, I will diligently and faithfully execute, or cause to be executed, all such processes as shall be directed unto me from my Lord Bishop of B., or his officers or ministers by his authority. Item, I will give diligent attendance by myself or my deputy, at every consistory court, to be holden by the said reverend father in God, or his chancellor, as well to return such processes as shall be by me or my deputy exe-

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motion, upon some Lords day openly, publickly, and solemnly Read the Morning and Evening Prayers, appointed to be Read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such Reading thereof, shall openly, and publickly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed: and That all and every such person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time afore-

cuted, as also to receive others then unto me to be directed. Item, I will from time to time, during my said office, diligently inquire, and true information give unto the said reverend father in God, or his chancellor, of all the names of all such persons within the said deanry of D. as shall be openly and publicly noted and defamed, or vehemently suspected of any such crime or offence as is to be punished or reformed by the authority of the said court. Item, I will diligently inquire, and true information give, of all such persons and their names, as do administer any dead men's goods, before they have proved the will of the testator, or taken letters of administration of the deceased intestates. Item, I will be obedient to the right reverend father in God I., bishop of B., and his chancellor, in all honest and lawful commands; neither will I attempt, do, or procure to be done or attempted, any thing that shall be prejudicial to his jurisdiction, but will preserve and maintain the same to the uttermost of my power." 2 Burn's E. L. 12.

There may be deans in either cathedral or collegiate churches, but although having the office and authority they have not always had the name of dean, as in the cases of the precentor

of the cathedral church of St. David, and the warden of the collegiate (now the cathedral) church of Manchester; but for the future these officers are to be called deans.

By stat. 3 & 4 Vict. c. 113. s. 21., no new appointment is to be made to the deanries of Wolverhampton, Middleham, Heytesbury, and Brecon; but they are to be suppressed, as they respectively fall vacant; and by s. 40. the deanry and archdeaconry of Llandaff are to be henceforth united.

By stat. 3 & 4 Vict. c. 113. s. 27. no person can receive the appointment of dean until he shall have been six years complete in priest's orders.

By stat. 4 & 5 Vict. c. 39. s. 5. the holding of a canonry residentiary, prebend, or office, is not necessary to the holding of the deanry of any cathedral church in England, or to the entitling of any dean to his full share of the divisible corporate revenues of such church, although such share may not heretofore have been received by any preceding dean otherwise than as a canon residentiary.

Deans of the old foundation come in by election of the chapter upon the king's congé d'elire, with the royal assent, and the confirmation of the bishop, much in the same way as the bishops themselves do: but, generally,

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said, or (in case of such Impediment) within one month after such Impediment removed shall ipso facto be deprived of all his said Ecclesiastical Benefices and Promotions; and That from thenceforth, it shall and may be lawful to, and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice

l. 6. The 11th page of the Sealed Books commences with the words "Donors of." "Donors" being, of course, the catch-word at the bottom of the preceding page; but it there has a comma after it.

the deans of the new foundation, which were always purely donative, come in by the king's letters patent; upon which they are instituted by their respective bishops; and then installed upon a mandate, pursuant to such institution, and directed to the chapters. Gibson's Codex, 173.

This distinction between the old and new foundations arose after the dissolution of monasteries, when Henry VIII., having ejected the monks out of the cathedrals, replaced them by secular canons; and those whom he thus regulated are called the deans and chapters of the new foundation; such are Canterbury, Winchester, Worcester, Ely, Carlisle, Durham, Rochester, and Norwich. Besides these, he erected five cathedrals de novo, and endowed them out of the estates of dissolved monasteries, viz. Chester, Peterborough, Oxford, Gloucester, and Bristol (vide stat. 6 & 7 Gul. IV. c. 77.), which, as also Westminster, he made episcopal sees; but the bishopric of the last place was altered again, and the monastery turned into a collegiate church by Queen Elizabeth. 2 Burn's E. L. 82.

By stat. 3 & 4 Vict. c. 113. s. 24. the deanry of every cathedral and collegiate church upon the old foundation, "excepting Wales," is placed in the direct patronage of the queen, who upon the vacancy of any such deanry can appoint, by letters patent, a spiritual person to be dean, who will thereupon be entitled to installation.

By canon 42. every dean shall be resident in his cathedral or collegiate church "fourscore and ten days, conjunctim or divisim, in every year at the least, and then shall continue there in preaching the word of God, and keeping good hospitality, except he shall be otherwise let with weighty and urgent causes to be approved by the bishop of the diocese, or in any other lawful sort dispensed with."

And by canon 43. deans and canons in cathedral and collegiate churches "shall not only preach there in their own persons, so often as they are bound by law, statute, ordinance, or custom, but shall likewise preach in other churches of the same diocese where they are resident, and especially in those places whence they or their church receive any yearly rents or

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with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every month openly and publickly Read the Common prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish Church or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the

profits. And in case they themselves be sick, or lawfully absent, they shall substitute such licensed preachers to supply their turns, as by the bishop of the diocese shall be thought meet to preach in cathedral churches. And if any otherwise neglect or omit to supply his course as is aforesaid, the offender shall be punished by the bishop, or by him or them to whom the jurisdiction of that church appertaineth, according to the quality of the offence."

The dean ought to visit his chapter (Godolphin's Repertorium, 55.); and anciently the canons made their confessions to the dean; and Lyndwood (Prov. Const. Ang. 327.) says, that the canons are under the dean as to the cure of souls.

The chapter of a cathedral church now consists of canons, whereof the dean is chief, all subordinate to the bishop, to whom they are as assistants, in matters relating to the church, for the better ordering and disposing the things thereof, and for confirmation of such leases of the temporalities and offices relating to the bishopric, as the bishop from time to time shall happen to make. Vide Godolphin's Repertorium, 58.; Vaughan (Sir John) v. Ascue, 2 Roll. 451.

They are termed by the canonists,

"capitulum," being, anciently, a kind of head, instituted not only to assist the bishop, but also to rule and govern the diocese in the time of vacation. Godolphin's Repertorium, 56.

Of chapters, some are ancient, some new; the new are those which were founded or translated by Henry VIII. in the places of abbots and convents, or priors and convents, which were chapters whilst they stood, and these are new chapters to old bishoprics; or they are those which are annexed unto the new bishoprics founded by Henry VIII., and are therefore new chapters to new bishoprics. 1 Inst. 95. (a); Dyer, 273. (a). pl. 35.

The chapter in a collegiate church is more properly called a college, as at Westminster and Windsor, where there is no episcopal see.

There may be a chapter without any dean, as the chapter of the collegiate church of Southwell; and grants by or to them are as effectual as other grants by dean and chapter. (Watson's Clergyman's Law, 377, 378.; Southwell (the Chapter of the Collegiate Church of) v. Lincoln (Bishop of), 1 Mod. 204.; Vaughan (Sir John) v. Ascue, 2 Roll. 453.) So likewise, until recently, in the cathedral churches of St. David's and Llandaff there was no dean, but

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poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby Impowered to Administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Over-seers of the Poor of the said Parish, rendering the surplusage to the party.

And be it further Enacted by the Authority afore-

1. 4. "Town-Corporate" printed as two distinct words at p. 84.

the bishop in either was head of the chapter; at the former, the chantor, and at the latter, the archdeacon presided, in the absence of the bishop or vacancy of the see.

A prebend was an endowment in land, or pension in money, given to a cathedral or conventual church in *præbendam*, that is, for the maintenance of a secular priest or regular canon, who was a prebendary, or supported by such prebend.

Lord Coke says, a prebendary was so called *a præbendo*, from the assistance he afforded to the bishop (*Norwich (case of the Dean and Chapter of)*, 3 Co. 75. (b)); but he really had his name from the assistance which the church afforded him in meat, drink, and other necessities. Gibson's Codex, 172.

By stat. 3 & 4 Vict. c. 113. s. 1. all the members of chapters except the dean, in every cathedral and collegiate church in England, and in the cathedral churches of St. David and Llandaff, are to be styled canons.

The appointment to all canonries is vested either in the bishop of the diocese or in the crown. Institution in the case of canons newly appointed

is no longer requisite; but where the bishop is patron he collates, and the dean and chapter induct by placing the new canon in a stall in their church. In those cases where the patronage is in the king, he appoints by letters patent; whereupon the person appointed is entitled to installation, and seemingly without collation. Stat. 3 & 4 Vict. c. 113. ss. 24, 25.

Canons, as in the case of deans, must preach in their cathedral or collegiate churches, and in other churches in the diocese, (*vide canon 43. ante 57.*) but not having the cure of souls, they are not obliged to read or subscribe the Thirty-nine Articles.

A new kind of canonry has been recently created, called honorary canonries; thus stat. 3 & 4 Vict. c. 113. s. 23., after reciting it was expedient, that all bishops should be empowered to confer distinctions of honour upon deserving clergymen, enacts, that honorary canonries shall be founded in every cathedral church in England, in which there are not already founded any non-residential prebends, dignities, or offices; and the holders of such canons shall be styled honorary canons, and shall be entitled to stalls, and to take rank

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said, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every Colledge elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master keeping any publick, or private School, and every person instructing, or Teaching any Youth in any House or private Family as a Tutor, or School-master, who upon the first day of May,

in the cathedral church next after the canons, and shall be subject to such regulations respecting the mode of their appointment, and otherwise, as shall be determined on by the confirmed recommendation of the ecclesiastical commissioners, and with the consent of the chapters of the cathedral churches respectively; and that the archbishops and bishops respectively shall appoint spiritual persons to such canonries; but such honorary canons are not to take or hold any place in the chapter by virtue of their appointment; nor, by stat. 4 & 5 Vict. c. 39. s. 3., are their canonries to be considered as cathedral preferments, so as in any way to prevent or affect the holding other benefices with them, under the provisions against holding plurality of benefices; or to be subject to lapse, so as to oblige the bishop to fill them up as vacancies occur, unless he may think proper to do so.

It is very doubtful what was the origin of minor canons; it appears, however, that they were from an early period a kind of deputy appointed to perform the cathedral duties, in the absence of the canons or prebendaries, and from whom they generally received their appointments. The terms vicar, vicar choral, priest vicar, and senior

vicar, frequently designate the holders of offices similar to the minor canonries; the word "vicar" invariably meaning a substitute, and commonly applied to the person appointed to perform the duties for the rector or parson of a benefice.

There is a difference between minor canons and vicars choral. "The inferior clergy consist of two kinds, minor canons and vicars choral. The Cathedral of St. Patrick's in Dublin, and of Hereford, are the only two which have both minor canons and clerical vicars. In St. Patrick's they form a distinct corporation from the vicars choral. In Hereford they are elected by the vicars. The Cathedral of St. Paul's has a corporation of twelve minor canons. The vicars there do not form a corporation. . . . The distinction between minor canons and vicars choral is not very apparent; and the present usage of the church would seem to make them identical, as to the duties they have to perform. The term minor canon is restricted to the clergy; that of vicar choral is common to them and laymen. The regulations of St. Paul's Cathedral, however, recognise the minor canons as a body superior to the vicars. They were required to be priests, and to take the place of the major canons, at

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which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors-place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any Youth as Tutor, or School-master, shall before the Feast-day of Saint Bartholomew, which shall be in the year of our Lord One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession afore-

the high altar, when required. . . . At St. Patrick's, the minor canons read the lessons, the vicars chant the prayers; but this appears to be a modern regulation. At Hereford the four minor canons are responsible for the reading of the daily prayers, and the two junior vicars for the performance of the Litany." Jebb on the Choral Service of the Church, 97, 98.

By stat. 3 & 4 Vict. c. 113. s. 45. the right of appointing minor canons (which term, by stat. 4 & 5 Vict. c. 39. s. 15., does not include any others than spiritual persons,) is in all cases vested in the respective chapters, and made exercisable by them only. Where, however, any dean before the passing of that act enjoyed a right, as such dean, to appoint any minor canon, stat. 4 & 5 Vict. c. 39. s. 15. preserves it to him and his successors.

The office of minor canon, priest vicar, or vicar choral, having any endowment attached to it, is within the meaning of the term cathedral preferment in stat. 1 & 2 Vict. c. 106. (s. 124.); and no minor canon, appointed after August 11, 1840, can take and hold, together with his minor canonry, any benefice beyond the limits of six miles from the cathedral or collegiate church where he holds such appoint-

ment; but he is not prevented from holding any benefice within such distance. Stat. 3 & 4 Vict. c. 113. s. 46., and stat. 4 & 5 Vict. c. 39. s. 15.

Minor canons are, by stat. 3 & 4 Vict. c. 113. s. 44. (amended by stat. 4 & 5 Vict. c. 39. s. 15), included among those in favour of whom the exercise of the right of patronage by chapters is restricted; but the office of a minor canon is by the same enactment made vacant immediately upon the expiration of one year from the time of his institution to any benefice in the patronage of the chapter, if not previously resigned.

A dean and chapter is a spiritual body corporate. They derive their corporate capacity from the crown (Godolphin's Repertorium, 52.); but they were originally selected by the bishop from amongst his clergy, as his counsel and assistants. By degrees the dependence of the dean and chapter on the bishop, and their relation to him, grew less and less; and the bishop has at present little more left to him than limited powers of visitation (2 Roll. Abr. *Evesque Visitation* (D), pl. 1. 229.; *Rex v. Dunelmensem* (*Episcopum*), 1 Burr. 567.): but the dean and chapter cannot alter the ancient and approved usages of the church

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said, subscribe the Declaration or Acknowledgement following, Scilicet,

I *A. B.* Do declare that it is not lawful upon any pretence whatsoever to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissionated by him; and that I will conform to the Liturgy of the Church of *England*, as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any change, or alteration of Government,

l. 3. The 12th page of the Sealed Books commences with the word and letters "I *A. B.*"

without the consent of the bishop; and such is the rule of the canon law:—*Cum consuetudinis ususque longævi non sit levis auctoritas, et plerumque discordiam pariant novitates: auctoritate vobis præsentium inhibemus, ne absque episcopi vestri consensu vestrae ecclesiae constitutiones immutetis, et consuetudines approbatas; vel novas etiam inducat; si quas forte fecistis, irritas decernentes.* (Extra. l. 1. t. 4. c. 9.; sed vide stat. 3 & 4 Vict. c. 113. s. 47.) And by stat. 4 & 5 Vict. c. 39. s. 16. a majority of the existing members of the chapter, with or without the dean, will constitute a chapter.

A chapter of itself is not capable to take by purchase or gift without the dean, who is the head of it. *Lyn v. Wyn, Bridg. (Sir O.), 148.; Eire's case, Moore (Sir F.), 51.*

One bishop may possibly have two chapters, and that by union or consolidation; as in Dublin, those of Christ's Church and St. Patrick's; and, as a general principle, it seems that if a bishop have two chapters, both must confirm his leases. *Godolphin's Repertorium, 58.; Dyer, 282. (b), pl. 26.;* sed vide stat. 6 & 7 Gul. IV. c. 77. s. 1.

The dean and chapter of common right are guardians of the spiritualities of the bishopric during its vacation, although the archbishop now usually has that right by prescription or composition: but when the archbishopric is vacant, the dean and chapter of the archiepiscopal see are guardians of the spiritualities throughout the province. *Godolphin's Repertorium, 55.*

Chaplains: (p. 60.)—The number of chaplains which the lords spiritual and temporal and officers of state, &c. can retain is as follows:—Archbishop, 8; duke, 6; marquess and earl, 5; viscount, 4; bishop, 6; chancellor, baron, and knight of the garter, 3; duchess, marchioness, countess, and baroness, being widows, 2; treasurer and comptrollers of the queen's household, the queen's secretary, the dean of the chapel, the queen's almoner, and master of the Rolls, 2; the judges of the Queen's Bench and Common Pleas, the chancellor and chief baron of the Exchequer, the barons of the Exchequer, warden of the Cinque Ports, and the chancellor of the duchy of Lancaster, and the attorney and solicitor general, 1.

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either in Church, or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgement shall be subscribed before the respective Archbi-

Under stat. 1 & 2 Vict. c. 106. s. 38., chaplains to the queen, king, queen-dowager, or queen or king's children, brothers, or sisters, or to any archbishop or bishop, or to the House of Commons, the clerk or deputy-clerk of the closet, and the chancellor, vicar-general, or commissary of any diocese, are, with respect to residence on a benefice under that act, entitled to account the time in any year during which he shall be so resident, engaged or performing duties, as if he had legally resided during the same time on some other benefice.

In private chapels, such as noblemen and others have, at their own charge, built in or near their houses for them and their families to have religious duties performed to them, the chaplains are paid by such proprietors.

By canon 71. "no minister shall preach or administer the holy communion in any private house, except it be in times of necessity, when any being either so impotent as he cannot go to the church, or very dangerously sick, are desirous to be partakers of the holy sacrament, upon pain of suspension for the first offence, and excommunication for the second. Provided that houses are here reputed for private houses,

wherein are no chapels dedicated and allowed by the ecclesiastical laws of this realm. And provided also, under the pains before expressed, that no chaplains do preach or administer the communion in any other places, but in the chapels of the said houses, and that also they do the same very seldom, upon Sundays and holydays: so that both the lords and masters of the said houses and their families shall at other times resort to their own parish churches, and there receive the holy communion at the least once every year."

Stat. 1 Geo. IV. c. 106. enables chaplains in the navy presented to either of the livings of Simonburn, Wark, Bellingham, Thorneyburn, Fallstone, or Gregstead, in the county of Northumberland, or to the chapelry of Humsaugh, to receive their half-pay, notwithstanding such benefices.

Chaplains are sometimes appointed by certain bodies of persons in accordance with custom. *Rex v. Davie* (Sir H.), 6 A. & E. 374.; 1 Stephens on the Laws relating to the Clergy, 266.

By stat. 4 Geo. IV. c. 64. the justices assembled in a general or quarter sessions are required from time to time to nominate for each prison within their

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shop, Bishop or Ordinary of the Diocess, by every
subscribe other person hereby enjoined to subscribe the same,
 upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and ipso facto deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion,

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1. 2, margin. The "l" in "subscribe" seems to have been altered by the pen into "b."
St. Paul's Book. T. R.
1. 2. "subscribe" cancelled, and "subscribe," with a caret prefixed, written in the margin. *Ch. Ch. Book. W. J.*
1. 2. "subscribe" marked out with a caret before it, "subscribe" written in the margin with a caret above the "s." It would seem, however, that the "l" was inserted afterwards, the word being first written by mistake without it.
Ely Book. W. K. C.
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jurisdiction a clergyman of the church of England to be chaplain thereof; and to nominate the same clergyman to be and officiate as chaplain to any two prisons situate within a convenient distance from each other; and to appoint a salary to be paid to such clergyman out of the county rate, or rate lawfully applicable to the maintenance of such prisons; and the amount of salary is to be regulated thus: where the chaplain is appointed to one prison only, and the number of the prisoners, including debtors, which the prison is calculated to receive, does not exceed fifty, then it is not to exceed 150*l*.; where the chaplain is appointed to one prison only, and the number of prisoners, including debtors, which the prison is calculated to receive, does not exceed one hundred, then it is not to exceed 200*l*.; where the chaplain is appointed to one prison only, calculated to contain more than one hundred prisoners, including debtors, it is not to exceed 250*l*.; and where the chaplain is appointed to one prison only,

calculated to contain more than two hundred prisoners, or where he is appointed to two prisons, whatever the number of prisoners such two prisons may be calculated to contain, the justices may appoint the salary at their discretion, with reference to the duties to be performed: but when any two or more prisons are under the custody of one and the same keeper, they are to be considered as one prison, with reference to the duties and salary of the chaplain: and in case of sickness, or necessary engagement, the chaplain must appoint a clergyman to be his substitute for the occasion, such substitute being approved of by the visiting justices; and the name and residence of such substitute must be specified in the chaplain's journal.

No clergyman so nominated is to officiate in any prison until he has obtained a licence for the purpose from the bishop of the diocese wherein the prison is situate, or for any longer time than while such licence shall continue in force; and notice of every

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Curates place, Lecture and School shall be void, as if such person so failing were naturally dead.

And if any Schoolmaster or other person, Instructing or teaching Youth in any private House or Family, as a Tutor or School-master, shall Instruct or Teach any Youth as a Tutor or School-master, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocess, according to the Laws and Statutes of this Realm, (for which he shall pay twelve-pence onely) and before such subscription and acknowledgement made as aforesaid; Then every such School-master and other, Instructing and Teaching as aforesaid,

l. 10. *onely* sic in orig.

l. 11. Between the words "acknowledgement" and "made" there appears a black mark, occasioned by the space which separates them having accidentally risen to the surface.

nomination is, within a month after it takes place, to be transmitted to the bishop by the clerk of the peace or town clerk.

Every such chaplain is on every Sunday, and on Christmas Day and Good Friday, to perform the appointed morning and evening services of the church of England, and preach at such time or times, between the hours of nine and five of the day, as shall be required by the rules and regulations of the prison; and is to catechise or instruct such prisoners as may be willing to receive instruction; and likewise visit the prison on such other days, and perform such other duties, as shall be required by the rules and regulations of the prison; and administer the holy sacrament of the Lord's Supper to such prisoners as shall be desirous, and he may deem to be in a proper frame of mind to receive it; and also frequently visit every room and cell in the prison occupied by prisoners, and direct such books to be distributed and read, and such lessons to be taught in the prison, as he may deem proper for the religious and

moral instruction of the prisoners; and visit those who are in solitary confinement; and it is his particular duty to afford his spiritual assistance to all persons under warrant or order for execution; and he is to have free access to all persons convicted of murder (except persons of a religious persuasion different from that of the established church, who shall have made a request that a minister of such persuasion shall be allowed to visit them); and he is to communicate from time to time to the visiting justices any abuse or impropriety which may have come to his knowledge; and he is further to keep a journal in which he is to enter the times of his attendance in the performance of his duty, with any observations which may occur to him in the execution thereof; and such journal is to be kept in the prison, but to be regularly laid before the justices for their inspection at every quarter sessions, and is to be signed by the chairman of the sessions, in proof of its having been there produced; and if it appear to the justices in general or quarter sessions assembled, that

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shall for the first offence suffer three months Imprisonment without bail or mainprize; and for every second and other such offence shall suffer three months Imprisonment without bail or mainprize, and also forfeit to His Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocese, (who are hereby enjoined and required upon demand to make and deliver the same) and shall publickly and openly Read the same, together with the Declaration,

l. 5. *His*, sic in orig.

l. 7. The 13th page [b] of the Sealed Books commences with the word "And."

l. 10. "Archbishop" printed "Arch-bishop" at p. 98.

any chaplain is incompetent to the due performance of his duties, or unfit to be continued in his office, or has refused or wilfully neglected to perform the duties required of him by the rules and regulations of the prison, they can remove him.

In case any chaplain shall from confirmed sickness, age, or infirmity, become incapable of executing the office in person, the justices of the peace, at any general or quarter sessions of the county, riding, division, district, town or place, respectively, are to take the circumstances of the case into their consideration; and if they deem it expedient, they may grant him such annuity as they, in their discretion, shall think proportionate to the merits and time of his services, and may order the payment out of the rates lawfully applicable to the building and repairing of the gaols and prisons: but the amount so paid by way of superannuation or allowance to any retired chaplain of any one prison is not to exceed the amount of two-thirds of the salary fixed for the succeeding chaplain.

There is to be kept in every prison to which this act extends, a book in

which the chaplain and every other officer of the prison, not residing within, but attending, or required to attend, on it, is to regularly insert the date of every visit made by him; and every such entry is to be signed with his name and in his proper handwriting, and to contain such remarks as may be thought necessary on the occasion of any such visit; and every keeper of every such prison is responsible for the safe custody of such book, whole, unmutilated, and unaltered; and is at all times, when required, to produce it for inspection to the justices at every general or quarter sessions, and to the visiting justices, or to any justice of the peace for the county, riding, division, district, city, town, or place wherein the prison is situate; and the chaplain is, on every Michaelmas quarter sessions, to deliver to the justices a statement of the condition of the prisoners, and his observations thereupon.

By stat. 2 & 3 Vict. c. 56. s. 15., in every borough gaol and house of correction, a clergyman of the church of England is to be appointed to be chaplain thereof by the same authority

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or Acknowledgement aforesaid, upon some Lords day within three months then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and ipso facto deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be void, as if he was naturally dead.

Provided always that from and after the

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- l. 1. Acknowledgement sic in orig.
 l. 1. The letter "l" in the word "Acknowledgement" is put in with a pen. *Tower Book.* H. C.
 l. 11. "were" altered by partial erasure to "was."
 l. 11. "were" altered to "was" by erasure of the first "e" and part of the "r," and converting the other part of the "r" into "a," and the final "e" into "s." *Q. B. Book.* G. J. B.
 l. 11. "were" cancelled and "was" interlined. *Exch. Book.* R. J.
 l. 11. "were" cancelled and "was" interlined with a caret. *St. Paul's Book.* T. R.
 l. 11. "were" altered into "was" by cancelling the "ere" with a pen, and interlining "as" with a caret after the "w." *Ch. Ch. Book.* W. J.
 l. 11. "were" marked out, "was" written above it with a caret. *Ely Book.* W. K. C.
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by which the keeper is appointed; but no such chaplain is to officiate in any prison until he has obtained a licence from the bishop of the diocese, or for any longer time than while such licence shall continue in force; and notice of every appointment is, within a month after it takes place, to be transmitted to the bishop by the town clerk.

This statute was framed with a view to the then existing state of things in every borough, and to the avoiding of all questions of right to appoint chaplains which might have arisen upon reference to the general gaol acts. It vests the appointment, therefore, at once in that body or individual by whom in any particular borough the keeper is appointed.

This is not an inconvenient or unreasonable arrangement; for, while on the one hand the appointment is with the town council, with whom must be the power to settle and pay the amount

of the salary, the interior regulation and control of the prison remains with the justices, who are charged to see that the officer appointed efficiently and regularly discharges his duty, and who are certainly the most competent for such supervision. *Reg. v. Bath and Wells (Bishop of)*, 5 Q. B. 147.

No person appointed, after August 17, 1839, to the office of chaplain of any prison, in which the average number of prisoners confined at one time during the three years next before his appointment has not been less than one hundred, can hold any benefice with cure of souls, or any curacy, whilst holding the office of chaplain of such prison; and in every prison in which the average number of prisoners confined at one time during the three years next before his appointment, has not been less than two hundred and fifty, the justices or other persons having the appointment

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Twenty fifth day of March, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or Acknowledgement so to be Subscribed and Read, these words following, Scilicet,

ANd I do declare that I do hold there lies no obligation on me, or ^{on} any other person from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any change, or alteration of Government either in Church or State; And that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom;

of the chaplain may appoint, if they see fit, an assistant chaplain, or assistant chaplains; and the persons having the control of the funds applicable to the expenses of such prison may fix the salary to be paid to such assistant chaplain, or assistant chaplains, and make orders for the payment thereof out of the funds applicable to those expenses: and every such chaplain and assistant chaplain must reside within a mile of the prison in which they hold their chaplaincies: but this act does not affect the appointment or the salary of the chaplain of the royal hospital of Bridewell.

With respect to dissenters it is provided by sect. 31., "That if any prisoner shall be of a religious persuasion differing from that of the established church, a minister of such persuasion, at the special request of such prisoner, shall be allowed to visit him or her at proper and reasonable times, under such restrictions imposed by the visiting justices as shall guard against the introduction of improper persons, and as shall prevent improper communications."

By stat. 9 Geo. IV. c. 40. ss. 30. & 32. (2 Stephens' Ecclesiastical Statutes,

1386.) in all cases where any county lunatic asylum has been established under the authority of that act, or any former act or acts, the major part of the visitors appointed to superintend it present at a meeting duly summoned (such major part not being fewer than three), are from time to time to make such regulations as to them shall seem expedient for its management and conduct, in which regulations are to be set forth the number and description of officers and servants to be kept, the duties to be required, and what salaries respectively are to be paid to them, and may appoint a treasurer, and such other officers and servants, together with such number of assistants as they shall from time to time find necessary, in proportion to the number of persons confined in such county lunatic asylum, and may dismiss any such officer, servant, or assistant, if they see occasion: and in every case where a county lunatic asylum is provided, a chaplain is to be appointed for it, which chaplain must be in full orders, and be licensed by the bishop of the diocese; and such licence is revocable by the bishop whenever he thinks fit to withdraw it:

~~of Publick Prayers.~~

So as none of the persons aforesaid shall from thenceforth be at all obliged to Subscribe or Read that part of the said Declaration or Acknowledgement.

Provided alwaies, and be it Enacted, That from and after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two, no person, who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of Saint Bartholomew be Ordained Priest, or Deacon, according to the form of

1. 3. On the lower part of the "d" in "acknowledgement" there is a blot of writing ink. *Q. B. Book.* G. J. B.

1. 5. *alwaies* sic in orig.

and such chaplain is to perform on each Sunday, and on the great festivals, the divine service of our church, according to the forms by law established.

Under these enactments, the visiting justices of county lunatic asylums have the power of appointing and dismissing the chaplain at their discretion, though the chaplain appointed must be licensed by the bishop of the diocese, and though the bishop has power to revoke such licence. Consequently, where a chaplain, appointed by the visiting justices, and afterwards licensed by the bishop, was dismissed by the justices, and another appointed in his stead, but the bishop refused to revoke his first licence, or to license the new appointee, the court of Queen's Bench refused to issue a mandamus commanding them to admit the first appointee to perform the duties of chaplain in the asylum. *Reg. v. Middlesex Pauper Lunatic Asylum (Visiting Justices of)*, 2 Q. B. 433.

The poor law commissioners may order the guardians of a union to appoint a chaplain for the union workhouse, with a salary; such chaplain

being an officer within the meaning of stat. 4 & 5 Gul. IV. c. 76. s. 46., interpreted by sect. 109. And it is no objection to such order that, by a previous order, not expressly altered or rescinded, the commissioners have authorised the guardians to appoint such chaplain if they shall deem it necessary, and have specified his duties, should he be appointed. *Reg. v. the Braintree Union (the Guardians of)*, 1 Q. B. 130.

No person can hold the office of chaplain to a workhouse under the orders issued by the poor law commissioners by virtue of stat. 4 & 5 Gul. IV. c. 70. s. 46., without the consent of the bishop of the diocese, signified in writing. *Steer's P. L.* by Clive, 590.

Parson: (p. 60.)—A parson, *persona ecclesiæ*, is one that has full possession of all the rights of a parochial church. He is called parson, *persona*, because the church, which is an invisible body, is represented by his person: and he is in himself a body corporate in order to protect and defend the rights of the church, which he personates by a perpetual succession. He is sometimes

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Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage Benefice with Cure or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; But shall be utterly disabled, and ipso facto deprived of the same; And all his Ecclesiastical Promotions shall be void, as if he ~~was~~ naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate

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1. 2. No commas after "Vicarage" or "Cure."
1. 2. A comma inserted after "Vicarage." *Tower Book.* H. C.
1. 8. "were" altered by partial erasure to "was."
1. 8. "were" altered to "was" by erasure of the first "e" and part of the "r," and converting the other part into "a," and the final "e" into "s."
Q. B. Book. G. J. B.
1. 8. "were" cancelled and "was" interlined. *C. P. Book.* E. H.
1. 8. "were" cancelled and "was" interlined with a caret. *Exch. Book.* R. J.
1. 8. "were" cancelled and "was" interlined with a caret. *St. Paul's Book.* T. R.
1. 8. "were" altered into "was," by cancelling the "ere," and interlining "as."
Ch. Ch. Book. W. J.
1. 8. "were" marked out, "was" written above with a caret after "were."
Ely Book. W. K. C.
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called the rector, or governor, of the church: but the appellation of parson, (however it may be depreciated by familiar, clownish, and indiscriminate use), is the most legal, most beneficial, and most honourable title that a parish priest can enjoy; because such a one (Sir Edward Coke observes), and he only, is said vicem seu personam ecclesiae gerere. A parson has, during his life, the freehold in himself of the parsonage house, the glebes, the tithes, and other dues. But these are sometimes appropriated; that is to say, the benefice is perpetually annexed to some spiritual corporation, either sole or aggregate, being the patron of the living; which the law esteems equally capable of providing for the service of the church, as any single private gentleman.

This contrivance seems to have

sprung from the policy of the monastic orders, who have never been deficient in subtle inventions for the increase of their own power and emoluments.

At the first establishment of parochial clergy, the tithes of the parish were distributed in a fourfold division: one for the use of the bishop, another for maintaining the fabric of the church, a third for the poor, and the fourth to provide for the incumbent. When the sees of the bishops became otherwise amply endowed, they were prohibited from demanding their usual share of these tithes, and the division was into three parts only. And hence it was inferred by the monasteries, that a small part was sufficient for the officiating priest, and that the remainder might well be applied to the use of their own fraternities, (the endowment of which was construed to be a work

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and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form, and manner in, and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of One hundred pounds; (one moiety thereof to the Kings Majesty, the other moiety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person, or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of his Majesties Courts of Record, wherein no Essoign, Protection,

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- l. 1. The 14th page of the Sealed Books commences with "nister," part of the word "Administer." The head-line of this page differs from the rest, and reads "An Act for the Uniformity."

- l. 8. *moiety* sic in orig.
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of the most exalted piety,) subject to the burthen of repairing the church and providing for its constant supply. And therefore they begged and bought, for masses and obits, and sometimes even for money, all the advowsons within their reach, and then appropriated the benefices to the use of their own corporation. But, in order to complete such appropriation effectually, the king's licence and consent of the bishop must first be obtained: because both the king and the bishop may some time or other have an interest, by lapse, in the presentation to the benefice; which can never happen if it be appropriated to the use of a corporation, which never dies: and also because the law reposes a confidence in them, that they will not consent to any thing that shall be to the prejudice of the church. The consent of the patron also is necessarily implied, because the appropriation can be originally made to none, but to such spiritual corporation, as is also the patron of the church; the whole being, indeed, nothing else but an allowance for the patrons to retain the

tithes and glebe in their own hands, without presenting any clerk, they themselves undertaking to provide for the service of the church. (*Grendon v. Lincoln (Bishop of)*, Plowd. 496.) When the appropriation is thus made, the appropriators and their successors are perpetual parsons of the church, and must sue and be sued, in all matters concerning the right of the church, by the name of parsons. (*Wright v. Gerrard*, Hob. 307.)

This appropriation may be severed, and the church become disappropriate, two ways: as first, if the patron or appropriator presents a clerk, who is instituted and inducted to the parsonage: for the incumbent so instituted and inducted is to all intents and purposes complete parson: and the appropriation, being once severed, can never be reunited again, unless by a repetition of the same solemnities. And, when the clerk so presented is distinct from the vicar, the rectory thus vested in him becomes what is called a "sinecure;" because he has no cure of souls, having a vicar under him, to whom that cure is committed. Also, if the

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or Wager of Law shall be allowed) And to be disabled from taking, or being admitted into the ^{then} Order of Priest, by the space of one whole year next following.

Provided that the Penalties in this Act shall not extend to the Foreiners or Aliens of the Forein Reformed Churches allowed, or to be allowed by the Kings Majesty, His Heirs and Successors, in England.

Provided alwaps, That no title to confer, or present by lapse shall accrue by any avoidance, or deprivation ipso facto by vertue of this Statute, but after six months after notice of such voidance, or

1. 6. *Foreiners* and *Forein* sic in orig.

corporation which has the appropriation is dissolved, the parsonage becomes disappropriate at common law, because the perpetuity of person is gone, which is necessary to support the appropriation. 1 Black. Comm. 384, 385.

Vicar: (p. 60.)—In all appropriations there is generally a spiritual person attached to the same church under the name of "vicar," to whom the spiritual duty, or cure of souls (as it is termed), belongs, in the same manner, as in parsonages not appropriated, (or rectories,) to the rector: and to whom, on the other hand, a certain portion of the tithes or other emoluments of the church, by way of exception out of those enjoyed by the appropriator, is assigned. 2 Stephens on the Laws relating to the Clergy, 1369.

Appropriations were made with different privileges in two forms, the one pleno jure, sive utroque jure, tam in spiritualibus quam in temporalibus, where the interests in the benefice, both temporal and spiritual, were annexed to some religious house, and the other, non utroque jure, though pleno jure, as it is described, in temporalibus,

where temporal interests only were conveyed, such as the tithes or patronage of the benefice: but the cure of souls resided in an endowed perpetual curate. *Portland (Duke of) v. Bingham*, 1 Consist. 163.; vide etiam 1 Spel. Concil. Ang. 593.; stat. 15 Rich. II. c. 6.; stat. 4 Hen. IV. c. 12.; *Britton v. Wade*, Cro. Jac. 515.; *Wright v. Gerrard*, Hob. 307.; *Grendon v. Lincoln (Bishop of)*, Plowd. 496.; *Colt v. Coventry (Bishop of)*, Hob. 140.; *Anon. Styles*, 156.; *Bonsey v. Lee*, 1 Vern. 247.; *Parry v. Bancks*, Cro. Jac. 518.; *Robinson (Clerk) v. Bedel*, Cro. Eliz. 873.

There were no vicarages at common law: or in other words, no tithes or profits of any kind do, de jure, belong to the vicar, but by endowment or prescription; which cannot be presumed, but must be shewn on the part of the vicar. For which reason, the payment of tithes to the parson, is a sufficient discharge against the vicar. And as there was no quare impedit, for the advowson of a vicarage, before stat. 13 Edw. I. st. 1. c. 5., so neither was there a juris utrum for the possessions of a vicar before stat. 14 Edw. III. c. 17. 2 Stephens on the Laws

~~of Publick Prayers.~~

deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by vertue of this Act,

And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other Publick place of or in any Colledge, or Hall in either of the Universities, the Colledges of Westminster, Winchester, or Eaton, or any of them,

l. 5. **vertue** sic in orig.

l. 6. A comma, instead of a full stop, follows the word "Act."

relating to the Clergy, 1368.; *Grene v. Austen*, Yelv. 87.; *Anon*, March, 11.; *Wharton v. Lisle*, 4 Mod. 184.; *Britton v. Ward*, Palm. 113.

Where the books of the common law speak of the beginning of vicarages, some fix it in the reign of Henry III. and others in the reign of John. They who speak of Henry III.'s reign seem to depend upon the provincial constitutions of Lyndwood, the first of which (viz. Stephen Langton's) were made in the eighth year of that prince; but there nothing is said of vicars, except what supposes them in being. And in the beginning of John's reign, A.D. 1200, a canon was made in the Council of London, as follows:—*Decernimus etiam, ut in quâlibet ecclesiâ monachorum vel quorumlibet religiosorum, suis usibus canonicè appropriatâ, vicarius instituatur provisione episcopi, honestam et sufficientem sustentationem de bonis ecclesiæ percipiturus.* (Gibson's Codex, 719.) And (to shew that the practice at least is more ancient) it was affirmed by Noy, in *Britton v. Ward* (Palm. 113.), that where a vicarage had been created by the pope, ann. 4 Hen. II., the succeeding parson could not remove him, be-

cause he was vicar perpetual. Vide 40 Edw. III. pl. 27.; Spelman on Tithes, 153.; *Bird v. Relph*, 2 A. & E. 780.

The law respecting rectors and vicars is thus summarily stated in Blackstone's Commentaries by Stephen (vol. iii. p. 75.):—"Of parochial churches some have been appropriated, others have not: of the non-appropriated (called rectories) there is no vicar, but a rector only, who is of necessity a spiritual person, and has the cure of souls in the parish. Where there are several benefices, in which more than one spiritual person has the general cure of souls, the bishop is empowered, where such is the case, to order an apportionment of the spiritual services (stat. 2 & 3 Vict. c. 30.), with the exclusive title to all the emoluments: of the appropriated, there is generally, besides the rector or appropriator, a vicar; and in churches so circumstanced (termed vicarages) the appropriator is either ecclesiastical or lay, corporation aggregate or individual, as the case may be, but has never (as appropriator) the cure of souls within the parish; while the vicar, on the other hand, is always an individual and spiritual person, and is charged

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other then what is prescribed and appointed to be used in and by the said Book; and That the present Governour, or Head of every Colledge and Hall in the said Universties, and of the said Colledges of Westminster, Winchester, and Eaton, within one month after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two: And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed, within one month next after his Election, or Collation, and Admission into the same Government, or Headship, shall openly and publickly in the Church, Chappel,

1. 1. then sic in orig.

with the cure of souls. As to the emoluments in vicarages, they belong in part to the appropriator, in part to the vicar. To these explanations it may be proper to add, that in non-appropriated churches, the rector, in those which are appropriated, the vicar, is seised for his life only, the fee being in abeyance; but the appropriator may be seised in fee, or of a less estate, according to the circumstances of his title.

“But it is not in all appropriations that a vicar exists; for in some it happens, in consequence of their being exempted (for particular reasons) from the statute of 4 Hen. IV. c. 12. (1 Black. Comm. 394.; Watson’s Clergyman’s Law, 172.), that no vicar has ever been endowed. Such churches, however, usually possess a permanent minister in holy orders, of the same general description, who, under the denomination of perpetual curate (as to perpetual curates, vide *Doe d. Richardson v. Thomas*, 9 A. & E. 556.; *Hine v. Reynolds (Clerk)*, 2 M. & G. 71.; stat. 1 Geo. I. st. ii. c. 10. ss. 4. & 21.), is charged with the cure of souls, and entitled to emolument for his services; and where there is no perpetual curate,

properly so called, the appropriator is bound from time to time provide to some person in holy orders to perform the same duty, and to pay him a proper remuneration for his services.” (Vide stat. 1 & 2 Vict. c. 31.; *Hine v. Reynolds*, 2 M. & G. 71.; *Arthington v. Chester (Bishop of)*, 1 Hen. Black. 429. There were some cures which had chapels of ease belonging to them, and they who officiated in them were called capellani, and had their subsistence out of the oblations and obventions, and were often perpetual and presentative. Where the incumbents had several chapels of ease, and only assistants to supply them, the canon law did not call them rectores but plebani, who had a sort of peculiar jurisdiction in lesser matters; but still they were under the bishop’s authority in visitations and other ecclesiastical censures, because the care of the whole diocese belonged to him *jure communi*.)

“It is to be observed also, as another anomaly in the law of vicarages, that in former times the rector of a benefice having cure of souls, sometimes obtained permission from superior authority, to appoint a vicar to

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or other Publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, Subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms, and Orders in the said Book prescribed, and contained according to the form aforesaid; and that all such Governours, or Heads of the said

officiate under him; so that by this means two persons were instituted to the same church, and both had cure of souls; the effect of which was, that by custom the rector became at length entirely relieved from residence, and from all other spiritual duties. An incumbent so circumstanced is commonly called a sinecure rector, or rector without cure of souls. But by stat. 3 & 4 Vict. c. 113. all ecclesiastical rectories without cure of souls in the sole patronage of the crown, or of any ecclesiastical corporation aggregate or sole, and having a vicar endowed or a perpetual curate, are immediately upon the future vacancies thereof respectively to be suppressed; and such as are in the patronage of any other person, the patronage of them may be at any time sold to the ecclesiastical commissioners, and upon the completion of such purchase the same shall respectively be suppressed (s. 48.); and the lands, tithes, and endowments thereof shall be vested in the ecclesiastical commissioners (s. 54.), and may be afterwards annexed, when it shall appear expedient, to the vicarage or perpetual curacy, which shall be thereupon constituted a rectory with cure of souls (s. 55.). And moreover, that wherever any rectory theretofore

deemed a rectory without cure of souls had been held, together with the vicarage dependent thereon, for the period of twenty years then last past, the same shall not be construed to be a rectory without cure of souls within the meaning of that act, but shall become permanently a rectory with cure of souls."

By stat. 3 Geo. IV. c. 72. s. 13. the church building commissioners can convert any vicarage of any parish or place, or the separate divisions of any vicarage of any parish or place, divided under that act, or stat. 58 Geo. III. c. 45. and stat. 59 Geo. III. c. 134., into a rectory instead of a vicarage, in any case in which the owner entitled in fee simple to the rectory or tithes, if an impropriate rectory, or the patron entitled in fee simple of a sinecure rectory, and also the incumbent of the sinecure rectory, of the parish or place, if the same be not void at the time of such conversion, and the person (if any) entitled to the absolute interest in any lease granted of the sinecure rectory or glebe or tithes thereof, shall be willing to restore and release and reunite the tithes and glebe and all other rectorial rights, dues, and emoluments of the parish or place, or of any such proportion of the parish or place, as shall be satisfactory to the

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Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every Quarter of the year (not having a lawful Impediment) openly and publickly Read the Morning Prayer, and Service in and by the said Book appointed to be Read in the Church, Chappel, or other Publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of Six months, by the Visitor or Visitors of the same Colledge or Hall; And if any Governour or Head of any Colledge or Hall, Suspended for not Sub-

l. 3. The 15th page [b 2] of the Sealed Books commences with "ving," part of the word "having."

commissioners, to the incumbent of such parish or place, and his successors for ever; and such surrender, restoration, or release, is to be made in such form and by such instrument as the commissioners shall direct; and the commissions are, by an instrument in writing under their seal, to direct such alteration to be made, and conversion of the vicarage into a rectory, from the period specified in such instrument, and upon the conditions as to the transfer, restoration, or reuniting of tithes, glebe, or other rectorial rights, dues, and emoluments therein mentioned; which instrument is to be registered in the registry of the diocese in which the parish shall be locally situate, and inrolled in the court of chancery; and such parish or place is to be deemed a rectory, without prejudice nevertheless to the rights and interests of any other persons; and the incumbent of any such vicarage is thereupon to be deemed to be the rector of such parish or divided parish, without any new induction or proceeding, and be entitled to exercise all such remedies for the recovery of tithes, glebe, and all other rectorial rights, dues, and emoluments, as rector

of such parish or divided parish, as effectually as if such parish had been a rectory; and the commissioners can, before any such transfer and division can be finally completed, accept and confirm any such restoration or release and reunion of any such tithes, and accept and record the consents or engagements in relation thereto, of any such impropriator, patron, or sinecure rector and incumbent (if there shall have been any incumbent to consent at the time of such conversion), and tenant, if any, and proceed to the completing of any such transfer or division upon such consent, for the purpose of converting any such vicarage into a rectory or rectories, and all such consents will bind their heirs and successors, and executors and administrators respectively: but no incumbent is in any such case to become liable to the maintenance or upholding or repair of more than one house of residence in any such parish or place; and when in any such parish or place there shall be more than one house belonging to the church or chapels thereof, the bishop of the diocese is to decide and order which shall be deemed the house of residence, and be maintained as such;

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scribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of Six months next after such suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or Read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be ipso facto void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other Publick places of the respective Colledges and Halls in both

and the order of the bishop in relation thereto is to be registered in the registry of the diocese, and a duplicate copy of such order deposited and kept in the chest of the church or chapel of such parish or place.

By stat. 3 Geo. IV. c. 72. s. 14., if the commissioners think proper to convert into a rectory the vicarage of any parish or place, or separate division of a parish or place which shall be divided, or in which a new church shall be erected under that act, or stat. 58 Geo. III. c. 45. or stat. 59 Geo. III. c. 134., and the possessor of the sinecure rectory of such parish or place for two or more lives, by virtue of a lease granted thereof by a rector with the consent of the patron and ordinary, shall desire to retain any manor or other hereditaments, being the glebe or part of the glebe of the rectory, and shall be willing to surrender and release his estate and interest in the tithes, and the residue (if any) of the glebe of the rectory, on condition that such manor and other hereditaments shall be vested in him, in fee simple, then the commissioners can, with the consent of the patron of the rectory being entitled thereto in fee simple, and the incumbent thereof, by any instrument under the seal of

the commissioners, and sealed and delivered by the patron and incumbent (if any), upon the execution by such possessor of the rectory, together with the patron and incumbent (if any) thereof, and the commissioners, of such instruments as are thereinbefore mentioned, for surrendering, releasing, and investing all the rectorial tithes and glebe (except the manor and other hereditaments to be retained as aforesaid), release and convey the manor and other hereditaments to such possessor, or such other person as he may direct; and such instruments are to be inrolled in the court of chancery, and upon the execution thereof the manor and other hereditaments comprised therein, with their appurtenances, and the fee simple and inheritance thereof, are to be absolutely vested in the person to whom the same shall be thereby released and conveyed, but subject to tithes in the same manner as if the same had never been part of the glebe of the rectory.

Curate: (p. 60.)—The title, curate strictly taken, denotes an incumbent, who has the cure of souls, and it is in this sense used in the Prayer Book, as in the Prayer for the Clergy and People, and in that for the Church Militant, but is generally understood as signify-

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the Universities, in the Colledges of Westminster, Winchester, and Eaton, and in the Convocations of the Clergies of either Province in Latine; Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of Publick worship, within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unless he be first approbated and there-

l. 3. *Latine* sic in orig.

ing a clerk merely exercising the spiritual office in a parish under the rector or vicar, and not instituted to the cure of souls.

Curates are of two kinds, temporary and perpetual: *temporary* curates being those who are employed under the spiritual rector or vicar, either as assistant to him in the same church, or executing the office in his absence in his parish church, or else in a chapel of ease within the same parish, belonging to the mother church. *Perpetual* curates, so called by way of distinction, are where there is in a parish neither spiritual rector nor vicar, but a clerk is employed to officiate in the parish by the impropriator.

In *Weldon v. Green* (2 Burn's E. L. 55.) it was held, that a perpetual curacy was not an ecclesiastical benefice, so as to be untenable with any other benefice; and that the acceptance of such a curacy did not avoid a living previously held by the clerk, although no dispensation were obtained. Sed vide stat. 1 & 2 Vict. c. 106. s. 124.; 2 Stephens' Ecclesiastical Statutes, 1880.

Stat. 1 Geo. I. st. ii. c. 10. ss. 4. & 6., makes churches, curacies, or chapels,

augmented by the governors of Queen Anne's Bounty, perpetual cures and benefices; and the ministers nominated and licensed thereunto bodies politic and corporate; and excludes the impropriators or patrons of any augmented churches or donatives, and the rectors and vicars of the mother churches, to which such augmented curacy or chapel appertains, from any profit by such augmentation; and renders cures so augmented liable to lapse as presentative livings.

By stat. 1 & 2 Gul. IV. c. 38. s. 12. every church or chapel to which a particular district has been assigned is to be deemed a perpetual curacy, and considered in law as a benefice presentative, so far only as that the licence thereto shall operate in the same manner as institution to any such benefice, and shall render voidable other livings in like manner as institution to any such benefice: and by s. 13. no church or chapel to which a particular district has been assigned is tenable with the original church of the parish, chapelry, or place in which it is built, or with any other benefice having cure of souls.

Under stat. 6 & 7 Vict. c. 37. s. 16., upon any such districts becoming a

~~of Publick Prayers.~~

unto Licensed by the Archbishop of the Province, or Bishop of the Diocess, or (in case the See be void) by the Guardian of the Spiritualties, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, with Declaration of his unfeigned assent to the same; and That every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to preach upon any day of the week in any Church, Chappel, or place of Publick worship within this Realm of

new parish under that act, the minister of the district, having been duly licensed, will, without any further process or form in law, become and be perpetual curate of the new parish and its church, and will have exclusive cure of souls in and over such parish; and such parish and church will be a perpetual curacy, and a benefice with cure of souls.

Under stat. 8 & 9 Vict. c. 70. s. 15. the incumbent of the parish out of which a district parish has been formed, under stat. 58 Geo. III. c. 45., may resign voluntarily, with the consent of the bishop of the diocese, the church of such district parish; and thereupon the district parish, and the church thereof, will be a perpetual curacy and benefice.

Under stat. 8 & 9 Vict. c. 70. s. 17. the church of any district chapelry, although not augmented by the governors of Queen Anne's Bounty, and also any church augmented by any order of the queen in council ratifying any scheme of the ecclesiastical commissioners for England, and with a district chapelry assigned thereto, is a perpetual curacy and benefice, and the licence thereto operates in the same manner as institution to any benefice, and the minister duly nominated and

licensed thereto is not a stipendiary curate, but a perpetual curate; and such perpetual curate has, within and over the district chapelry so assigned, sole and exclusive cure of souls, and is not in anywise subject to the control or interference of the rector, vicar, or minister of the parish or place from which the chapelry has been taken, except as to any Easter dues and offerings which would not belong to the perpetual curate of the chapelry if that act had not been passed, and also as to the fees, if any, reserved to the incumbent on the assignment of the chapelry, which still continue to belong to and are payable over to him by the perpetual curate of the chapelry according to such reservation.

The appointment of a curate to officiate under an incumbent (sed vide stat. 1 & 2 Vict. c. 106. s. 75. giving powers to the bishop to appoint a curate if incumbent neglect) in his own church must be by such incumbent's nomination of him, under his hand and seal, to the bishop, setting forth the stipend for his maintenance. *Arnold (Clerk) v. Bath and Wells (Bishop of)*, 5 Bing. 316.; *Capel v. Child*, 2 C. & J. 558.; vide form of the appointment of a curate, 1 Stephens on the Laws relating to the Clergy, 382.

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England, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said

The right of nominating the curate is by common law in the rector; and it seems that an ecclesiastical custom, which is not immemorial, will not, though acted on for a long time, deprive a rector of his common law right to appoint his curate. In fact, if an adverse custom to such common law right of the rector be set up, the court will require the custom to be very clearly proved before they will support it, because, as observed by Chief Justice Best in *Arnold v. Bath and Wells, (Bishop of)*, (5 Bing. 325.), "Nothing is so likely to engender feuds in the parish, and bad feeling between the rector and his parishioners, as the depriving the rector of that right which he is best qualified to exercise."

In *Dixon v. Kershaw* (Ambl. 528.) it was held, that the vicar of the mother church has the right of nominating to a chapel of ease, though the chapel was erected and endowed by a grant of lands from the lord and freeholders of a manor, and though the right of nomination was given by the consecration to the inhabitants, and the vicar of the mother church at the time declared he had no right to nominate; and though the inhabitants had repaired and nominated for ninety years, the rector or vicar cannot lose

the right but by agreement between patron, parson, and ordinary, and on a compensation made to such rector or vicar; and that a prescription supposes agreement by deed, not by parol.

The right to nominate to a perpetual curacy is sometimes vested in the parishioners by custom, the terms and conditions of which must be observed in the exercise of the right; but the courts seem inclined to support a liberal interpretation of such customs, so as to admit the largest number of voters, rather than to abridge the privilege by a rigid construction of the language in which the custom is expressed. Though, if they are required to enforce such rights, the custom must be proved, and the parties must not content themselves with a general allegation of its existence. Steer's P. L. by Clive, 85.; *Rex v. Oxford (Bishop of)*, 7 East, 552.; *Attorney General v. Doughty*, 3 Atk. 576.

In *Faulkner (Clerk) v. Elger*, (4 B. & C. 449.; vide etiam *Arnold (Clerk) v. Bath (Bishop of)*, 5 Bing. 316.) it was held, that if the right of election to a perpetual curacy be by custom in the parishioners, an election by those only who paid church rates, excluding all those parishioners who did not pay

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Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; and, That all and every such person and persons who

1. 5. The 16th page of the Sealed Books commences with the word "Lecture."

church rates, was a non compliance with the custom.

By agreement of the bishop, patron, and incumbent, the inhabitants may have a right to *elect* and nominate a curate; and there are instances in which, according to the custom, he is *nominated* by the inhabitants (as founders and patrons) to the vicar, and by him presented to the ordinary.

In other cases, a curate was to be presented by the patron of the church to the vicar, and by him to the arch-deacon, who was then obliged to admit him; in other places, the lord of the manor presented a fit person to the appropriators, who, without delay, were to give admission to the person so presented. Ken. Par. Ant. 589.

In *Attorney General v. Forster* (10 Ves. 335.) it appeared, that upon a purchase of the impropriate rectory of Clerkenwell for the use of the parishioners and inhabitants, the nomination of the curate had been by decree declared to be in the parishioners and inhabitants paying to church and poor. The lord chancellor expressed an opinion, that assessment gave the right, though actual payment had not been made; but an election, on that prin-

ciple, was not disturbed on the ground of common consent: no objection having been made at a general meeting; and the parish having no representative meeting in vestry for this purpose.

In *Farnworth v. Chester (Bishop of)*, (4 B. & C. 555.) it appeared that in 1631 one Adam Mort founded a chapel of ease, and endowed it with lands for the maintenance of a minister, and by his will directed that his son should, during his life, have the nomination and election of the minister, and might, by will or deed, set down the order or course for the nomination and election of the minister after his death; and if he should not set down any course or order, then the minister should be nominated and elected by all the householders and heads of families in the township, and the heirs male of Adam Mort's body, and such other of his kindred or blood as should have any land in the township, or the greater number of them. By the instrument of consecration all tithes, fees, and emoluments whatsoever on burials, marriages, &c., were reserved to the vicar of the parish. The son not having set down any order or course, it was

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shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick worship, until such time as he and they shall openly, publickly, and solemnly Read the Common-Prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided alwaies, that if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be suffi-

held, that the householders and heads of families in Astley had no right to present a curate to this chapel without the consent of the vicar.

Where electors have an equitable right of nomination only, the right of presentation being in trustees having the legal estate, the trustees are compellable by proceedings in equity to present the nominee of the electors. *Attorney General v. Newcombe*, 14 Ves. 7.

It is not necessary, in order to prevent a lapse, that the appointment be within six months; unless specially provided for by the founder; for if the patron of a curacy do not nominate a clerk, there can be no lapse thereof, (except in the case of having received the augmentation,) but the bishop may compel him to do it by spiritual censures. 1 Inst. 344 (b); Gibson's Codex, 819.

This was so held in *Fairchild v. Gayre* (Cro. Jac. 63.), with regard to donatives; and it holds more strongly in the case of curacies, where both church and patron are subject to the ordinary's jurisdiction; and where, therefore, he may likewise sequester the profits, and appoint another to take care of the cure till the patron shall nominate a fit and proper clerk. Gibson's Codex, 819.

A third kind of curates, called *Stipendiary Curates*, has been recently created by stat. 1 & 2 Vict. c. 106. By s. 75. of that act, if any spiritual person holding any benefice, who shall not actually reside thereon nine months in each year, shall for three months altogether, or at several times in one year, absent himself from his benefice, without leaving a curate, or curates duly licensed or approved by the bishop to perform his ecclesiastical duties; unless with the consent of the bishop he performs the duties, being resident in another benefice, of which he is incumbent, or unless he has a legal exemption from residence on his benefice, or a licence to reside out of it, or out of the usual house of residence; or shall, for one month after the death, resignation, or removal of his curate neglect to notify the same to the bishop; or shall, for four months after the death, &c. of such curate, neglect to nominate to the bishop a proper curate, the bishop may, without appeal, appoint and license a proper curate, with such a salary as is by the act allowed. The licence must specify, whether the curate is to reside within such parish or place; and if the curate be permitted to reside out of the parish, &c., it must state the grounds

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cient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending shall suffer Three months Imprisonment in the Common Gaol without Bail or mainprise, and that any two Justices of the Peace of any

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1. 3. Double the ordinary space between the words "Book" and "according."
1. 12. "Goal" altered by partial erasure to "Gaol."
1. 12. An attempt has been made to alter the "oa" in "Goal" by erasure and writing, but the word still looks more like "Goal" than "Gaol." *Q. B. Book.* G. J. B.
1. 12. "Goal" has an erasure across the "a," but the copy is too imperfect to show more of the correction. *C. P. Book.* E. H.
1. 12. "Gaol" altered by partial erasure from "Goal," and a line drawn under with a pen. *Exch. Book.* R. J.
1. 12. "Goal" not altered in *St. Paul's Book.* T. R.
1. 12. "Gaol" altered by pen and erasure to "Gaol," and "Goale" with a caret prefixed written in the margin. *Ch. Ch. Book.* W. J.
1. 12. "Goal" marked out, "Gaol" written in the margin. *Ely Book.* W. K. C.
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of such permission; but the distance of the residence of the curate from the church must not exceed three miles, except in cases of necessity, to be approved by the bishop, and specified in the licence.

By sect. 76., whenever the incumbent does not reside, or has not satisfied the bishop of his full purpose to reside, during four months in the year, the curate is to be required to reside within the parish or place; or, if no convenient residence can be procured there, then within three miles of the church, except in cases of necessity, to be specified in the licence, with the place of residence.

By sect. 77., when the bishop sees reason to believe that the ecclesiastical duties of any benefice are inadequately performed, he may issue a commission of inquiry, consisting of four beneficed clergymen of his diocese, or if the benefice be within his peculiar but in

another diocese, then of four beneficed clergymen within such diocese, one of whom is to be the rural dean; a fifth also of the same diocese may be added by the incumbent; and if the major part of such commissioners shall report in writing, that the duties are inadequately performed, the bishop may, in writing, (specifying the grounds of the requisition) require (it seems that there should be a personal service of this requisition) the holder of such benefice, though resident and performing the duties, to nominate a proper person as curate, with a proper stipend, to perform, or assist in performing, the duties. And if such holder shall for three months after the requisition omit so to nominate the bishop may appoint and license a curate or curates, with a stipend not exceeding the respective stipends allowed in cases of non-residence, nor (except in cases of negligence) exceeding one half of the net

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County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate, within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Gaol of the ^{same} County, City, or Town-Corporate accordingly.

Provided alwaies, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that

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- l. 7. "Goal" altered by partial erasure to "Gaol."
l. 7. "Goal" is so altered by the partial erasure of the "oa" and by writing, as to look more like "Gool" or "Gaal" than "Gaol." *Q. B. Book.* G. J. B.
l. 7. "Goal" not altered in *St. Paul's Book.* T. R.
l. 7. "Goal" altered by pen and erasure to "Gaol;" and "Goale" with a caret prefixed written in the margin. *Ch. Ch. Book.* W. J.
l. 7. "Goal" marked out, "Gaol" written in the margin. *Ely Book.* W. K. C.
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annual value of the benefice. The holder of the benefice may, within one month of the service of such requisition, or of the notice of such appointment, appeal to the archbishop. A copy of such requisition, and the evidence to found it, is to be filed in the registry.

By sect. 78., if the annual value of a benefice of which the incumbent was not in possession on the 14th of August, 1838, exceeds 500*l.*, and the population amounts to 3000; or if there be a second church or chapel with a hamlet or district two miles distant from the mother church, containing 400 persons, the bishop may require the holder of such benefice, though resident and performing duty, to nominate a curate, to be paid by him. And if no nomination take place within three months after such requisition is delivered to the incumbent, or left at his last usual place of abode, the bishop may appoint and license a curate, with a stipend, not exceeding

the respective stipends allowed to curates by the act, nor in any case exceeding one fifth of the net annual value.

By sect. 85 & 86., when an incumbent of a benefice, of which the population exceeds 2000, has become so since the 20th July, 1813, or shall hereafter become so, and not be resident thereon, the bishop may require him to nominate two curates; and if he shall, for three months after such requisition, omit to make such nomination, the bishop may appoint and license two curates, or a second curate, and assign to each such curate a stipend not exceeding together the highest stipend allowed in the case of one such curate, unless the incumbent shall consent to a larger stipend.

Before a licence to a curate is granted, he is to subscribe the Thirty-nine Articles, and the three articles of the 36th canon, to declare his conformity to the liturgy of the united Church of England and Ireland, and

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time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture ~~is to be Preached~~; And that the Lecturer then to Preach shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the Univerſity-Churches in the Univerſities of this Realm, or either of them, when or at ſuch times as any Sermon or Lecture is Preached or Read in the ſame Churches, or any of them, for, or as the publick Univerſity-Sermon or

1. 9. Univerſity-Churches sic in orig.

to take the oaths of allegiance and ſupremacy, and canonical obedience. But by ſect. 82. of this act, where a curate is licensed to two curacies at the ſame time, he need only ſign the declaration required by the Act of Uniformity once.

By ſect. 99., whenever a benefice is under ſequeſtration, except for providing a houſe of reſidence, if the incumbent do not perform his duties, the biſhop is required to appoint and license a curate or curates, and to aſſign a ſtipend or ſtipends not exceeding in the caſe of one curate the higheſt ſtipend allowed by the act, nor where more than one exceeding 100*l*. More than one curate is not to be appointed, unleſs there is more than one church, or the population exceeds 2000 perſons: and the ſtipend is to be paid by the ſequeſtrators out of the profits of the benefice.

By ſect. 98., a biſhop may license any curate actually employed by any non-reſident incumbent without an expreſs nomination being made to him. And he may ſummarily revoke any curate's licence, and remove him for any reaſonable cauſe, having firſt given him an opportunity of ſhowing reaſon

to the contrary. The curate may appeal to the archbiſhop within one month after ſervice on him of the revocation.

By ſect. 102., if the archbiſhop annul the revocation, the biſhop is to make ſuch order as is required in the caſe of the revocation of a licence of non-reſidence being annulled.

By ſect. 83. the biſhop is to appoint to every curate of a non-reſident incumbent ſuch ſtipend as is ſpecified by the act. And whether the incumbent be reſident or not, every licence is to ſpecify the amount of the ſtipend. And the biſhop is to hear and determine, without appeal, any differences between the incumbent and curate relating to the ſtipend; and in caſe of wilful neglect or refusal to pay, may enforce payment by monition and ſequeſtration.

By ſect. 85., the ſcale of ſtipends of curates of non-reſident incumbents, inſtituted to benefices ſince 20th July, 1813, are as follows:—

In no caſe leſs than 80*l*., or the annual value, if leſs than 80*l*.

If the population amount to 300, 100*l*., or the annual value, if leſs than 100*l*.

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Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength to all intents and purposes

l. 8. The 17th page [b 3] of the Sealed Books commences with "veral," part of the word "several."

If the population amount to 500, 120*l.*, or the annual value, if less than 120*l.*

If the population amount to 750, 135*l.*, or the annual value, if less than 135*l.*

If the population amount to 1000, 150*l.*, or the annual value, if less than 150*l.*

By sect. 86. the bishop may assign 100*l.*, though the population be not 300; and if it be 500, may add 50*l.* to the stipend required by the act, if the annual value exceed 400*l.*, the curate being resident, and having no other cure.

By sect. 87. the bishop may assign a less stipend with the consent of the archbishop in writing, in cases where the incumbent is non-resident, or has become incapable of performing the duty by age, sickness or other unavoidable cause. In such case the licence must state the special reasons for the lower stipend.

By sect. 88., if an incumbent having two benefices, and bonâ fide, residing on each during proportions of the year, employ a curate to do the duty interchangeably with himself, such curate is to have a stipend not greater than is

allowed for the larger of the benefices, nor less than that allowed for the smaller. If such incumbent employs a curate or curates for the whole year on both benefices, the bishop may assign to each or either any such stipend less than the amount specified by the act as he shall think fit.

By sect. 89., if the bishop find it expedient to license any incumbent, to serve any adjoining or other parish or place as curate, or to license the same person to serve as curate for two parishes or places, he may assign stipends less by 30*l.* than the stipends required by the act.

By sect. 90., all agreements made between incumbents and their curates, in fraud or derogation of the provisions of the act, and all agreements by which a curate shall bind himself to accept a stipend less than that assigned in the licence, are to be void to all intents and purposes, and not to be pleaded or given in evidence in any court of law or equity. The curate and his representatives are to be entitled to the full stipend assigned by the licence, notwithstanding the payment and acceptance of any less sum, or any receipt, discharge, or acquittance given

~~of Publick Prayers.~~

whatsoever, for the establishing and confirming of the said Book; Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the Psalter or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons; herein before mentioned to be joyned and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

for the same; payment of so much as shall be proved to be unpaid, with full costs, as between proctor and client, are to be enforced by monition and sequestration, provided the application be made within twelve months after such curate shall have quitted the curacy, or have died.

By sect. 91., where the stipend is equal to the whole annual value, charges and outgoing which legally affect the value are to be deducted from it, as well as any loss or diminution which may lessen the value without the default or neglect of the incumbent.

But in such cases the bishop may, by sect. 92., allow the incumbent to retain a sum, not exceeding one fourth of the annual value, as may have been expended in repairs of the chancel or house of residence. And also, when the annual value does not exceed 150*l.*, to deduct from the stipend such sum so expended above the amount of the surplus remaining of such value, after payment of the stipend (it seems that where the stipend and repairs together exceed the annual value, the excess may be deducted from the stipend, if it do not exceed one fourth of it), provided such sum, so deducted, does not exceed one fourth part of the stipend.

By sect. 93., where an incumbent, who does not reside for four months in each year, shall require the curate to reside in the house of residence, the bishop may assign to him the house, garden, offices, stables, and appurtenances, without payment of rent, and also any glebe land adjacent to the house, not exceeding four acres, at a rent to be fixed by the archdeacon or rural dean, and one neighbouring incumbent, and approved by the bishop, during the curate's service on the incumbent's non-residence. If possession of the premises so assigned be not given up to the curate, the bishop may sequester the benefice until it shall be given, and may direct the application of the profits of the sequestration, as in cases of sequestration for non-residence, or may remit the same or any part thereof.

By sect. 94., where the bishop directs the curate to reside in the house of residence, in addition to a stipend of not less than the whole value, such curate, during the time of his serving such cure, will be liable to the same taxes, parochial rates, and assessments, in respect of such house, &c., as if he had been incumbent. In every other case in which the curate shall so reside, the bishop may order the incumbent to pay the curate any sums which he

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Provided alwaies, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copp of the said Book, Entituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the

ll. 10-4 of next page. The title differs from that before given. (Vide pp. 41, 42, 46, 47, 50, 51, 53, 54.)

l. 4. Blot on the "ge" of "Progeny." *Tower Book.* H. C.

may have been required to pay, and shall have paid, within one year, ending at Michaelmas next preceding such order, for any such taxes, &c., which shall have become due after the passing of the act, payment to be enforced by monition and sequestration.

This power of the bishop to order re-payment of taxes, &c. does not extend to taxes or rates on land; nor to any taxes, &c. for more than one year, ending at Michaelmas preceding the order.

If a rector give a person a title to the bishop, by which he appoints him curate of his church, and undertakes to continue him till he be otherwise provided with some ecclesiastical preferment, or some fault be committed by him, or he be lawfully removed—the rector cannot remove him without cause, while he continues rector of that parish. 1 Stephens on the Laws relating to the Clergy, 391.

By a constitution of Edmund, archbishop of Canterbury, rectors of churches are admonished, that they do not endeavour to remove their annual curates without reasonable cause, especially if they be of honest conversation,

and have laudable testimony thereof. Lyndwood, Prov. Const. Ang. 310.

It seems that the ordinary who granted the licence may, at his discretion, displace a curate by withdrawing his licence without formal process of law.

There is a distinction between curates licensed and curates not licensed. If not licensed, they are removable at pleasure; but if licensed, they are only removable *sub modo*, for instance by the consent of the bishop, or by the rector's doing the duty himself. *Martyn v. Hind*, Cowp. 440.; *Birch v. Wood*, 2 Salk. 506.; *Price v. Pratt*, Bunb. 273.

By sect. 95. & 96., on a benefice becoming vacant, the curate is to quit his curacy and the house of residence, on receiving six weeks' notice, given within six months of the new incumbent's admission, collation, institution, or licence. Every incumbent, resident or non-resident, having obtained permission, under the hand of the bishop, may require a curate to quit his curacy and the house of residence, &c., upon six months' notice thereof; and in the case of the house of residence, &c., the bishop may alone give notice.

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Pfalter, or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, shall at the costs and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of Saint Bartholomew, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the ^{*}month, for so ^{* months} long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

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- l. 4. "costs" seems to have been printed "cose," but the "e," if it be one, is partly obliterated by a "t" written upon it, and "s" is added. *Ely Book.* W. K. C.
 l. 10. "months" in the margin, but without an asterisk. *C. P. Book.* E. H.
 l. 10. "months." The marks of reference are omitted. *Exch. Book.* R. J.
 l. 10. "month" cancelled, and "moneths" with a caret prefixed written in the margin. *Ch. Ch. Book.* W. J.
 l. 10. "month" crossed out with a caret before it, "months" being written in the margin with a caret before and above the "m." *Ely Book.* W. K. C.
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In the event of the bishop refusing such permission to give notice to quit the curacy, and the incumbent being resident, or wishing to reside, there is an appeal to the archbishop. But there is no appeal in the event of the bishop refusing permission to give notice to quit the house. If the curate, having duly received notice, shall refuse to deliver up such premises, or any of them, he is to forfeit 40s. for every day of wrongful possession after service of the notice.

By sect. 97. no curate shall quit his curacy until after three months' notice given to the incumbent and the bishop, unless with the written consent of the bishop, on pain of paying to the incumbent a sum not exceeding the amount of the stipend for six months, to be specified by the bishop. This sum may be retained out of the stipend if any part thereof remains unpaid; or if it cannot be so retained, may be recovered by action of debt.

By stat. 1 & 2 Vict. c. 107, s. 13., in all district churches and district chapelries the licence of the stipendiary curate appointed to serve the chapel of such chapelry will not be rendered void by the avoidance of the church of the parish or district parish in which such chapel is situate, unless the same be revoked by the bishop of the diocese under his hand and seal: and stat. 2 & 3 Vict. c. 49. s. 11. extends this provision to the licence of the stipendiary curate of a district chapelry, and to the licence of the stipendiary curate of a district parish church.

A curate, whether he be perpetual or stipendiary, cannot perform the duties of his office until he has acquired from the bishop of the diocese a *Licence* to officiate.

By canon 48., "No curate or minister shall be permitted to serve in any place without examination and admission of the bishop of the diocese, or ordinary of the place having epis-

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Provided alwaies, and be it Enacted by the Authority aforesaid, That the Bishops of Hereford, Saint Davids, Afaph, Bangor, and Landaff, and their Successors shall take such order among themselves, for the souls health of the Flocks committed to their Charge within Wales, That the Book hereunto annexed be truly and exactly Translated into ^{*some} the Brittish or Welsh Tongue, and that the ^{*}same so Translated and being by them, or any three of them at the least viewed, perused, and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish:

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- l. 8. "some" in the margin, but without an asterisk. *C. P. Book.* E. H.
 l. 8. "some." The marks of reference are omitted, and a line is drawn with a pen under the word "same." *Exch. Book.* R. J.
 l. 8. "same" cancelled, and "some" written in the margin. *Ch. Ch. Book.* W. J.
 l. 8. "same" crossed out, a caret before it, with "some" written in the margin, a caret being above and before the "s." *Ely Book.* W. K. C.
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copal jurisdiction, in writing, under his hand and seal, having respect to the greatness of the cure and meetness of the party." And the canon is headed, "None to be curates but allowed by the bishop." This, in the Latin, is "Ministri, nisi ex episcopi vel ordinarii approbatione, pro curatis non admittendi." And the canon itself is, "Nulli curato, aut ministro, permitte-tur, ullibi curæ animarum inservire, nisi prius per episcopum, &c. examina-tus ac admissus fuerit."

It seems that the canons of 1603 were originally written in Latin; and the English translation is, in some parts, inaccurate: consequently when apparent ambiguity exists, reference should be made to the original text. (In Wilkins' *Concilia*, vol. iv. pp. 380. et seq., the canons are given at length in Latin.)

In *Gates v. Chambers* (2 Add. 189.) Sir John Nicholl said, "The object of this canon [48.] seems at least to be, that curates who are engaged to take charge of parishes, either altogether or in part, for a continued time, shall be

'examined and admitted' by the diocesan. . . .

"It may be very proper that curates, within the meaning of the canon, as already explained—and in which light the court, as at present advised, is disposed to regard it—should be 'examined and admitted' by the diocesan in order to prevent persons, not duly qualified, from being introduced into parishes in that character. But the defendant in the instance in question, it should now seem, did not attend at Byfield in that character; nor was he acting as curate within the meaning of the canon so understood—he only came to officiate for the rector on a particular occasion. That occasional assistance so given is punishable as an ecclesiastical offence, merely because the minister, so assistant, has not been licensed as curate by the bishop of the diocese, is more than, without further consideration and other authorities being adduced, I am prepared to lay down as the rule of law: such a rule would be highly inconvenient to the clergy, and might not unfrequently

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Church, and Chappel of Ease in the said respective Diocesses, and places in Wales, where the Welsh is commonly spoken or used before the first day of May, One thousand six hundred sixty five; and, That from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales within the said Diocesses where the Welsh Tongue is commonly used, in the Brittish, or Welsh Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the English Tongue, differing nothing in any Order or Form from the

l. 10. The 18th page of the Sealed Books commences with the word "Tongue."

occasion parishioners to be deprived altogether of the church service.

"This interpretation of the forty-eighth canon is confirmed, in my judgment, by the fiftieth and fifty-second canons, which are in *pari materia*. By the first of these, the fiftieth canon, 'neither the minister, churchwardens, nor any other officer of the church, shall suffer any man to preach within their churches and chapels but such as, by showing their 'licence to preach,' shall appear unto them to be sufficiently authorised thereunto.' Now the fifty-second canon plainly implies that this 'licence to preach,' at least, was not required to be had of the local ordinary; for the entry directed to be made, by that canon, for the purpose of conveying information to the local ordinary in the case of a stranger preaching in his diocese, is, among other things, to set forth the name of the bishop by whom his 'licence to preach' was granted. It appears, indeed, from the forty-ninth canon, that the 'licence to preach' referred to in these, the fiftieth and fifty-second canons, was quite a distinct thing from the 'licence to a cure,' which is the subject of the forty-eighth canon—being

(the first) a licence to 'preach' specially, without which ministers were forbidden, by the forty-ninth canon, 'to expound,' as it is termed (i.e. to preach), 'in their own cure, or elsewhere,' or to do any more than 'read plainly and aptly, without glossing or adding, the homilies (then) already set forth, or in future to be published, by lawful authority, for the confirmation of the true faith, and for the edification and instruction of the people.' It is well known that such (separate) licences to preach were in use both before, and for some time after, the Reformation: but, for the last century or two, in consequence of the clergy being better educated, or for some other reason, they have fallen into desuetude; and are now included either in 'letters of orders,' or in the 'licences of ministers to particular cures.'"

To acquire the licence the curate must send to the bishop his nomination to the curacy on a 30s. stamp, duly executed by the patron.

Secondly; the letters of orders of priest or deacon, because the curate must be in holy orders of deacon at least, if he be licensed to be an assistant curate; and of priest if he be li-

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said English Book; for which Book, so Translated and Imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their Accompt; and, That the said Bishops and their Successors, or any Three of them, at the least, shall set and appoint the price, for which the said Book shall be sold; And one other Book of Common Prayer in the English Tongue shall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in Welsh is to be had, by force of this Act, before the first day of May, One thou-

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- l. 2. "every" ends a line in the Sealed Books, and "of" is written in the margin.
l. 2. "every" is followed by a caret, which is partly blotted out. *Tower Book.* H. C.
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censed to a perpetual curacy. (Stat. 13 & 14 Car. II. c. 4. s. 14.) And this must appear to the ordinary, either of his own knowledge, or by lawful testimony.

Thus, by a constitution of Archbishop Reynold, no person shall be admitted to officiate, until proof shall first be made of his lawful ordination. Lyndwood, Prov. Const. Ang. 47.

And by a constitution of Archbishop Arundel, no curate shall be admitted to officiate in any diocese, wherein he was not born or ordained, unless he bring with him his letters of orders. Ibid. 48.

Letters testimonial must be signed by three clergymen. By a constitution of Archbishop Reynold, no person shall be admitted to officiate, until proof shall first be made of his good life and learning (ibid. 47.); and by a constitution of Archbishop Arundel, no curate shall be admitted to officiate in any diocese, wherein he was not born or ordained, unless he bring with him letters commendatory of his diocesan, and also of other bishops in whose dioceses he has continued for any considerable time; which letters

shall be cautious, and express with regard to his morals and conversation, and whether he be defamed for any new opinions contrary to the catholic faith or good manners. Ibid. 48.

On receipt of the nomination, letters of orders of priest or deacon, and letters testimonial, the bishop, if he be satisfied with them, will either appoint the clergyman nominated to attend him to be licensed, or issue a commission to some neighbouring incumbent; after which the licence will be sent by the bishop to the registry office, and from thence it will be forwarded to the churchwardens.

By canon 48., if curates and ministers remove from one diocese to another, they are not to be admitted to serve, without testimony in writing of the bishop of the diocese, or ordinary of the place having episcopal jurisdiction, from whence they came, of their honesty, ability, and conformity to the ecclesiastical laws of the church of England. This is agreeable to the rule of the ancient canon law, which requires that no clergyman shall be received in another diocese, without letters commendatory from the bishop

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land six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the English Tongue; Any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of Wales, where the English Tongue is not commonly understood.

of the diocese from whence he removed. Gibson's Codex, 896.

Mr. Hodgson in his Instructions to Stipendiary Curates (p. 12.) states, "It is expected that a curate shall remain in the diocese of the bishop by whom he was ordained, for two years at the least: if he should desire to remove into another diocese before the expiration of such term, it is proper that he should apply to the bishop of that diocese, and also to the bishop who ordained him, for their sanction, stating the special circumstances which induce him to apply."

In *Rex v. Dublin (Archbishop of)*, (1 Alcock & Napier, 244. Irish) the curacy of the parish of St. James having become vacant, the vicar (in whom the right of nomination was vested) nominated a layman, who presented himself to the Archbishop of Dublin, for the purpose of being examined previous to ordination. The archbishop having refused to examine him, it was held that his refusal was discretionary, and that he was not bound to assign any reason for his refusal, and that the Court would not in such a case grant a mandamus to the archbishop, requiring him to proceed with the examination.

Before the licence is granted, the curate is—

To subscribe the thirty-nine articles (stat. 13 Eliz. c. 12. s. 3.): and the three articles in the 36th canon concerning the king's supremacy, the Book of Common Prayer and the thirty-nine articles (canon 37.), in the presence of the bishop of the diocese where he is to preach, read, lecture, catechise, or administer the sacraments; to declare his conformity to the liturgy of the united Church of England and Ireland (stat. 13 & 14 Car. II. c. 4.; stat. 15 Car. II. c. 6.; stat. 1 Gul. III. sess. 1. c. 8.);—and to take the oaths of allegiance and supremacy. (Stat. 1 Eliz. c. 1., stat. 1 Gul. III. c. 8.; stat. 1 Geo. I. stat. ii. c. 13.; stat. 9 Geo. II. c. 26.)

A stipendiary curate must, within three months after he is licensed, read in the church the declaration appointed by stat. 13 & 14 Car. II. c. 4., and also the certificate of his having subscribed it before the bishop.

A perpetual curate must, within two months, in the church, read the morning and evening prayers, and declare his assent thereto. He must also within two months, or at the time when he reads the morning and even-

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And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within England and Wales shall at their proper costs and charges, before the twenty fifth day of December, One thousand six hundred sixty and two, obtain under the Great Seal of England a true and perfect

^{printed}

Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters,

l. 10. hundred sic in orig.

l. 10. The first "n" in "hundred" is marked under with a pen. *Tower Book.* H. C.

ing prayers, read and assent to the thirty-nine articles: and within three months after being licensed read in the church the declaration appointed by stat. 13 & 14 Car. II. c. 4., and also the certificate of his having subscribed it before the bishop. By stat. 1 Geo. I. stat. ii. c. 13. and stat. 9 Geo. II. c. 26. he must likewise, within six months after his admission, take the oaths of allegiance, supremacy, and abjuration.

Lecturer: (p. 60.)—The situation in the church of the class of ministers of the established religion called lecturers, presents somewhat of an anomaly, as they are in many cases, though subordinate, not subjected to the control of the rector or minister of the church in which they discharge their functions; and in other instances, though they have no superior in the church or chapel to which they are appointed, they have not the enjoyment of all the privileges which usually belong to the person filling the office of chief minister of a church or chapel of an independent foundation.

In London and other cities there are lecturers appointed as assistants

to the rectors of churches. They are generally chosen by the vestry or chief inhabitants; and are usually the afternoon preachers. There are also one or more lecturers in some cathedral churches; but these are in general the deputies of the chancellor or other capitular member; these cathedrals however are but few. The prælector in Hereford Cathedral is always a prebendary, elected to his office by the chapter. There are six preachers at Canterbury, who preach on stated days; regular members of the foundation. At Carlisle, one of the minor canons is lecturer. There is a lecturer at Exeter, (generally, if not always, a vicar) paid by the chapter. There is a lecture in Westminster Abbey, discharged by one of the chapter. The Chancellor of Exeter is bound to give a weekly lecture, by himself or by deputy. There is a divinity lecture in St. Paul's, usually given to a prebendary, now a sinecure.

Many lectureships have likewise been founded by the donation of private persons, as Lady Moyer's at St. Paul's, but that endowment has now ceased, owing to the failure of the fund.

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and their Successors kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of England, shall be examined by such persons as the Kings Majesty

No person can be a lecturer, endowed or unendowed, without the rector's consent, unless there be an immemorial custom to elect without his consent; where there is such a custom it is binding on the rector, as it supposes a consideration to him; and in such a case the right of the lecturer partially supersedes the right of the rector. If the lectureship be endowed, that affords a strong argument to support the custom, and to show that it had a legal commencement. *Rex v. London (Bishop of)*, 1 T. R. 331., 1 Wils. 11.; *Rex v. Field*, 4 T. R., 125.; *Case of the Lecturer of St. Anne's, Westminster*, 2 Str. 1192.; sed vide *Dixon v. Metcalfe*, 2 Eden, 360.

In *Clinton v. Hatchard* (1 Add. 103.), Dr. Swabey observed, "In the case of every, at least unendowed, lectureship, no choice, by the parish, of a lecturer, is effective, without the consent or approval of the rector; whose undoubted right it is, in every such case, to grant to, or withhold from the lecturer so chosen, the use of his pulpit."

When the election of a lecturer is claimed by custom, it must be good at common law; that is, it must have existed immemorially, and must be very clearly and satisfactorily proved. *Arnold v. Bath and Wells (Bishop of)*,

5 Bing. 316.; *Gape v. Handley*, 3 T. R. 291. n.

The right to elect, where such custom prevails, is generally vested in the parishioners; and in some instances, where the lectureship has been founded by the bounty of an individual, the election is directed to be made by them in the will of the founder. *St. Bartholomew's (Churchwardens of)*, *Case of*, 3 Salk. 87.; Steer's P. L. by Clive, 97.

After the rector's consent has been obtained the bishop's licence is also necessary, if not as forming a part of the title of the lecturer, still at least to exempt him from the penalties of stat. 13 & 14 Car. II. c. 4. (*Clinton v. Hatchard*, 1 Add. 103. in not.): but although a man cannot be a lecturer without a licence from the bishop or archbishop, yet their power is only as to the qualification and fitness of the person, and not as to the right of the lectureship; and the ecclesiastical court may punish the churchwardens, if they will not open the church to the person, or to any one acting under him. *Case of the Churchwardens of St. Bartholomew's*, 3 Salk. 87.

Where a lecturer is supported by voluntary contributions, the bishop is the proper judge whether or no any

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shall appoint under the Great Seal of England for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct, and amend in writing any Error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certify in writing under their Hands and Seals, or the Hands and Seals of any Three of them at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, ad-

1. 10. The 19th page of the Sealed Books commences with the word "find."

lecturer in such place ought to be admitted, unless there be an immemorial custom to the contrary. *Rex v. London (Bishop of)*, 1 Wils. 11.; *Rex v. Field*, 4 T. R. 125.

By stat. 7 & 8 Vict. c. 59. s. 1. (2 Stephens' Ecclesiastical Statutes, 2235.), the bishop of the diocese, where any lecturers or preachers have been appointed, subsequent to July 29, 1844, to preach lectures or sermons only, can require them by writing under his hand and seal, to undertake and perform such other clerical or ministerial duties as assistant curate or otherwise, within such district, parish, or place, as the bishop, with the assent of the incumbent, shall think proper, and also to vary from time to time, if necessary, and with the like assent, the particular duties so required to be performed.

It is not competent to any person to engraft a lectureship by compulsion on a church; otherwise it might be done for the most capricious purposes, and in abuse of the regular institutions of the church, and might overthrow the whole establishment. Such a lectureship must have a legal commencement by custom or act of parliament. *Rex v. Exeter (Bishop of)*, 2 East, 465.

By stat. 1 & 2 Vict. c. 106. s. 31., a person holding a lectureship may be suspended for illegal trading, and for the third offence be deprived of his office.

Tutor, or School-master: (p. 60.)—Stat. 9 & 10 Vict. c. 59. repeals so much of stat. 13 & 14 Car. II. c. 4. s. 11., as made any schoolmaster or other person instructing or teaching youth in any private house or family as a tutor or schoolmaster, punishable for instructing or teaching any youth as a tutor or schoolmaster before licence obtained from his respective archbishop, bishop, or ordinary of the diocese according to the laws and statutes of this realm, and before such subscription and acknowledgment made as in that act is mentioned.

And I do Declare: (p. 62.)—There was a long debate in the House of Lords whether ministers should be obliged to make any declaration against the covenant. Gibson's Codex, 277.

Together with the Declaration: (p. 66.)—Dr. Gibson (Codex, 817.) states, "A doubt hath been raised, whether the design of the act was, that the clerk should only read the bishop's certificate to the congregation,

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judged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of Oxford, for, or concerning the Prebend of Shipton, within the Cathedral Church of Sarum, united and annexed unto the place of the same Kings Professor for the time being, by the late King James of blessed memory.

1. 4. *it self* sic, orig.

in testimony of his having subscribed the declaration before him; or whether, after having read the certificate, he should not also make the same declaration again, in form, before the congregation; which point hath never been judicially determined; but the latter opinion is not only more safe, but has also been thought more agreeable to the tenour of the act, than the bare reading of the certificate."

In the time of Divine Service: (p. 67.)—And therefore it must be done before the termination of divine service.

Capable: (p. 70.)—Prior to the enactment of stat. 13 & 14 Car. II. c. 4. s. 14., if a layman was presented, instituted, and inducted, he was parson de facto, and acts done by him, while parson, such as marriages, leases, &c. were valid (*Costard v. Winder*, Cro. Eliz. 775.); although he might have been deprived. (*Colt and Glover v. Coventry and Lichfield* (Bishop of), Hob. 149.; *Sutton's case*, Cro. Car. 65.) This statute, however, enacts, that no one shall be capable to be admitted to any benefice, who has not been ordained priest.

Priest: (p. 72.)—In *Hill v. Barne*

(2 Lev. 250.), where a prohibition was prayed to stay proceedings in the spiritual court; it was contended that priest or no priest, is triable by the ordinary, but priest or no priest at such a time, by a jury; but Chief Justice Jones held, that in this latter case also, it ought to be tried by the ordinary, when the time refers to a spiritual act, such as institution. And in another report of the same case (nom. *Hill v. Boomer*, Jones (Sir T.), 132.), it is said that, though the case might be determined by the certificate of the bishop of the diocese, yet the rule being made, and the penalties inflicted, by act of parliament, the original cognizance did not belong to the bishop, but to the temporal courts; and consequently the prohibition was supported.

In Latine: (p. 78.)—Although no provision was made for this liberty by stat. 1 Eliz. c. 2., yet the queen, by her letters patent, bearing date April 6th, 1560, granted it (*nostrâ auctoritate et privilegio regali*) to the colleges of the two universities, and to those of Winchester and Eton. (Gibson's Codex, 279.) But subsequently, in the third year of her reign, the Archbishop,

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Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Arch-bishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of consent, touching true Religion, is in these words following, viz.

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King *Edward* the Sixth, and confirmed at the same time by Authority of Par-

l. 1. The beginning of this clause is not indented.

the Bishop of London, Dr. Bill, and Dr. Haddon, were commissioned, (among other things,) to limit the use of that liberty in collegiate churches, with regard to those of the laity who resorted thither. Gibson's Codex, 297. citing Strype's Life of Abp. Parker, p. 28. App. (No. xv. vol. iii. pp. 46-48. ed. Oxon. 1821.) Vide etiam stat. 15 Car. II. c. 6. s. 67.

On the subject of the Latin Prayers, Mr. Jebb observes (Choral Service, p. 417,) that they "were formerly read in several Colleges, the English Service being performed at other hours. This custom is still kept up at Christ Church, Oxford, where the Latin Prayers are read without chanting, morning and evening, and the Cathedral Service in English at intermediate hours: except at surplice times, when the whole College attends the Cathedral Service. In the Prayer Books printed for the use of the College, the Canticles and directions for reading the Lessons are omitted; the custom being, at these Latin Services, to proceed at once from the Psalms to the Creed. On Wednesdays and Fridays the Litany alone is read. How far this custom accords with the sixteenth Canon, or with the Act of Uniformity, it

may be difficult to determine. The words of that Canon are, 'In the whole Divine Service, and Administration of the Holy Communion, in all Colleges and Halls in both Universities, the Order, Form and Ceremonies, shall be duly observed as they are set down and prescribed in the Book of Common Prayer, without any omission or alteration.' The Act of Uniformity limits the Latin Service to 'the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book,' (*sc.* of Common Prayer.) But then, in a preceding passage it expressly says, 'that no Form, or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chapel, or other public place of or in any College, or Hall in either of the Universities, the Colleges of Westminster, Winchester, or Eton, or any of them, other than what is prescribed and appointed to be used in and by the said Book.' It is possible that these passages may refer to the more public English Service only; and that the Latin Service, long allowed by authority, may not come within the rule. But this seems very doubtful. At all

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liament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious, and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforementioned King *Edward* unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by

events, if curtailed modes of Service be allowed, at certain times of the day, these should never be considered as the substitutes for the full Offices of the Church. In Trinity College, Dublin, where a curtailed form of early Morning Prayer was statuteably performed, a disgraceful rule was introduced a few years ago, of omitting the regular Morning Service, performed at a later hour. This irregularity, the sanction for which was supposed to be found in a statute of modern injunction, was checked by the authority of the Visitor.

"A like apparent irregularity prevails at the early Service in the Queen's Chapel Royal, where one or both Lessons are omitted.

"At the end of the Latin Prayer Book of Queen Elizabeth was a form for the commemoration of Benefactors, to be read at the end of every term in Colleges. It began with the Lord's Prayer. Then Psalms 144, 145, and 146: [that is, 145, 146, 147, as in the English Prayer Book.] Then the Lesson, *Ecclus. xlv.* These ended, a Sermon. Then *Benedictus*. Then these Versicles:

Min. The just shall be had in everlasting remembrance.

Ans. He shall not be afraid of evil tidings.

Min. The souls of the righteous are in the hands of God.

Ans. Neither doth any torment trouble them.

"Then a Collect, giving thanks for Benefactors.

"This form is substantially that which is still observed in most Colleges on the commemoration days of their respective founders: the usual Services being performed, with the substitution of the Psalms and Second Lesson now mentioned, and with the addition of the Versicles, and of the Collect, to those prescribed by the Prayer Book. In Choirs, the responses on those days are usually sung to the Organ. This custom is one which has so markedly and continuously received the sanction of the Church of England, that it cannot be deemed irregular: nor can it be rightly considered as being censured by the sixteenth Canon. Those, however, who may object to it, ought on much stronger grounds to object to the four Services appended to the Prayer Book, the observance of which rests upon a much more slender authority."

Lawful Authority: (p. 88.) — Dr. Nicholls (on the Common Prayer, in not. to stat. 13 & 14 Car. II. c. 4. s. 26.) correctly states, that "authority of parliament is not what is here intended, it being in the power of parliament to make such alterations as to them should seem meet; but that it should be in

An Act for Uniformity

any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act or any other Law now in force is required to Subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon hereto-

the power of the crown to alter the names; from which it appears that no alteration nor addition can be made in the service, not even of names, by authority, either of the crown, or the ordinary, unless expressly provided for in the act or rubrics."

Which said Books . . . shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal: (p. 95.)—The following is a copy of the commission:

"Charles the second by the grace of God c^e To the right Reverend ffathers in God our right Trusty and Welbeloved Gilbert lord Bishopp of london George lord Bpp of Winton humfrey lord Bishopp of Sarum and Beniamyn lord Bishopp of Peterborough And to our Trusty and Welbeloved Thomas Turner Doctor in Divinity and Deane of Canterbury John Barwicke Dcor in Divinity and Deane of Saint Paules london Robert Creighton Dcor in Divinity and Deane of Welles Joseph Henshaw Dcor in Divinity and Deane of Chichester Willm Paul Dcor in Divinity and Deane of litchfeild John Croft Dcor in Divinity and Deane of Norwich Edward Rainbowe Dcor in Divinity and Deane of Peterborough Nathaniell hardy Dcor in Divinity

and Deane of Rochester and to our Trusty and Welbeloved Robert Pory Markeffranck William Braburne George Scradling Richard Allestry and William Outram Dcors in Divinity And to our Trusty and Welbeloved Sir Mundeford Brampston Gyles Sweit William Turner and Richard Chaworth Dcors of the Lawes And to our Trusty and Welbeloved Herbert Thornedike John Pritchett and Richard Perenicheife Clerkes greeting Whereas by an Act of the Parliament begun and held att Westminster the eighth day of May Anno Dni one thousand six hundred & sixty one in the thirteenth yeare of our Raigne and there continued untill the nyneteenth day of May in the ffowerteenth yeare of our Raigne and thence progued to the eighteenth of february then next following Intituled An Act for the Uniformity of publique prayers and Administracon of Sacramentes and other rightes and Ceremonyes And for the establishing the forme of makeing ordayneing and consecrating Bishoppes Preistes and Deacons in the Church of England Itt is amongst other thinges enacted that to the end true and perfect Coppies of the said Act and the booke thereunto annexed might be safely kept and

of Publick Prayers.

foze had oꝛ made, to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining, and Consecrating Bishops, Priests, and Deacons heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, until the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

THE

perpetually preserved and for the avoyding of all disputes for the tyme to come the respective Deanes and Chapters of every Cathedrall or Collegiate Church within England and Wales should att their pper costes and chardges before the five and twentyeth day of December one thousand six hundred sixty two obtayne vnder the great seale of England A true and perfect printed Coppy of the said Act and of the said booke annexed therevnto to be by the said Deanes and Chapters and their Successors kept and preserved in safety for ever and to be alsoe produced and shewed forth in any Court of Record as often as they shall be thereunto lawfully required And alsoe that there should be delivered true and perfect Copyes of the said Act and of the same booke into the respective Courtes att Westminster and into the Tower of london to be kept and preserved for ever among the Recordes of the said Courtes and the Recordes of the Tower to be alsoe produced and shewed forth in any Court as need shall require which said bookes soe to be exemplified vnder the great seale of England should be examyned by such persons

as wee should appoint under the great seale of England for that purpose and should be compared With the originall booke to the said Act annexed And shall have power to correct and amend in Writing any error comitted by the Printer in the Printing of the same booke or of any thing therein contayned And shall certify in Writeing vnder their handes and Seales or the handes and Seales of any three of them att the same booke that they have examyned and compared the same booke and fynd itt to be A true and perfect Copy Which said bookes and every one of them soe exemplified vnder the great Seale of England as aforesaid shall be deemed taken adiudged and expounded to be good and avayleable in the lawe to all intentes and purposes Whatsoever and shall be accompted as good Recordes as the said booke itt selfe to the said Act annexed Any lawe or Custome to the contrary in any wise notwithstanding As in and by the said Act of Parliament relacon being therevnto had may att large appeare Now knowe yee that Wee reposeing especiall Trust and confidence in the fidelity Wisdome and circumspeccion of you

the said Gilbert lord Bishopp of london
George lord Bishopp of Winton hum-
frey Lord Bishopp of Sarum Beniamyn
lord Bishopp of Peterborough Thomas
Turner John Barwicke Robert Creigh-
ton Joseph henshawe William Paul
John Croft Edward Raynebow Natha-
niell hardy Robert Pory Marke ffranck
William Braburne George Stradling
Richard Allestre William Outram
Sir Mundeford Brampston Gyles Sweit
William Turner Richard Chaworth
Herbert Thornedike John Pritchett
and Richard Pernicheife of our espe-
ciall grace certayne knowledge and
meer mocon and in pursueance of the
Intent and according to the forme
and effect of the said Act of Parlia-
ment in this behalfe have nomynated
constituted and appoincted and by
theis psentes doe nomynate consti-
tute and appoinct you to examyne the
said bookes soe to be exemplified
under the great seale of England as
aforesaid and to compare the same

With the Originall booke to the said
Act annexed And alsoe to correct and
amend in Writing any error comitted
by the Printer in the printing of the
same booke or of any thing therein
contayned And alsoe to certify in
Writing vnder yo handes and Seales
or the handes and seales of any three
of you att the end of the same booke
that you have examyned and com-
pared the same and fynd itt to be A
true and perfect Copy And alsoe to
doe pforme and execute all and every
Act and thing in this behalfe needfull
or requisite according to the purport
Intent and true meaning of the said
Act of Parliament and the powers and
authorities thereby graunted as afore-
said In Wittnes c^o Wittnes our selfe
att Westm the second day of No-
vember

p ipm Regem "
(Pat. 14 Car. II. p. 28, dorso.)

THE P R E F A C E.

*I*T hath been the *Wisdom of the Church of England*, ever since the first compiling of her *Publick Liturgy*, to keep the *Mean between the two Extreames*, of too much *Stiffness in refusing*, and of too much *Easiness in admitting any variation from it*. For, as on the one side common *Experience sheweth*, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils, that were intended to be remedied by such change: So on the

The 20th page of the Sealed Books commences with "THE PREFACE."
Neither this, nor any other "Preface" appears on the MS. of the Irish Book of Common Prayer. C. R. E.

"The Preface" is omitted in the following, among other, editions of the Book of Common Prayer, viz. Oxford, 8vo. 1796; Cambridge, 12mo. 1816; King's Printers, 24mo. 1821.

THE PREFACE.—This preface was written upon the review of the Common Prayer in 1661. Upon the 25th of March, in that year, Charles II. by his letters patent constituted forty-two commissioners (for a copy of that commission vide ante p. 42. in not.), half of whom were on the episcopalian, and the other half on the presbyterian side.

These commissioners had several

meetings at the Savoy, but to very little purpose: the presbyterians heaped together all the old scruples that the puritans had for above one hundred years been raising against the liturgy, and, as if they were not enough, swelling the number of them with many new ones of their own. With these, one and all, they demanded compliance on the church side, and would hear of no

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other side, the particular Forms of Divine Worship, and the Rites, and Ceremonies appointed to be used therein, being things in their own nature Indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective

l. 1. "*side, the*", sic in orig.

l. 14. The 21st page of the Sealed Books commences with the word "*Princes*."

contradiction even in the minutest circumstances. But the completest piece of assurance was the behaviour of Baxter, who would not so much as allow that our liturgy was capable of amendment, but confidently pretended to compose a new one of his own, without any regard to any other liturgy whatsoever, either modern or ancient; which, together with the rest of the commissioners on the presbyterian side, he offered to the bishops to be received and established in the room of the

liturgy. The result was, that the four months, for which the conference was to exist, having expired, it broke up on July the 24th without any thing having been done. However, the convocation, which had been sitting since May the 8th, received on the 21st of November, (their fourth sitting after the close of the conference,) a commission from the king to review the Prayer Book, and immediately entered on their work with great zeal. The following list comprises the most import-

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times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the

ant of their alterations:—a new Preface prefixed: the Lessons somewhat improved: the Sentences, Exhortation, Confession, and Absolution, printed before the Evening Service: the Litany amended in a few places: some prayers detached from the Litany, and placed at the end of Morning and Evening Service: additions to the 'Prayers and Thanksgivings:' the Gospels and Epistles, with other portions of Scripture, taken from the new translation of the Bible: the altar services completely revised: 'church' turned into 'congregation:' the last clause inserted into the prayer for the Church Mili-

tant: the Protestation respecting kneeling reinstated: the sponsors addressed in Baptism instead of the child: a service for the Baptism of Adults introduced; and all the remaining Offices changed in a greater or less degree.

Thus, the whole liturgy was then brought to that state in which it now stands, and was unanimously subscribed by both houses of convocation, of both provinces, on Friday, the 20th of December, 1661; and, being brought to the house of lords the 25th of February following, both houses passed an act for its establishment; (viz. stat. 14 Car. II. c. 4. ante pp. 41—101.) and the

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World, and we are not willing here to remember. But when, upon His Majesties happy Restauration it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the

Earl of Clarendon, then high chancellor of England, was ordered to return the thanks of the lords to the bishops and clergy of both provinces, for the great care and industry shown in the review of it. Wheatly on the Common Prayer, p. 30. ed. Lond. 1840. Cardwell's Conferences, pp. 369—392. 2nd ed.

Publick Liturgy: (p. 103.)—That liturgies were anciently used in the services of the church is evident from the use of them among the Jews themselves. Several liturgical forms were composed by Esdras and the great synagogue. (Vide Seld. Not. in Eutych.) The

Jews, in their ancient liturgies, were accustomed to make a solemn confession of their sins; to read several chapters of the Mosaical law and the prophets; to pray for God's blessing on their people; and, in the close of their devotion, the ruler of the synagogue used to dismiss them with a solemn benediction. (Fag. in Targ. Lev. 16.; Lightfoot, vol. ii. p. 158.) And that our Saviour composed the Lord's Prayer, to be a form to be constantly used by the Christians, and that it was in fact made use of so, in the public assemblies of the first Christians, is testified by the most ancient writers of

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Book of Common Prayer, the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine great importunities were used to His Sacred Majesty, that the said Book might be Revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty out of His pious Inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects of what perswasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like Moderation, as we finde to have been used in the like case in former

l. 4. The 22nd page of the Sealed Books commences with the word "*made*."

the Church. (Tertul. adv. Prax. cap. 23. p. 514.; Ib. cap. 4. p. 502.; De Or. cap. 9. pp. 132, 3. ed. Lutet. Paris. 1664.) They call it the Legitima Oratorio. (Tertul. de Fug. Pers. cap. 2. p. 537.; Firm. apud Cyp.; Opt. de Schism. p. 45.) And St. Chrysostom νενομισμένη; which signifies the same. (Chrys. Hom. 2 in 2 Cor.) Those prophesyings or singing of psalms, mentioned in the New Testament (Acts, iv. 23, 24.), and that Solenne Carmen, which Pliny speaks of as being used by the Christians in his

time (Plin. lib. x. ep. 97.), are certain proofs that the Christians, from the most early times, made use of set forms of devotion. Clemens Romanus exhorts the Christians of his time not to transgress the ὁρισμένον λειτουργείας κανόνα. (Clem. Rom. Ep. ad. Cor. 1.) Ignatius speaks of a μία προσευχή. (Ign. Ep. ad Mag. 6. p. 137. ed. Tubin. 1842.) Justin Martyr speaks of the Christians of his age, as κοινὰς εὐχὰς ποιησάμενοι. (Just. Mart. Apol. I. § 65. tom. i. p. 266. ed. Jenæ, 1842—44.) St. Cyprian calls the forms

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times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practise of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendred to us (by what persons, under what pretenses, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully

they then used publica et communis oratio, unanimis oratio, instantium simul et concordiam declarans. (Cyp. de Or. Dom. p. 411. ed. Paris. 1829.) And in the same book he speaks of the "Sursum corda," &c. as part of the public devotion of his time. Besides, when the same father exhorts the people against a "tumultuosa loquacitas et clamores," it can hardly be thought, but that they had a set form of prayer which they had learned to repeat.

The character of our liturgy has been most justly described in the following language by Dr. Comber (Com-

panion to the Temple, Preface):—"Though all churches in the world have, and ever had, forms of prayer, yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composure [as ours]; which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion; and yet so plain, that the most ignorant may pray with understanding; so full, that nothing is omitted that is fit to be asked in public; so particular, that it comprises most things which we would pray for in private; and yet so short, as not to tire any that have true

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perswaded in our judgments (and we here profess it to the World) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in Common Equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture it self.

Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreasonable demands;

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- l. 13. The 23rd page of the Sealed Books commences with the word "*set.*"
 l. 15. "*it self,*" sic in orig.
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devotion. Its doctrine is pure and primitive; its ceremonies so few and innocent, that most of the Christian world agree in them: its method is exact and natural; its language is significant and perspicuous, most of the words and phrases being taken out of Holy Scripture, and the rest are the expressions of the first and best ages; so that whoever takes exceptions at these must quarrel with the language of the Holy Ghost, or fall out with the church in her greatest innocence. In-

deed the greatest part of those prayers are primitive, or a second edition of the most ancient liturgies of the Eastern and Western churches corrected and amended; and in the opinion of the most impartial and excellent Grotius, (who was no member of, nor had any obligation to this church), the English liturgy comes so near that pattern, that none of the reformed churches can compare with it. (Grotius, Ep. ad Boet.)

"And if anything external be needful

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but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the Publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or secondly,

to recommend that which is so glorious within; we may add, that the composers were all men of great piety and learning. For they were all either martyrs or confessors upon the restitution of popery; which, as it declares their piety, so the judicious digesting of these prayers doth evidence their learning; for therein a scholar may discern close logic, pleasing rhetoric, pure divinity, and the very marrow of all the ancient doctrine and discipline; and yet all made so familiar, that the unlearned may safely say Amen. (1 Cor. xiv. 16.)

“Lastly, all these excellencies have obtained that universal reputation

which these prayers enjoy in all the world: so that they are deservedly admired by the Eastern churches, and had in great esteem by the most eminent Protestants beyond the seas (vide Durel's Defence of the Liturgy), the most impartial judges. In fine, this liturgy is honoured by all, but the Romanist, whose interest it opposeth, and some dissenters, whose prejudices will not let them see its lustre. Whence it is that they call that, which papists hate because it is protestant, superstitious and popish, and though they count it Roman, condemn it without a hearing. But when we remember the best things in a bad world have most

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for the more proper expressing of some words or phrases of ancient usage in terms more sutable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendring of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: And that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the

1. 3. "sutable," sic in orig.

enemies, as it doth not lessen its worth, so it must not abate our esteem, that it hath malicious or misguided adversaries; who for all this hold the conclusion, and obstinately resolve they will not come.

"How endless and unprofitable it is to dispute with these, the little success of the best arguments managed by the wisest men do too sadly testify. Wherefore I shall decline that, and attempt to convince the enemies by assisting the friends of our church devotions; and by drawing that veil which the ignorance and indevotion

of some, and the passion and prejudice of others, have cast over them, represent the liturgy in its true and native lustre; which is so lovely and ravishing, that, like the purest beauties, it needs no supplement of art and dressing, but conquers by its own attractives, and wins the affections of all but those that do not see it clearly. This will be sufficient to show, that whoever desires no more than to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms."

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Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

1. 5. The 24th page of the Sealed Books commences with the word "*crept*."

In their own nature Indifferent, and alterable: (p. 104.)—In making the alterations, the bishops had to contend with the greatest difficulties. They were not only to conquer their own former resentments, and the quick remembrance of their sufferings, together with the unreasonable demands of the presbyterian party; but they had the court to deal with likewise, who pushed on to all acts of severity, but were willing to let the odium thereof lie upon the clergy. And by the management of some persons then in power, the minds of the episcopal clergy and zealous conformists were so wrought up, upon the talk of these alterations, that the bishops, who were concerned in them, found it a difficult matter to manage

the temper of their own friends. This was the occasion of this apologetical expression in the preface, for the alterations they had made. And they declare their mind more fully therein, in the answer to the presbyterian Exceptions (sect. 6.) "On the contrary we judge, that if the liturgy should be altered, as is there required, not only a multitude, but the generality of the soberest and most loyal children of the church of England would be justly offended; since such an alteration would be a virtual concession, that this liturgy were an intolerable burden to tender consciences, a direct cause of schism, a superstitious usage, (upon which pretence it is here desired to be altered,) which would at once both

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And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great dili-

justify all those, who have so obstinately separated from it, as the only pious tender-conscienced men, and condemn all those that have adhered to that in conscience of their duty and loyalty, with their loss or hazard of estates, lives, and fortunes, as men superstitious, schismatical, and void of religion and conscience." This was the occasion of the apology for the alterations in the liturgy; and their assertion, that ceremonies in their own nature are indifferent and alterable, is grounded on the doctrine of the thirty-fourth article of our church. For ceremonies at all times have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. And again; Every particular or national

church hath authority to ordain, change, and abolish ceremonies or rites of the church ordained only by man's authority, so that all things be done to edifying. Nicholls on the Common Prayer.

Pamphlets were published: (p. 106.)—The pamphlets here principally alluded to seem to be, "the Exceptions against the Common Prayer," Lond. 1661; and the "Reply to the Bishops' Answer to the Exceptions."

Great importunities were used to His Sacred Majesty: (p. 107.)—What these were, is to be seen in the two papers of "Proposals concerning the Discipline and Ceremonies of the Church of England, humbly presented to his Majesty, by the Reverend Ministers of the Presbyterian Persuasion." Lond. 1661.

Perverse spirits should be satisfied with any thing that can be done in this

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gence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

Concerning

kind by any other than themselves: (p. 113.)—This stricture seems to be levelled against the new prayers drawn up by Mr. Baxter, by appointment of the presbyterian commissioners, in the Reformation of the Liturgy. Published, together with the Petition for Peace. Lond. 1661. Vide 1 Baxter's Practical Works, 922—948. ed. Lond. 1845.

Concerning the Service of the CHURCH.

THere was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in Gods word) be stirred up to godliness themselves, and

The 25th page [c] of the Sealed Books commences with the word "Concerning", preceded by the mark given above.

Neither this, nor any other Introduction, "Concerning the Service of the Church", appears on the MS. of the Irish Book of Common Prayer. C. R. E.

This part of the Book of Common Prayer, intituled "Concerning the Service of the Church", is omitted in the following, among other, editions of the Book of Common Prayer, viz. Oxford, 1796; Cambridge, 1816; King's Printers, 1821.

Concerning the Service of the Church:—This part of the Book of Common Prayer, with the exception of the last two paragraphs, which are not in the first book of Edward VI., and a few omissions and verbal alterations, that were subsequently made, was framed by the original compilers of the Common Prayer.

Search out by the ancient Fathers:—These words are to show, that the Latin service, which had been of late years improperly altered, did, however, retain in it many ancient forms, received in the church in the best times; and that some parts thereof are still to be found in the writings of

the ancient fathers, who mention many of these offices in their books.

The whole Bible, (or the greatest part thereof) should be read over once every year:—The primitive Christians derived their custom, of reading the Scriptures in course, from the Jews. For Philo says, concerning them (as he is quoted, Euseb. Præp. Evang. lib. viii. c. 7.), *Αὐτοὺς εἰς ταύτον συνάγεισθαι*, &c.,—They come into one common place; and sitting together in silence and modesty, hear the law read; that no one of them might plead ignorance of the obligation thereof. And this is the constant manner of their assembly: the common people are silent, unless only when they take their parts, in declar-

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be more able to exhort others by wholesom doctrine, and to confute them that were Adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the rest

ing their assent, by joyful acclamations at what is read unto them. But the reader of the law is, either one of their priests, or one of their elders, who also expounds it unto them till the evening: and then they break up their assembly: being thereby considerably improved in the knowledge of the sacred laws, and having their devotion increased. The like is declared by Josephus (Contra Ap. lib. ii.), Οὐδὲ γὰρ ἀπ' ἀγνοίας, &c.,—Moses, that he might not leave them any pretence of ignorance, brought in a most excellent way of instruction among the Jews; which was, not only to have the law they were obliged to, read once or twice over to them; but commanded them, to leave their work every sabbath day, and to meet together in public to hear the law recited, which is a thing, that all the legislators in the world have been defective in, besides.

For the more convenient reading of the Mosaical law upon the sabbath days, the whole law was divided into sections, called *Parashas*; and which are marked on the sides of the Bibles פ פ פ; being in all 54, the better to suit with the sabbaths that occur in the Jewish year; which, consisting of lunar months, is consequently longer

than our solar year, which consists only of 52 weeks. Vide post, tit. KALENDAR.

As they had a first lesson read to them in their synagogues out of the law, so they had a second lesson read to them out of the prophets; the sections whereof were called *Haphtarah*, and the reader thereof *Maphtir*: they were called haphtarah from the verb patur, which signifies to dismiss; because the congregation was, after the ending of that lesson, dismissed. This custom was in use in our Saviour's and the apostles' time. As we find in St. Luke, iv. 16, 17. that Jesus went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the Prophet Esaias, &c. So Acts, xiii. 14, 15., Paul and his companions went into the synagogue on the sabbath day, and sat down. And, after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

In imitation of this practice of the Jews, the Christians have always had their lessons out of Holy Scripture read in their public assemblies. For Justin Martyr, speaking of the assem-

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were unread. And in this sort the Book of Ifaiah was begun in Advent, and the Book of Genesis in Septuagesima; but they were only begun, and never read thorough: After like sort were other Books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by bearing the same; The Service in this Church of England these many years, hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven

blies of his time, says, καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ, πάντων κατὰ πόλεις ἢ ἀγροὺς μερόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρι ἐγχωρεῖ. (Apol. I. § 67. pp. 268. 270. ed. Jenæ, 1842—44.) And to this the 17th canon of the Council of Laodicea refers: Περὶ τοῦ μὴ δεῖν ἐπισύναπτεν ἐν ταῖς συνάξεσι τοὺς ψαλμοὺς, ἀλλὰ διὰ μέσου καθ' ἕκαστον ψαλμὸν γίνεσθαι ἀνάγνωσιν. (Vide Bruns, Can. Apost. et Concil. p. 75. ed. Berol. 1839.) The writer of the Apostolical Constitutions, who, though a supposititious writer, understood the customs of the Church in the age he wrote, says, 'Ἀνὰ δύο δὲ γινομένων ἀναγνωσμάτων, ἕτερός τις τοὺς τοῦ Δαβὶδ ψαλλέτω ὕμνους. (Apost. Const. lib. ii. cap. 57.) Tertullian, speaking of the lessons out of Scripture read in the church, says, Certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus. Tertul. Apol. cap. 39. p. 31. ed. Lutet. Paris. 1664.

As there is no doubt but that there were first and second lessons read in the primitive church, so it is very probable that the scriptures were read in such a course, as that the greatest

part of the Bible was read over every year. For the Pseudo-Dionysius, giving an account of the customs in the Christian assemblies, says, that after the singing of the psalms, Ἐξῆς δὲ, διὰ τῶν λειτουργῶν ἢ τῶν ἀγιογράφων δέλτων ἀνάγνωσις ἀκολουθῶς γίνεται. (de Eccles. Hierarch. cap. 3. p. 88. ed. Lutet. Paris. 1615.) St. Austin, when describing the lessons appointed both for ordinary days, and for those of great festivals, states, Meminit sanctitas vestra Evangelium secundum Joannem ex ordine lectionum nos solere tractare. Sed quia nunc interposita est solemnitas sanctorum dierum, quibus certas ex evangelio lectiones oportet in ecclesiâ recitari, quæ ita sunt annuæ ut aliæ esse non possint: ordo ille quem suscepimus necessitate paululum intermissus est, non omissus. (Aug. Expos. in 1 Ep. S. Johan. in Præfat. tom. ix. p. 235. ed. Paris. 1635.) And St. Chrysostom (Hom. 6. de Pœn. (cited by Wheatly on the Common Prayer, 128.), if that homily be his), says, It has oftentimes been a great occasion of wonder for what reason all Christians have had a particular liking to David more than to any writer of the Old or New Testament, that they should have him only every

*Portions, whereof every one was called a Nocturn:
Now of late time, a few of them have been daily
said, and the rest utterly omitted. Moreover, the*

Running title in MS. Roman "Concerning ye Service of the Church." in one line.

"Concerning ye Service of the Church", but no full stop after "Church."
Q. B. Book. G. J. B.

The running title of the 26th page is written "Concerning ye Service of the Church."
Exch. Book. R. J.

The 26th page of the Sealed Book has no printed running title; but "Concerning the service of the Church." is inserted in MS. *Ch. Ch. Book. W. J.*

"Concerning the Service of the Church" was first written as the head-line, then crossed out, afterwards this crossing out was smeared over, the same words being finally re-written above the others. *Ely Book. W. K. C.*

"Concerning ye Service of the Church." in MS. *Tower Book. H. C.*

l. 1. The 26th page of the Sealed Books commences with the word "*Portions*,".

day in their mouths. Moses, indeed, was a great legislator, &c., but we hardly read over his writings once in the whole year in our public congregations; but we read David in our public services both by day and by night, &c. From this passage it is plain that the best part of Moses was read, though not all.

The order of reading the Scriptures in the ancient primitive church is set forth in the Const. of the Apostles (lib. ii. c. 57.): "and two lessons of the Old Testament being read, &c., after that our Acts, and the Epistles of St. Paul, a work-fellow, which he sent to the churches, by the direction of the Holy Ghost; and after all this let a deacon, or a presbyter, read the gospel: like as it is afterwards ordered in our book; the lessons first, after the epistle, and after all the gospel," which was always the last.

Responds: (p. 116.)—A respond is a short anthem, interrupting the middle of a chapter, which is not to proceed till the anthem is done. The long responses are used at the close of the lessons.

Verses: (p. 116.)—The verses here mentioned are the versicles that occur in the Breviary.

Commemorations: (p. 116.)—"Commemorations (of festivals) mean collects and antiphons, &c. continued for a day or two after, as the case might be; or

an octave of the festival itself." Elizabethan Liturgies, by Clay, p. 304. note 1. ed. Camb. 1847.

Synodals: (p. 116.)—These were the publication or recital of the provincial constitutions in the parish churches; for after the conclusion of every provincial synod, the canons thereof were to be read in the churches, and the tenor of them to be declared and made known to the people; and some of them to be annually repeated on certain Sundays in the year.

Nocturn:—The nocturns or vigils were derived from the earliest periods of Christianity. It appears from Pliny, Justin Martyr, Tertullian, and various writers of the first three centuries, that the Christians in those times of persecution held their assemblies in the night, in order to avoid detection. On these occasions they celebrated the memory of Christ's death in the holy mysteries. When persecution had intermitted and finally ceased, although the Christians were able to celebrate all their rites, and did administer the sacrament in the day-time, yet a custom which had commenced from necessity was retained from devotion and choice; and nocturnal assemblies for the worship of God in psalmody and reading still continued. In England the night assemblies appear not to have been discontinued so late as the middle of the

number and hardnes of the Rules called the Pie, and the manifold changings of the Service was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more busines to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readines in this matter, here is drawn out a Kalendar for that purpose, which is plain and easie to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems,

eighth century. 2 Maskell's Mon. Rit. Dissert. p. vii.; 4 Bingham's Christ. Ant. b. xiii. c. 10. s. 11. 397, 398.; 1 Palmer's Orig. Lit. 202. 206.

The Pie:—What was called the pie by the clergy before the Reformation was called by the Greeks *πίναξ*, or the index. For though the word *πίναξ* signifies a plank in its original signification, yet in a metaphorical sense it signifies *συνὴ ἐξωγραφήμενη*, a painted table or picture: and because the indexes or tables of books were formed into square tables resembling pictures, or painter's tables, hung up in a frame, these, likewise, were called *πίνακες*, or being marked only with the first letter of the word, Π's, or pies: so that it is very probable that the original appellation came from the Greeks. But these tables being generally made with initial letters of red, and likewise some other remarkable letters, or words thereof, being of the same colour, it was thought that the table was called pie from the party-coloured letters, whereof it consisted: and upon this account, when they put it into Latin, they called it *pica*. Thus, in former times, some of the friars, from

their party-coloured habits, were called pies:—In quodam veteri cœmeterio, quod fuit quondam fratrum, quos freres pies veteres appellabant. (Walsing. Hist. p. 124.) Afterwards, when printing came in use, those letters, which were of a moderate size, not so big as the large text-hand in the manuscripts, but were of the bigness only of those in the comments and tables, were called *pica* letters.

The Pie was the same as the ordinarie or directorium sacerdotum of the Romish Church. 1 Maskell's Mon. Rit. Dissert. xlii. xlviii.

Anthems:—"The word Anthem is a corruption of the ancient word Antiphona, which was a term of very extensive use. It meant originally any thing sung antiphonally: but gradually its use became restricted to those responsories made by the choir or people, at the conclusion of the Psalms or Lessons, or at intervals of the service. In the Breviary, it is ordinarily applied to a short sentence, generally from Scripture, sung before and after one or more of the Psalms for the day. The same name is given to the prayers or ejaculations in the commemoration used at the end of

Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easie to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order, as is most easie and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easie.

the various services; and also to the metrical hymns used at the end of the Compline, and other offices." Jebb on the Choral Service of the Church, 368.

Invitatories:—Some text of Scripture, adapted and chosen for the occasion of the day, and used before and after every second verse of the Venite; which also itself is called the invitatory psalm.

But the very pure Word of God, . . . or that which is agreeable to the same:—By the latter words are understood the Apocrypha, and this practice of the church of England is in accordance with the ancient church; for the books of Ecclesiasticus, Tobit, Judith, Maccabees, are recommended to be used in public by the Council of Carthage, cap. 23. Rufinus (in Symb.) proves that they were all

in use in his time; though not with an authority equal to that of the canonical books. And the same respect was paid to them in latter ages. (Isidorus Hispalensis de Eccl. Off. lib. i. c. ii.; Rabanus Maurus de Inst. Eccl. lib. ii. c. 53.) These books are read in the congregation not as divine, but as venerable for their antiquity, and for the spirit of religion that breathes in them. The narrations are instructive; they are quoted with respect in the first pages of Christianity; and they were read in public from very early ages.

In the Anglican church no apocryphal lesson is appointed to be read upon any Sunday throughout the year; and when they are upon days other than Sundays, there is always one lesson read out of canonical Scripture besides.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following Salisbury Use, some Hereford Use, and some the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use.

Diversity in saying and singing in Churches . . . some following Salisbury Use, &c.—Each bishop having the power of making some improvements in the liturgy of his church, in process of time different customs arose, and several became so established as to receive the names of their respective churches. Thus gradually the “uses” or customs of York, Sarum, Hereford, Bangor, and Lincoln, &c., came to be distinguished from each other.

Lyndwood, speaking of the use of Sarum, says, *Quasi tota provincia [Cantuariensis] hunc usum sequitur*; and adds, as one reason of it, *Episcopus namque Sarum in collegio episcoporum est præcentor, et temporibus quibus Archiepiscopus Cantuariensis solenniter celebrat divina, præsentem collegio episcoporum, chorum in divinis officiis regere debet, de observantiâ et consuetudine antiquâ.* Gibson’s Codex, 259.

In the northern parts was generally observed the use of the archiepiscopal church of York; in South Wales, the use of Hereford; in North Wales, the use of Bangor; and in other places, the use of other of the principal sees, as particularly that of Lincoln. Ay-liffe’s *Parergon Juris*, 356.

In the primitive churches, the favourite practice of the Christians to sing hymns in alternate verses is expressly mentioned by Pliny, in one of his epistles to the Emperor Trajan. (*Affirmabant hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti, stato die, ante lucem convenire, carmenque Christo, quasi Deo, dicere secum invicem.* Ep. lib. x. 97.) The church of Rome afterwards refined

upon this practice, as it was their policy to make their ministers considerable in the eyes of the common people; and one way of effecting that was by appointing them sole officers in the public service of the church; and difficult music was introduced, which no one could execute without a regular education of that species. At the Reformation this was one of the grievances complained of by the laity; and it became the distinguishing mark of the reformers to use plain music, in opposition to the complex musical service of the Roman Catholics. Some of the Lutheran churches retained a choral service.

The Calvinistic churches, of which it has sometimes been harshly said “that they think to find religion wherever they do not find the church of Rome,” have discarded it entirely, with a strong attachment to plain congregational psalmody, and that perhaps not always of the most harmonious kind.

The reformation of the church of England, which was conducted by authority, as all reformations should be, if possible, and not merely by popular impulse, retained the choral service in cathedrals and collegiate chapels. There are certainly, in modern usage, two services to be distinguished: one, the cathedral service, which is performed by persons who are in a certain degree professors of music, in which others can join only by ear; the other, in which the service is performed in a plain way, and in which all the congregation nearly take an equal part. It has been argued, that nothing beyond this ought to be permitted in

And for as much, as nothing can be so plainly set forth, but doubts may arise in the use and practise of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversly take any

ordinary parochial service, it being that which general usage at the present day alone permits. But that carries the distinction further than the law will support; for if inquiries go further back, to periods more nearly approaching the Reformation, there will be found authority sufficient, in point of law and practice, to support the use of more music even in a parish church or chapel. Vide Jebb's Choral Service of the Church, 18 & 19. in not.

It is observable that the statutes of Edward VI., which continue in force, describe even service as evensong. This word, evensong, is adopted into the statute of the 1st of Elizabeth, and it is still retained in that part of the Calendar which prescribes lessons and psalms for Sundays and certain holydays. The first liturgy also of Edward VI. prescribes the singing or saying of evensong; and in the communion-service, the minister is directed to sing one or many of the sentences at the offertory. The same with regard to the litany; that is appointed to be sung or said by the Prayer Book of 1662. Sir William Scott in *Hutchins v. Denziloe* (1 Consist. 175.) said, that "in the present liturgy, the psalter is printed with directions that it should be said or sung, without any distinction of parish churches, or others; and the rubric also describes the apostles' creed 'to be sung or said by the minister and the people,' not by the prebendaries, canons, and a band of regular choristers, as in cathedrals; but plainly referring to the services of a parish church. Again, in the burial service, part is to be sung by the minister and people," [or rather, part is to be said or sung by

the priest and clerks, and another part is to be sung by the priest and clerks], "so also in the Athanasian and Nicene creeds," [as to which, however, it should be remarked that while the Athanasian creed is directed to be sung or said by the minister and people, no direction is given as to who shall sing or say the Nicene].

These observations of Sir William Scott, must be taken in a qualified sense. It is true that there is no injunction preventing parish churches from using choral music: but it cannot be said that this *plainly* refers to parish churches. Where the phrase "said or sung" is used in the rubrics, it would seem that reference is here made, in the use of the latter words, to "choirs, and places where they sing;"—now at the Reformation very few choirs were left, except in cathedrals, or collegiate churches and chapels. In the first book of King Edward, in the communion service, "clerks" are appointed to sing the choral parts; but at the end, just after the Blessing, this rubric occurs: "Where there are no clerks, there the priest shall say all things appointed here for them to sing." Now there were clerks in but few parish churches.

In the same case Sir William Scott also said, that "The injunctions that were published in 1559 by Queen Elizabeth completely sanction 'the continuance of singing in the church,' distinguishing between the music adapted for cathedral and collegiate churches, and parochial churches; also in the articles, for the administration of prayer and sacraments set forth, in the further injunctions of the same queen, in 1564, [*i. e.* the Advertise-

thing, shall alway resort to the Bishop of the Dioceſs, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſs be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

Though

ments of 1565, for due order in the public adminiſtration of Common Prayer, and using the holy ſacrament,] “the common prayer is directed ‘to be ſaid or ſung decently and diſtinctly, in ſuch place as the ordinary ſhall think meet, for the largeneſs and ſtraiſtneſs of the church and choir, ſo that the people may be moſt edified.’ If, then, chanting was unlawful anywhere but in cathedrals and colleges, theſe canons are ſtrangely worded, and are of diſputable meaning. But in order to ſhew they are not liable to ſuch imputation, I ſhall juſtify my interpretation of them by a quotation from the ‘*Reformatio Legum*,’ a work of great authority in determining the practice of thoſe times, whatever may be its correctness in matter of law. With reſpect to pariſh churches in cities, it is there obſerved, ‘*Eadem parochiarum in urbibus conſtitutarum erit omnis ratio, feſtis et dominicis diebus, quæ prius collegiis et cathedralibus eccleſiis (ut vocant) attributa fuit.*’ c. 6. The metrical verſion of the pſalms was then not exiſting,” [*i. e.* as a whole] “the firſt publication not taking place till 1562, and it was not regularly annexed to the Book of Common Prayer till” [a few years later, Sir William Scott ſays] “1576, after which thoſe pſalms ſoon became the great favourites of the common people. The introduction of this verſion made the ancient hymns diſreliſhed; but it cannot be meant that they were entirely ſupſeded; for, under the ſtatutes of the Reformation,

and the uſage explanatory of them, it is recommended, that the ancient hymns ſhould be uſed in the liturgy, or rather that they ſhould be preferred to any others; though certainly to perform them by a ſelect band with complex music, very inartificially applied, as in many of the churches in the country, is a practice not more reconcilable to good taſte than to edification. But to ſing with plain congregational music is a practice fully authoriſed, particularly with reſpect to the concluding part of different portions of the ſervice.” *Hutchins v. Denziloe*, 1 Conſiſt. 175.

Nothing can be ſo plainly ſet forth, but doubts may ariſe: (p. 122.)—It is a rule in law that, *lex poſitiva non omnia cogitat*; *plura enim ſunt negotia, quam vocabula*; conſequently, in doubtful caſes, it is requiſite that there ſhould always be an appellate jurisdiction. In whom can this power, when eccleſiaſtical matters are concerned, be more prudently veſted than in the ſpiritual governor of the church? In fact, *eccleſiæ ſalus in ſummi ſacerdotis dignitate pendet: cui ſi non exors quædam et ab omnibus eminens detur po-teſtas, tot in eccleſiis efficiuntur ſchiſmata, quot ſacerdotes.* (*Hieron. adv. Luciferianos. tom. ii. p. 96. ed. Francof. 1684.*) But the biſhop is ſubordinate to the ſtatute law, and where the rubrics are expreſs, he has no authority to reſeaſe any miniſter from obedience to them, or to determine anything “that is contrary to what is contained in the ſervice book.”

Though it be appointed, That all things
shall be read and fung in the Church
in the English tongue, to the end, that

The 27th page [c 2] of the Sealed Books commences with the word "THOUGH", and contains the whole of this Rubric, without any title or running head-line.
This Rubric does not appear on the MS. of the Irish Book of Common Prayer. *C. R. E.*

This Rubric is omitted in the following, among other, editions of the Book of Common Prayer, viz. Oxford, 1796; Cambridge, 1816; King's Printers, 1821. And although it is inserted in the editions of Cambridge 1847, Oxford 1848, and Queen's Printers 1848, it is there made to appear as part of the Introduction "Concerning the Service of the Church."

In the English tongue:—

In the Anglican church the Lord's Prayer, Creed, and Decalogue, were first published in English about 1536. The translation of the Bible came out 1539. (Vide Archdeacon Cotton's list of the English Bibles. Oxf. 1821. the best book on the subject.) This was Cranmer's, or the Great Bible: the first prepared by authority; but Coverdale's English Bible appeared in 1535, and Matthew's, *i. e.* partly Tyndale's and partly Coverdale's, in 1537. The order of the Communion came out A.D. 1548, and the first Common Prayer Book 1549. The English Litany was published in 1544; (Collier, ii. 202. fol. ed. vol. v. p. 136. ed. Lond. 1840, 41. Vide etiam, Works of Abp. Cranmer, vol. ii. p. ix. & pp. 495, 496. Park. Soc. ed.); and the King's Primer in 1545.

To have the Common Prayer of the church in an unknown tongue is not only directly contrary to the divine command of searching the Scriptures (John, v. 39.), and the doctrine of St. Paul, concerning the unprofitableness of making use of a tongue in the public assemblies, which the people do not understand (1 Cor. xiv.), but is contrary to the practice of the best and earliest times of the church. The Syrians, Ethiopians, Armenians, &c., have the Scriptures and liturgy in their mother tongue to this day; and that they had so formerly is established from the euchologies, and ancient

versions of the Bible, in the several languages.

The Grecians used the Greek language in their prayers, and the Romans the Roman; and every one in his own dialect prayed to God, and gave thanks to the best of his ability. Thus Origen, (Contra Cels. viii. § 37. tom. i. p. 769. ed. Bened.), in answer to an objection of Celsus, who charged the Christians with using barbarous and unintelligible names and words in their prayers, says, 'Εν ταῖς εὐχαῖς οἱ μὲν Ἕλληνες Ἑλληνικοῖς, οἱ δὲ Ῥωμαῖοι Ῥωμαϊκοῖς, καὶ οὕτως ἕκαστος κατὰ τὴν ἑαυτοῦ διάλεκτον εὐχεται τῷ Θεῷ, καὶ ὑμνεῖ αὐτὸν ὡς δύναται· καὶ ὁ πάσης διαλέκτου κύριος τῶν ἀπὸ πάσης διαλέκτου εὐχομένων ἀκούει, ὡς μὲν (ἴν' οὕτως ὀνομάσω) φωνῆς, τῆς κατὰ τὰ σημαινόμενα, ἀκούων, δηλουμένης ἐκ τῶν ποικίλων διαλέκτων. Justin Martyr says (Apol. I. §. 67. pp. 268. 270. ed. Jenæ, 1842—44.), the Scriptures were first read in their assemblies to the people; and then the president made a discourse to them, exhorting them to observe and follow the good instructions they had heard out of the prophets and apostles; which admonition would have been absurd, had not the lessons been read in a language that they understood.

St. Jerome states, (Hieron. Epitaph. Paulæ, tom. i. p. 118. ed. Francof. 1684.) Hebræo, Græco, Latino, Syroque sermone psalmi in ordine personabant, non solum triduo, donec subter eccle-

the Congregation may be thereby edified;

siam, et juxta, specum Domini conderetur, sed per omnem hebdomadam, cunctis, qui venerant, suum funus et proprias credentibus lacrymas. And, for the same reason, of Cæsarius, bishop of Arles (Cyprian. Gallus. Vit. Cæsar. Arelat. apud Surium, Aug. xxvii. p. 947. ed. Lugd. 1613.), it is said; Compulit laicos et populares homines psalmos et hymnos promere, altaque et modulata voce, instar clericorum, alios Græce, alios Latine, prosas et antiphonas decantare, &c.; no doubt that the divine service might be understood by men of different languages then present in the assembly. Cassiodorus, writing upon those words of the Psalmist, "She shall be brought unto the king in raiment of needlework," (Psalm. xlv. 14.), says: This variety signified diversity of tongues, wherewith every nation sang to God in the church, according to the difference of their own country language. And it being then the way of the church, that all offices should be performed with the understanding and edification of the people, Justinian thus provided for this in one of his laws (Justin. Novel. cxxxvii. c. vi.), "Jubemus omnes episcopos et presbyteros, non in secreto, sed cum ea voce quæ a fidelissimo populo exaudiatur, divinam oblationem, et precationem, quæ fit in sancto baptis-mate, facere; ut inde audientium animi in majorem devotionem, et Dei laudationem et benedictionem efferantur." For so the holy apostle directs in 1 Cor. xiv. 16, 17; saying, "When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified." It is plain by this, that Justinian thought all prayers which the people either could not

hear, or could not understand, were equally blamed by the apostle, as not contributing to edification; and, therefore, as he made a law against private muttering of prayers, which ought to be public, so he would, no doubt, have been as severe against praying in an unknown tongue, had there then been any occasion (as there was not) for the like prohibition in the liturgy of the church. This may be collected from another of his laws, that was made in consequence of a dispute, which in his time arose among the Jews. Some of them who were superstitiously inclined, were for having the law read only in Hebrew, though not understood by the people. Others were for having it read in Greek, or any language which the people understood. The matter at last was brought before Justinian, and he determined in favour of the latter (Justin. Novel. cxlvi.), that it should be read in Greek, or any other language which the place where they lived had made more useful and known to the people. 4 Bingham, Christ. Ant. b. xiii. c. iv. s. 1. pp. 157—161.

Anciently all the people were allowed to join in psalmody and prayers, and make their proper responses. The learned and unlearned, nay, even women, young virgins, and children, in those times, bare a part in the public service of the church. St. Chrysostom, and the author of the Constitutions, speak of children praying with the rest of the congregation for the catechumens and the faithful also. Ἡ τρίτη (δέησις) πάλιν, ὑπὲρ ἡμῶν αὐτῶν, καὶ αὕτη τὰ παιδία τὰ ἄμωμα τοῦ δήμου προβάλλεται, τὸν Θεὸν ἐπὶ ἔλεον παρακαλοῦντα· ἐπειδὴ γὰρ αὐτοὶ κατεγνώκαμεν ἑαυτῶν ἁμαρτήματα, ὑπὲρ μὲν τῶν πολλὰ ἡμαρτηκότων, καὶ ἐγκληθῆναι ὀφειλόντων αὐτοὶ βοῶμεν· ὑπὲρ δὲ ἡμῶν αὐτῶν οἱ παῖδες, ὧν τῆς ἀπλότητος τοὺς ζηλωτὰς ἡ βασιλεία τῶν οὐρανῶν

yet it is not meant, but that when men say Morning and Evening Prayer privately,

μένει. (Chrysostom. Hom. lxxi. in Matth. tom. vii. p. 699. ed. Bened.) Ἐφ' ἐκάστῳ δὲ τούτων, ὧν ὁ διάκονος προφωνεῖ, ὡς προείπομεν, λεγέτω ὁ λαὸς, Κύριε, ἐλέησον· καὶ πρὸ πάντων τὰ παιδία. (Constitut. lib. viii. c. vi.) St. Jerome speaks of young virgins singing the psalter at morning and evening, at the third, and sixth, and ninth hours, and at midnight in their course, and says (Hieron. Epitaph. Paulæ, Ep. lxxxvi. p. 682. ed. Bened. (vol. i. p. 115. ed. Francof. 1684.)), they were obliged to learn the Psalms, and some portion of Scripture every day. St. Basil (Epist. ccvii. ad Neocæsar. tom. iii. p. 311. (b) ed. Bened., tom. iii. p. 96. ed. Paris. 1638.) says, all the people sung the psalms alternately. And he (Hom. in Psalm. i. tom. i. p. 90. (d)) particularly takes notice of children performing this office in common with the rest of the people. Διὰ τοῦτο τὰ ἐναρμόνια ταῦτα μέλη τῶν ψαλμῶν ἡμῖν ἐπιμενέονται, ἵνα οἱ παῖδες τὴν ἡλικίαν, ἣ καὶ ὅλως οἱ νεαροὶ τὸ ἦθος, τῷ μὲν δοκεῖν μελωδῶσι, τῇ δὲ ἀληθείᾳ τὰς ψυχὰς ἐκπαιδεύωνται. So also Venantius Fortunatus (lib. ii. Poëmat. in Laudem Cleri Parisiaci:) Pontificis monitis clerus, plebs psallit, et infans. The people's prayers and responses are to be found in almost every part of the liturgy, such as the Κύριε ἐλέησον, "Lord, have mercy," subjoined to every petition of the deacon's prayers; and in those mutual prayers of ministers and people, "The Lord be with you: And with thy spirit: Lift up your hearts: We lift them up unto the Lord:" which suppose the service to be in the vulgar and known language: else it were absurd to think, that the people should know how and when to make their responses; or that children and young virgins should learn the Psalms and Scripture by heart, and join in psalmody and other parts of

the service of the church. 4 Bingham, Christ. Ant. b. xiii. c. iv. s. 2. pp. 161, 162.

There is nothing more common among the ancients, in their discourses to the people, than to admonish and exhort them both to hear, and read, and pray with understanding, attention, and fervency of spirit; which had been very incongruous admonitions, obliging them to impracticable rules, had the lessons and prayers been in an unknown tongue. St. Basil thus exhorts his people (Hom. in Psalm. xxviii. tom. i. p. 123. (b), Thou hast the Psalms; thou hast the prophets, the precepts of the gospel, the preachings of the apostles: let thy tongue sing, and thy mind search the meaning of what is spoken, that thou mayst sing with the spirit, and sing with understanding also. In another homily he tells them (Id. Hom. in Psalm. lix. p. 190. e.), That the divine oracles were God's gifts to the Church, to be read in every assembly, as the food which the Spirit afforded us for the nourishment of our souls. And in another place (Basil. Regul. Brev. quæst. cclxxviii. tom. ii. 513.), putting the question,—How a man prays with the spirit, whilst his understanding is unfruitful? he answers, that this was spoken of those that prayed in a tongue unknown to the hearers. For the apostle says, "If I pray in an unknown tongue, my spirit indeed prayeth, but my understanding is unfruitful." For when the words of the prayer are not known to them that are present, the understanding of him that prayeth, is unfruitful, because his prayer is of no use or advantage: but when they that are present, understand the prayer, which is of advantage to the hearers, then he that prays reaps the fruit of it, namely, the edification of those who receive benefit by it. And we are to

they may say the same in any language that they themselves do understand.

conceive in like manner of all utterance of the words of God; for it is written, "if any be useful for edification in the faith." 4 Bingham, *Christ. Ant.* b. xiii. c. iv. s. 3. pp. 162, 163.

The Fathers, in their sermons, frequently refer to the prayers of the Church, and to the lessons read before, as things the people were perfectly well acquainted with. They often argue from matters contained in the prayers, as Chrysostom does commonly from all parts of the liturgy; and their sermons, for the most part, were upon such portions of Scripture as had been just read before. *Ibid.* s. 4. pp. 163, 164.

The design of the Church is evident, from that pious care which it took to have the Bible translated into all languages; and, as soon as any nation was converted that spake an uncommon tongue, immediately to procure a new version of the Scriptures into their language. Eusebius says (*Euseb. de Præparat. Evangelic. lib. xii. c. 1.*), that they were translated into all languages, both of Greeks and barbarians, throughout the world, and studied by all nations as the oracles of God. Chrysostom and Theodoret assure us that the Syrians, the Egyptians, the Indians, the Persians, the Ethiopians, and a multitude of other nations, translated them, whereby women and children imbibed the doctrine of the gospel; and that every nation under heaven had the Scripture in their own tongue. Ἀλλὰ καὶ Σύροι, καὶ Αἰγύπτιοι, καὶ Ἰνδοὶ, καὶ Πέρσαι, καὶ Αἰθίοπες, καὶ μύρια ἕτερα ἔθνη, εἰς τὴν αὐτῶν μεταβαλόντες γλώτταν τὰ παρὰ τούτου (Ἰωάννου) δόγματα εἰσαχθέντα, ἔμαθον ἄνθρωποι βάρβαροι φιλοσοφεῖν τοσαύτην τοῖς ῥήμασιν ἐγκατεμίξεν εὐκολίαν, ὥς μὴ μόνον ἀνδράσι καὶ συνετοῖς, ἀλλὰ καὶ γυναιξὶ καὶ νέοις ἅπαντα εἶναι τὰ λεγόμενα δῆλα. (Chrysostom. *Hom. ii. in Joan.*

tom. viii. p. 10. ed. Bened.) Ἡμεῖς δὲ τῶν ἀποστολικῶν καὶ προφητικῶν δογμάτων τὸ κράτος ἐναργῶς ἐπιδείκνυμεν· πᾶσα γὰρ ἡ ὑφήλιος τῶνδε τῶν λόγων ἀνάπλεως· καὶ ἡ Ἑβραίων φωνὴ οὐ μόνον εἰς τὴν Ἑλλήνων μετεβλήθη, ἀλλὰ καὶ εἰς τὴν Ῥωμαίων, καὶ Αἰγυπτίων, καὶ Περσῶν, καὶ Ἰνδῶν, καὶ Ἀρμενίων, καὶ Σκυθῶν, καὶ Σαυροματῶν, καὶ συλλήβδην εἰπεῖν, εἰς πάσας τὰς γλώττας αἷς ἅπαντα τὰ ἔθνη κεχρημένα διατελεῖ. (Theodoret. *de Curand. Græcor. Adfect. serm. v. tom. iv. p. 555. (d)*) The like is attested by St. Jerome (*Hieron. Præfat. in iv. Evangel. ad Damas. tom. i. p. 1426. ed. Bened.*), and many others. Ulphilas is said, by all the historians (*Socrat. lib. iv. c. xxxiii.*; *Sozom. lib. vi. c. xxxvii.*) to have translated the whole Bible into the Gothic tongue. St. Jerome translated it into the Dalmatic (*Hieron. Præfat. in lib. Psalm. i. 837. (b) ed. Bened.* (This was called his 134 *Epist.* in the old edition.)), as he himself seems to intimate, when he calls it his own tongue; as Scaliger and most others understand him: though Archbishop Usher (*Usser. Hist. Dogmat. p. 220.*) thinks he meant the Latin, by his own tongue. St. Chrysostom (*Hom. iii. in 2 Cor. § 6. tom. x. 450. (b) ed. Bened.*) sometimes mentions the Syriac translation; and he is said, by the author of his life (*Gregor. Alex. Vit. Chrysostom. n. lix. tom. viii. p. 236. ed. Savil.*) to have procured, during his exile at Cucusus, in Armenia, a translation of the Psalms and New Testament for the use of the Armenian churches. Not to mention that of Methodius, or Cyril, into the Slavonian tongue, or any others of later ages; of which exact accounts may be found in Archbishop Usher (*Usser. Hist. Dogmat. p. 220.*), Bishop Walton (*Proleg. c. v. fol. ed. pp. 34, 35.*), Dr. Mill (*Millii Proleg. in Nov.*

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either pri-

Testam.), and Hottinger (De Translat. Biblior. Heidelb. 1660), and others upon this peculiar subject of the Scripture versions. 4 Bingham, Christ. Ant. b. xiii. c. iv. s. 5. pp. 165, 166.

Interpreters were anciently used in the church, as appears from Epiphanius, and other writers, to render one language into another, as there was occasion, both in reading the Scriptures, and in the homilies that were made to the people. *Ἑρμηνευταὶ γλώσσης εἰς γλῶσσαν, ἧ ἐν ταῖς ἀναγνώσεσιν, ἧ ἐν ταῖς προσομιλίαις.* (Epiphan. Exposit. Fid. n. xxi.) For it happened sometimes, that there were men of different languages in the same church; as in the churches of Syria and Palestine some understood Syriac only, and others Greek; and in the African churches some spoke Latin and others Punic: in which cases, whatever was said in one language, was immediately rendered into the other by the interpreter for the benefit of the people. In confirmation of which custom we have the observation of Theodoret (lib. v. c. xxx.) upon the practice of Chrysostom, who, by the help of such an interpreter, often preached to the Arian Goths in Constantinople; whom, by that means, he reduced to the Catholic faith. 4 Bingham, Christ. Ant. b. xiii. c. iv. s. 6. p. 166.

The ancient form and tenour of the ordination of readers manifestly implied, that the service of the ancient church was always performed in a known tongue. For they were sometimes ordained with prayer to God for his Holy Spirit to qualify them to read his word for the instruction and edification of the people. The form of their ordination in the book of the Constitutions, prays (Constitut. lib. viii. c. xii.), that God would give the reader wisdom, as he did to Esdras, to

read his laws to the people. Now it is well known how Ezra and his associates read the law to them, by causing them to understand the reading. (Neh. viii. 7, 8.) "They read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." And if all readers read as Esdras did, they certainly either read, or interpreted the reading, in a known tongue. For they rendered that which was written in the Hebrew tongue into the Chaldee or Syriac; which was, after the captivity, the common language of the people. Cyprian, twice or thrice, speaks of the ordination and office of readers; and he plainly intimates, that the people understood what they read out of the gospel to them. In one place, speaking of Celerinus the confessor, whom he had ordained a reader, he says (Cyprian. Ep. xxxiv. al. xxxix. p. 68. (p. 224. ed. Fellii, Amstelod. 1700)), it was very fitting he should read the gospel, who had so courageously and faithfully observed it; and that the same tongue which had confessed the Lord, should be daily heard to repeat what the Lord hath spoken: since there was nothing wherein a confessor could more advantage his brethren, than to have them hear the gospel read by the mouth of such a confessor and reader, whose faith was so brave an example. In another epistle, speaking of Aurelius the confessor, whom he also ordained a reader, he says (Cyprian. Ep. xxxviii. al. xxxiii. p. 65, (p. 222 ed. Fellii, Amstelod. 1700)), there was nothing more agreeable than that that voice, which had so gloriously confessed the Lord, should sound forth in reading the lessons of the Lord: and after those lofty words, whereby he proclaimed the martyrdom of Christ, he should read the gospel of Christ, which makes martyrs. The gospel was then so

vately or openly, not being let by sickness, or some other urgent cause.

read, that the hearers might reap advantage by it, whilst they understood the doctrines and precepts that were read to them out of it. And such was the advantage which some hearers, in those days, reaped from the benefit of having the Scriptures read in their own tongue, that it is very remarkable what is related of one or two of them, that being men of good memories, they got the Scriptures by heart, without any knowledge of letters, only by hearing them constantly read in the church or elsewhere. St. Austin (*Aug. de doctrina Christiana in Prologo* (tom. iii. p. 3. (b) ed. Bened. and tom. iii. p. 3. ed. Paris. 1635.)) remarks this of St. Anthony, the famous Egyptian monk, that, without being able to read himself, he made such a proficiency in the knowledge of the Scriptures, as both by hearing them read, to be able to repeat them, and, by his own prudent meditation, to understand them. And Gregory the Great (*Gregor. Hom. xv. in Evangelia*, tom. i. p. 1491. (a) ed. Bened.) gives a like instance in one Servulus, a poor man at Rome, who, though he knew not a letter in a book, yet, purchasing a Bible, and entertaining religious men, he prevailed with them to read it continually to him, by which means he perfectly learned the Holy Scriptures. It is a yet more astonishing instance, which Eusebius (*De Martyr. Palæstin. c. xiii. p. 344. (p. 281. ed. Amstelod.)*) gives in one of the martyrs of Palestine, a blind man, called John, who had so happy a memory, that he could repeat any part of the Bible as readily as others could read it. And he sometimes supplied the office of a reader in the church: and he did this to so great perfection, that Eusebius says, When he first heard him he was perfectly amazed, and thought he had heard one reading out of a book, till he came a

little more curiously to examine him, and found he did it only by the eyes of his understanding, having the Scriptures written not in books or tables of stone, but in the fleshy tables of his heart. 4 Bingham, *Christ. Ant. b. xiii. c. iv. s. 10. pp. 178—180.*

Another custom observed in the ancient church was, to have Bibles in the vulgar tongue laid in a convenient part of the church, for the people at their leisure to employ themselves, as they were piously inclined, in reading of the Scriptures before or after the times of divine service. This custom is corroborated by the verses of Paulinus (*Epist. xii. ad Sever.*), which he wrote upon the wall of the *secretarium* of the church of Nola, which were in these words,

Si quem sancta tenet meditandi in lege voluntas;
Hic poterit residens sacris intendere libris.

Thus Constantine himself, as is observed by Eusebius (*Vit. Constant. lib. iv. c. xvii.*) was wont to employ himself in the church, partly by joining in the public prayers with the people, and, partly, by taking the books of the divine oracles into his hands, and exercising his mind in the contemplation of them. And probably, for this reason, he ordered Eusebius to prepare fifty copies of the Bible for the use of the church in Constantinople, as his letter to Eusebius witnesses (*Euseb. ibid. lib. iv. c. xxxvi.*); for it is observed and spoken to his praise by Eusebius in another place, (*Euseb. Orat. de Laudibus Constant. c. xvii. p. 661. (p. 546. ed. Amstelod. 1695.)*), that by his means, innumerable multitudes, both of men and women, exchanged the food of their bodies for that of their souls;—which they obtained by reading the Holy Scriptures. This must necessarily relate either to their reading the Scriptures by the help and benefit of his

And the Curate that miniftreth in every Parish-Church or Chappel, being at home,

copies in the church; or that they were encouraged by him to read them at home in their private houses, which had been denied them under pain of banishment or death before, in the preceding reigns of the persecuting princes. 4 Bingham, Christ. Ant. b. xiii. c. iv. s. 7. pp. 167, 168.

The primitive Christians had the privilege and encouragement to read the Scriptures at home, for the exercise of themselves and families in private devotion, and better preparation for the public. None ever denied them this privilege, but those persecuting tyrants, who intended to destroy the name and faith of Christians, together with their Bibles, out of the world; for which reason they made the strictest search after them, and used all imaginable art and force to make them deliver them up to be burnt: and they who did so, were branded by the infamous name of *traditores*, "traitors," and betrayers of their religion. A certain argument, that then private Christians had the use of the Scriptures; else they could not have been impeached for delivering them up to the enemy. It cannot be pleaded here, that the Scriptures were then only in the hands of the bishops and readers, and others of the clergy: for Baronius himself has published the acts of several martyrs, where not only private men, but women, confess to the inquisitors that they had the holy Scriptures in their houses with them.

This position is supported by an instance out of the Acts of Agape, and Irene, and their companions. (*Acta Agapes et Sociarum*, ap. Baron. an. ccciv. n. xlvi.) Where the grand inquisitor asks this question of Irene, *Quisnam tibi auctor fuit, ut membranas istas atque Scripturas in hodiernum usque diem custodieres?* Irene inquit: *Deus omnipotens, qui jussit*

nos ad mortem usque ipsum diligere: qua de causa non ausæ sumus eum prodere; sed maluimus aut viventes comburi, aut, quæcumque alia nobis acciderint, perpeti, quam talia scripta prodere. It is plain from this, that private Christians, both men and women, then enjoyed the Scripture as their birthright, and none pretended to ravish them from them, but only the persecuting heathen. The fathers of the church were so far from doing this, that, on the contrary, they used all manner of arguments to induce men to read and study them; exhorting them not only to hear them with attention in the church, but to read them privately at home, with their wives and families; commending those that studied them, and reproving those that neglected them; making large encomiums upon the use and excellency of them, and requiring men to peruse them privately, as the best preparation for the public service and instruction; answering all objections and pretences that men could make to the contrary: as that they were ignorant and unlearned, and that the Scriptures were difficult and hard to be understood; that they were only for the use of monks and religious, and not for secular men, and men of business: assuring them, that the Scriptures were for the use of all men, and that it was the neglect of them that was the cause of all ignorance, heresies, errors, and irreligion. These were the general topics, upon which the fathers then pressed the common people to read the Scriptures, which are diametrically opposite to the arguments used, in later ages, to dissuade and deter men from the use of them.—There is one passage of Chrysostom, out of his famous sermons upon Lazarus, where he at once proposes the several arguments, and answers the se-

and not being otherwise reasonably hindered,

veral objections in relation to the subject under consideration. For this reason, says he, (Chrysostom. Hom. iii. in Lazar. tom. i. p. 737. (a) ed. Bened.), we often acquaint you, many days beforehand, with the subject of our discourse: that, taking the Bible into your hands in the mean time, and running over the whole passage, you may have your minds better prepared to hear what is to be spoken. And this is the thing I have always advised, and shall still continue to exhort you to, that you should not only hear what is said in this place, but spend your time at home continually in reading the holy Scriptures. And here let no one use those frigid and vain excuses, I am a man engaged in the business of the law, I am taken up with civil affairs, I am a tradesman, I have a wife and children to breed up, I have the care of a family, I am a secular man; it belongs not to me to read the Scriptures, but to those who have bid adieu to the world, and are retired into the mountains, and have nothing else to do, but to exercise themselves in such a way of living. What sayest thou, O man? Is it not thy business to read the Scriptures, because thou art distracted with a multitude of other cares? Yes, certainly, it belongs to thee more than them. For they have not so much need of the help of the holy Scriptures as you have, who are tossed in the waves of the multiplicity of business. Then enumerating what sins and temptations secular men are exposed to, he infers, that they have perpetual need of divine remedies, as well to cure the wounds they have already received, as to ward off those they are in danger of receiving; to quench the darts of the devil, whilst they are at a distance, and drive them away by continual reading of the holy Scriptures. For it is impossible that a man should attain salvation without perpetual exercise in reading spiritual

things. But some again will say, "What if we cannot understand the things that are contained therein?" Why (says he), (ibid. 739), even in that case, though you do not understand everything that is contained therein, yet, by reading, you shall obtain much sanctification; for it is impossible that you should be equally ignorant of all things in those books. For the grace of the Spirit so ordered it, that they should originally be composed and written by publicans, and fishers, and tent-makers, and shepherds, and private and illiterate men, that none of the most ignorant and unlearned might have this excuse of difficulty to fly to; that the things there spoken might be easy to be looked into by all men; that the handicraftsman, the servant, the widow, the most illiterate and unlearned among men, might reap benefit and advantage by hearing them read. The apostles and prophets (he says) wrote not like the philosophers of the Gentiles, in obscure terms, but made things plain to the understandings of all men, as being the common teachers of the world, that every man by himself might learn, by reading alone, the things that were spoken. To whom are not all things in the gospel manifest and plain? Who is there, that, hearing those sayings, "Blessed are the meek, blessed are the merciful, blessed are the pure in heart," and the like, would desire a teacher to understand the meaning of them? Moreover, the signs, and miracles, and histories, are they not all intelligible and plain to any ordinary reader? This, therefore, is only a pretence and excuse, and cloak for idleness. Thou dost not understand the things contained in the Scripture? How shouldst thou understand them, when thou wilt not so much as look into them? Take the book into thy hands, read the whole history, and remember those things that are intelligible and easy;

I shall say the same in the Parish-Church or

and those things that are more obscure and dark, read over and over again: and if thou canst not, by frequent reading, dive into the meaning of what is said, go to a wiser person, betake thyself to a teacher, and confer with him about any such passage; shew thy diligence and desire to be informed. And when God sees thy willingness and readiness of mind, he will not despise thy vigilance and care. But though man inform thee not in the things about which thou makest inquiry, he himself will certainly reveal it unto thee. Remember the eunuch of the Ethiopian queen, who, though he was a barbarian, and immersed in a multitude of cares and business, and understood not what he read, yet he read for all that, sitting in his chariot. And if he shewed so great diligence by the way, consider how he behaved himself at home. If he would not omit reading in the time of a journey, much less would he omit it, when he sat quietly in his own house. If, when he understood nothing of it, he still continued to read; much more would he do it, when he came to understand it. Wherefore, because he read when he had no guide, he quickly found a guide. God knew the willingness of his mind, and accepted his diligence, and presently sent him a teacher. But Philip, you will say, does not now stand by us. No: but the Spirit that moved Philip, is still by us. Let us not neglect our own salvation, beloved. These things were written for our salvation, upon whom the ends of the world are come. The reading of the Scriptures is our great guard against sin. Our ignorance of them is a dangerous precipice, and a deep gulf! It is an absolute betraying of our salvation, to know nothing of the divine law. It is this that has brought forth so many heresies; this that has brought so much corruption into our lives; this, that has turned

all things into confusion. 4 Bingham, Christ. Ant. b. xiii. c. iv. s. 8. pp. 168—174.

In the primitive church, not only men and women, but children, were encouraged, and trained up from their infancy, to the reading of the holy Scriptures: and the catechumens were not only admitted to some of the prayers of the church peculiarly appropriated to their condition, but also obliged to learn the Scriptures, as part of their discipline and instruction. — And of this we have undoubted evidence, from many eminent instances of their practice. Eusebius (lib. vi. c. ii.) remarks the great care of Leonides the martyr, and father of Origen, in the education of his son, that he made him learn the Scriptures, before he set him to the study of the liberal arts and polite learning. And Socrates (lib. ii. c. ix.) makes the like observation upon the education of Eusebius, surnamed Emisenus, who was born of noble parentage at Edessa, a city of Osrhoene, in Mesopotamia, that he was first taught the holy Scriptures from his infancy, and then human learning. And Sozomen, in relating the same story, says (Sozom. lib. iii. c. vi.) this was done *κατὰ πατριον ἔθος*, — which shews, that it was no singular instance, but a general practice, to bring children up, from their infancy, to the use of the holy Scriptures. Gregory Nyssen notes it in the life of his sister Macrina (Gregor. Nyssen. Vit. Macrin. (tom. ii. p. 179. ed. Paris. 1638.)), that the first part of her instruction, in her infancy, was to be taught the easy portions of Scripture, that were most suitable to her age. And he says also, (Id. ibid. p. 185. (d)), she did the same for her younger brother, Peter, taking him from his mother's breasts, and instructing him in the Scriptures, that he might have no time to spend upon vain studies. It is noted by Sozomen (lib. vi. c. xxix.) and Palladius (Histor.

Chappel where he miniftreth, and fhall caufe

Lausiac. c. xxi.), of Marcus the hermit, that he was so expert in the Scriptures, when he was but a youth, that he could repeat all the Old and New Testament without book. And it is observable, that as there were many catechetic schools in those times, for explaining the Scriptures to the catechumens; so there were also schools appointed in many churches to instruct the youth in the knowledge of the Scriptures. When Gregory, the apostle of the Armenians, first converted that nation, it is said, in his life (*Acta Gregorii, ap. Simeon. Metaphrast. Sept. xxx. cit. ab Usserio*), that he set up schools in every city, and masters over them, by the king's command, to teach the Armenian children to read the Bible. And Theodoret relates a remarkable story of Protogenes the scribe (*Theodoret. lib. iv. c. xv. (al. xviii.)*), that when Valens, the Arian emperor, banished him to Antinoë, in Thebais, in the utmost parts of Egypt, he, finding the greatest part of the city to be heathens, set up a charity school among them, and taught them the holy Scriptures; dictating to them, in writing short-hand, David's Psalms, and making them learn such doctrines of the apostolical writings as were proper for them to understand; by which means, he brought many, both of the children and parents, over to the Christian faith. And it may be here observed, that by the canons of some councils such sort of charity schools were appointed to be set up in cathedrals and other churches, where, no doubt, according to the custom of those days, children were taught to read the Scriptures. (*Conc. VI. General. c. iv. (tom. vi. Conc. p. 1204.)*) These rules were renewed in several councils under Charles the Great, and the following princes. Particularly in an. 813, at the second council of Chalons (*Conc. Cabillon. II. c. iii. (tom. vii. Conc. p. 1272.)*) it was

appointed, *Ut sicut Dominus Imperator Carolus — præcipit, episcopi scholas instituant, in quibus et literas solertia disciplinæ, et sacræ Scripturæ documenta discantur; &c.* And in the council of Toul, or Savonieres, in Lorraine, an. 859, the decree was renewed, *Ut scholæ sanctarum Scripturarum, et humanæ quoque literaturæ, unde annis præcedentibus, per religiosorum imperatorum studium magna illuminatio ecclesiæ et eruditionis utilitas processit, deprecandi sunt pii principes nostri, et omnes fratres et coëpiscopi nostri instantissime commonendi, ut ubicumque omnipotens Deus idoneos ad docendum, id est, fideliter et veraciter intelligentes donare dignetur, constituentur undique scholæ publicæ. Scilicet ut utriusque eruditionis, et divinæ scilicet et humanæ, in ecclesia Dei fructus valeat accrescere: quia, quod nimis dolendum est, et perniciosum maxime, divinæ Scripturæ verax et fidelis intelligentia jam ita dilabatur, ut vix ejus extrema vestigia repariantur. Et idcirco ingenti cura et studio remedium procurandum est.* *Conc. Tull. ad Saponar. c. x. ibid. (Mansi, tom. xv. p. 539.)*; vide etiam Wharton, *Auctar. ad Usser. Hist. Dogmat. c. iv. p. 346.* 4 Bingham, *Christ. Ant. b. xiii. c. iv. s. 9. pp. 174—177.*

Deacons : (p. 128.)—The want of exactness in the expression of this rubric has given occasion to a practice in our church of deacons performing the whole divine service; but the meaning is, not that deacons may say prayer openly, but that deacons who are not at church any day, to officiate in assisting the priest, and thereby do not join publicly in the divine service, shall read the morning and evening service in their own families. And the word "say," as it refers to deacons, denotes only their share in the divine office, the responses, lessons, &c., and

a Bell to be tolled thereunto a convenient

not their saying the whole morning and evening service.

It may be said, that the practice in the Church of England is, that the deacons have, time out of mind, been permitted to say morning and evening prayer. But this practice took its rise from a case of necessity in the beginning of Queen Elizabeth's time, when after her visitation, A.D. 1559, many churches were left destitute, and some, even laymen, were appointed to read service in the church by letters of toleration from the bishops. (Strype's Annals of the Reformation, vol. i. p. 158. (orig. ed.) vol. i. pt. i. p. 234. ed. Oxf. 1824.) But still such licences were contrary to the canon law, and probably to the statute law: for the rubrics in the liturgy are confirmed by statute, and they order morning and evening service to be said by the priest or minister, which is equivalent to priest. The authority for deacons to read prayers in the church rests upon stat. 13 & 14 Car. II. c. 4. s. 22., "That at all and every time and times, when any sermon or lecture is to be preached, the common prayers and service in the said book, appointed to be read for that time of the day, shall be openly, publicly, and solemnly read by some priest or deacon." But this does not vest a deacon with any new power contrary to any former ecclesiastical rule, but only secures a lecturer from a penalty otherwise incurred by the law. And the makers of that act were led into an error concerning the legal usage of the church, from an irregular practice which before that time had existed. Nicholls on the Common Prayer.

Either privately or openly: (p. 128.)—By the rules of the Roman Catholic church, even before the Reformation and the Council of Trent, the clergy were obliged to recite the "canonical hours," or the offices of the

several hours of day and night, which are in the breviary, either publicly in a church or chapel, or privately by themselves. The reformers of the Anglican church conceived that its ministers should be as diligent in using the English liturgy as the Roman Catholics were the Latin; and though they thought it right that the recital of the prayers in private should be laid aside, they would not release the clergy from the constant repetition of the public devotions, and therefore they changed the private recital of the morning and evening service, which was before performed by each clergyman alone by himself, into family prayer, when a congregation could not be procured at church. Nicholls on the Common Prayer. Vide post, "The Order for Morning and Evening Prayer."

Bell to be tolled: — Bells were not in use for several of the first ages of Christianity. During the times of persecution, and before the Christians received countenance from the civil power, they were called together by a sexton or messenger, who went about from house to house, some time before the hour the congregation met; which person was called *θεόδρομος*, and *λαοσυνάκτης*. After this custom grew into disuse, a sounding plank hanging by a chain was used, upon which a person knocking hard with a mallet or hammer gave notice to the congregation. (Amal. Fort. de Eccl. Off. c. 20.; Leo All. de Templis.) This sounding engine was called by the Greeks *Σήμαντρον*, and continued long in use with them, after bells were generally made use of in all the Latin churches. The precise time, when bells came in use, is not known. By a decree of Sabianus, Bishop of Rome, who was successor to Gregory the Great, and lived about the year 600, bells were ordered to be

time before he begin, that the people may

rung at all the hours of prayer. (Pol. Virg. lib. vi. c. 12.) But they were invented many years before this. Thus, one Paulinus, Bishop of Nola, a town of Campania, being willing to give notice to the most remote of its inhabitants when prayers began, hung up a large brass vessel; which, when struck upon by a hammer or clapper, gave a strong sound. This was (according to Trithemius) about the year 420. Hence came the two Latin names for a great bell; Nola, from the town, and Campana, from the country, where they were first used. It is certain that they were common in Italy (though not used by the Greek church) in the ninth century. For in the year 865, when the Saracen fleet, sailing into the Adriatic Sea, was beaten and destroyed by the Venetians, John Ursini, who was their admiral, as a reward for his obtaining so considerable a victory, was made by Basilius, the Emperor of Constantinople, his protospathary, or captain of the guards. The Venetians not to be behind-hand with the emperor in munificence, duodenas, magni ponderis artificiique non vulgaris, misit campanas. (Sabel. En. 9.) And this is the first time bells were known to the Greek church. Nicholls on the Common Prayer.

From about the twelfth century it was usual to receive all bishops, on their visitations and progresses through their dioceses, with ringing of bells: and there are frequent entries in ancient parish records of payments on that account. A foreign canon gives a just reason for this observance. "Mandamus, et statuimus, quod quotiescunque episcopi per civitates suas et dioceses transierint, rectores, seu clerici ecclesiarum, qui sciverint eos per suas parochias transire, campanas pulsent, seu pulsari faciant, ita quod populus audire possit et exire, et genua flectere ad benedictionem suscipiendam." (Concil. Raven. Can. 6. A.D.

1314.) 3 Maskell's Mon. Rit. Preface, cxliii.

The 15th, 67th, 88th, and 111th canons apply to bells, and are as follow:—

"The litany shall be said or sung when, and as it is set down in the Book of Common Prayer, by the parsons, vicars, ministers, or curates, in all cathedral, collegiate, parish churches and chapels, in some convenient place, according to the discretion of the bishop of the diocese, or ecclesiastical ordinary of the place. And that we may speak more particularly, upon Wednesdays and Fridays weekly, though they be not holydays, the minister, at the accustomed hours of service, shall resort to the church and chapel, and warning being given to the people, by tolling of a bell, shall say the litany prescribed in the Book of Common Prayer; whereunto we wish every householder, dwelling within half a mile of the church, to come or send one at the least of his household, fit to join with the minister in prayers." Can. 15.

"When any person is dangerously sick in any parish, the minister or curate (having knowledge thereof) shall resort unto him or her (if the disease be not known or probably suspected to be infectious) to instruct and comfort them in their distress, according to the order of the communion book, if he be no preacher; or if he be a preacher, then as he shall think most needful and convenient. And when any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death (if it so fall out,) there shall be rung no more but one short peal, and one other before the burial, and one other after the burial." Can. 67.

"The churchwardens or questmen, and their assistants, shall suffer no plays, feasts, banquets, suppers, church-

come to hear Gods Word, and to pray with him.

¶ Of

ales, drinkings, temporal courts, or leets, lay juries, musters, or any other profane usage, to be kept in the church, chapel, or churchyard; neither the bells to be rung superstitiously upon holydays or eves abrogated by the Book of Common Prayer, nor at any other times, without good cause, to be allowed by the minister of the place and by themselves." Can. 88.

"In all visitations of bishops and archdeacons, the churchwardens or questmen and sidemen shall truly and personally present the names of all those which behave themselves rudely

and disorderly in the church, or which, by untimely ringing of bells, by walking, talking, or other noise, shall hinder the minister or preacher." Can. 111.

As to the property in church bells, it was held in *Starky v. Watlington* (*Churchwardens of*) (2 Salk. 547.), that a prohibition could be maintained to stay a suit brought in the spiritual court, for the abstraction of two bells out of the steeple; because churchwardens are a corporation, and having the right of property can bring trover at common law. 1 Stephens on Clerical Law, 136.

Of Ceremonies,

why some be abolished and some retained.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entred into the Church by undiscreeet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory

The 28th page of the Sealed Books commences with the words "Of Ceremonies," preceded by the mark given above.

Neither this, nor any other discourse "Of Ceremonies", appears on the MS. of the Irish Book of Common Prayer. *C. R. E.*

1. 2. In this line the uniformity of type has not been observed, as in the original a type between double pica and great primer is employed, and a corresponding smaller letter is not now cast by the type founders.

This discourse "Of Ceremonies," is omitted in the following, among other, editions of the Book of Common Prayer, viz. Oxford, 1796; Cambridge, 1816; King's Printers, 1821.

Of Ceremonies:—The Christian writers have adopted this word to signify external rites and customs in the worship of God; which, though they are not of the essence of religion, yet contribute much to the decency thereof, to convenience, good order, and uniformity in the church. Archbishop Bramhall (*Works*, vol. iii. p. 170. ed. Oxf. 1842—45. Vide etiam, vol. ii. pp. 34, 35.) describes ceremonies as being advancements of order, decency, modesty, and gravity in the service of God, expressions of those heavenly desires and dispositions which we ought to bring along with us to God's house, adjuncts of attention and devotion, furtherances of edification, visible instructors, helps of memory, exercises of faith, the shell that preserves the kernel of religion from contempt, the leaves that defend the blossoms and the fruit; but if they grow over thick and rank, they hinder the fruit from coming to maturity, and then the gardener plucks them off.

It has been laid down as a fundamental principle of religion, that no ceremony or human constitution is justifiable, except what is expressly warranted in the Word of God. But from the apostolical injunction, "Let all things be done decently and in order," (1 Cor. xiv. 40.) the church has clearly a power to enjoin proper ceremonies for the good order of ecclesiastical conventions.

Some retained:—In the first book of Edward VI. there were many ceremonies prescribed which have not been retained: thus water was enjoined to be mixed with the wine in the administration of the Lord's Supper, and crossing in the consecration-prayer, the bread was to be unleavened and round; exorcism was used in the office of baptism, and the infant anointed, after being dipped thrice, and having the chrysom put upon him; the bishop was to cross the confirmed person in the forehead; a ring and other tokens of spousage,

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of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline, is no small offence before God. Let all things be done among you, saith St. Paul, in a seemly and due order; The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christs Church,

as gold or silver, were to be given in matrimony; the sick person, upon desire, was to be anointed on the forehead or the breast; the priest was to cast earth upon the corpse, and to commend the soul to God: the churched woman was to offer her chrysom: and crossing, knocking upon the breast, and other gestures, were permitted to be used. These are ceremonies in the strictest sense; and it was for these that this preface was made to apologise, more than for the few ceremonies which are now retained.

Dr. Nicholls (on the Common Prayer) observes: "The cross in baptism, or, it may be, the marriage ring, are perhaps the only ceremonies enjoined in this book, [that of 1662], which can in a strict and proper sense be called so. For the use of the surplice is rather a habit than a ceremony; or if it be so, it is a ceremony of that kind, which those who find fault with us for ceremonies, do themselves use. For the ceremony of using a white surplice is no more to be found fault with, than the ceremony of using a

black cloak. The baptizing at the font is no more a ceremony, than the preaching by an hour-glass. The site of the communion table, as it is accustomedly placed at the east wall of the church, is no more a ceremony, or at least a blameable one, than the placing the reading-pew by the pulpit. And lastly, if the enjoining the people to stand or kneel at several parts of the service, be the commanding the use of ceremonies, as I do not think it is, those ceremonies are not blameable by our adversaries' own limitation; because these postures in divine worship are sufficiently warranted by God's Word."

In the foregoing passage Dr. Nicholls uses *ceremony* in a limited sense, which is by no means sanctioned by our best writers and divines. *Cærimonia* in its classical sense was a general term for ritual worship. Johnson's definition, "outward rite, external form in religion," is fully supported by his references, and by the best ancient authorities, especially Hooker, who throughout his book, applies it to all that is *external* in wor-

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except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are so divers, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient not so much to have respect how to please and satisfie either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certain causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

l. 3. "*mindes*" sic in orig.

ship. It seems that rite and ceremony are thus to be distinguished. A *rite* is any act of prescribed religious worship, whether including *ceremonies* or not. A ceremony is any particular of religious worship (included in a rite) which prescribes action, position, or even the *assumption* of any particular vesture. The latter sense is plainly recognized by Hooker. The Preface to the Book of Common Prayer speaks first of common prayer, viz., the offices of morning and evening prayer, litany, &c., which are intended for the common and periodical use of all at stated times; next, of the administration of the sacraments; next, of the *other* rites and ceremonies; i. e. the *occasional* services, whether public or private, and all the methods of administration which these involve. Now among ceremonies, the prescribed procession in the Marriage and Burial Services, the standing at certain parts of the service, the bowing at the name of Jesus, as prescribed by the 18th Canon, ought to be included. These practices are

none of them contrary to God's word, but the times of their observance have been defined, not by that word, but by the Church's laws.

The going to the communion table to read the service is a ceremony, and Hooker (B. iv. s. 1. vol. i. p. 444. ed. Oxf. 1793), considers the use of the surplice a ceremony—standing at certain parts of the service a ceremony (Ibid. p. 493.), and that wearing clerical robes is a ceremony (B. v. s. 29. vol. ii. p. 117.) Upon this subject of ceremonies he (B. iii. s. 11. vol. i. p. 416.) thus writes: "To the end that their nature and use [i. e. the nature and use of '*rites* and *ceremonies*,'] whereunto they serve may plainly appear, and so afterwards their quality the better be discerned, we are to note, that in every grand or main public duty which God requireth at the hands of his church, there is, besides that matter and form wherein the essence thereof consisteth, a certain outward fashion, whereby the same is in decent sort administered. The sub-

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Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burthen of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled, that such yoke and burthen should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used

1. 1. The 29th page [c 3] of the Sealed Books commences with the word "Some".

stance of all religious actions is derived from God himself in a few words; for example's sake, in the sacraments. . . . But the due and decent form of administering those holy sacraments doth require a great deal more. The end which is aimed at in setting down the outward form of all religious action, is the edification of the church." And he writes: (Book v. s. 6. vol. ii. p. 24.)

"That which inwardly each man sheweth, the church outwardly ought to testify. And therefore the duties of our religion which are seen, must be such as that affection which is unseen ought to be. Signs must resemble the things they signify. If religion bear the greatest sway in our hearts, our religious duties must shew it as far as the church hath outward ability."

Respecting ceremonies, the Bishop of London, in his Charge of 1842, (pp. 31, 32.) remarked: "It is well observed by Bishop Hallifax, that 'there may be too much of form in religion, as well as too little. The one leads to enthusiasm, the other degenerates into superstition; the one is puritanism, the other is popery; whereas the rational worship of God is equally removed from either extreme.'

"In resisting an exaggerated spiritualism, we must be careful not to

incur the charge of materialising religion; and, above all, we must beware of arbitrarily connecting the gifts of God with ordinances of merely human appointment, and of teaching our people to place the ceremonies which the church has ordained, however significant and laudable, on the same footing as the sacraments, which have been ordained by the Lord Jesus himself. It is very well to speak of them as precious fragments of an ancient or perhaps a primitive ritual; but we deny that they are to be cherished as any thing more than decent and venerable usages; or that we have the slightest evidence of their being divinely authorised portions of the church's perpetual spiritual sacrifice.

"Ordinances and ceremonies, which cannot be shewn to have been instituted by the apostles, with a direction for their continuance, are not of perpetual obligation upon the whole church; as, for example, the appointment of an order of deaconesses, or widows; the anointing of the sick with oil; and some other instances; although if we can prove them to have been used by the apostles, or make it appear highly probable that they were so, they may not be lightly laid aside, nor changed, even by churches, and not at all by individual members of a church. This is the doctrine of our own church,

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among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark that they did more confound and darken, than declare and set forth Christs benefits unto us. And besides this, Christs Gospel is not a Ceremonial Law (as much of Moses Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies which do serve to a decent Order, and godly

in the preface to her Book of Common Prayer; and in this respect every one, at least every clergyman, is bound by the laws of his own church. What they enjoin he is to practise; what they forbid he is to abstain from; what they purposely omit he is not to introduce.

“Prayers for the dead, trine immersion in baptism, the kiss of peace in the Eucharist, the mixing of water with wine in the chalice—all these were undoubtedly ancient customs, if not all of primitive antiquity; but they are not recognised by our own church, and they are, therefore, not to be practised by its ministers. ‘Let no minister of a parish,’ says Bishop Jeremy Taylor, ‘introduce any ceremonies, rites, or gestures, though with some seeming piety or devotion, which are not commanded by the church and established by law; and let these also be wisely and usefully explicated to the people, that they may understand the reasons of obedience; but let there be no more introduced, lest the people be burdened unnecessarily, and tempted, or divided.’ (Instructions to the Clergy of Down and Connor.)

“You are not to take as your rule and model in this respect the early church, nor the primitive church; but the church of England, as she speaks in plain and obvious cases by her rubric and canons, in doubtful and undecided ones by her bishops. This is the language of common sense, as it is

also of the canon law, laid down by its able interpreter Van Espen: ‘Singularium ecclesiarum ritus atque caeremonialia, sive ritualia, servanda sunt; neque presbyteris, aliisque ecclesiae ministris, ritum praescriptum immutare licet, eo etiam praetextu, quod contrarius ritus pristinae ecclesiae disciplinae conformior esset, videreturque ad excitandam populi devotionem, necnon ad explicanda mysteria, aptior et convenientior.’ P. 11. sect. 1. tit. v. c. 1. § 24.”

Some entred into the Church by indiscreet devotion: (p. 137.)—The primitive Christians used their churches only as the houses of God, for acts of devotion and religion, and did not allow of any thing to be done there, that had not some tendency towards piety, or immediate relation to it. Vide 2 Bingham, Christ. Ant. b. viii. c. x. s. 1. pp. 537—539.

The like reverence and respect was also shewed to every sacred vessel and utensil belonging to the administration of the sacraments and divine service: they might not be employed to any other use, but only what was sacred, and answerable to the designation and appointment of them. Upon this account they were kept in the sceuphylacium of the church; and never removed thence but when the service of the altar required them. Ibid. s. 2. p. 539.

As to the ceremonies of respect used by them, when they entered into the

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Discipline, and such as be apt to stir up the dull minde of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused; partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider, that without

church, we find one of pretty general observation; which was the custom of washing their hands and their face, in token of innocency and purity, when they went to worship God at the holy altar. Which seems to be taken from that of the Psalmist (xxvi. 6.), "I will wash mine hands in innocency: so will I compass thine altar, O Lord." This custom is frequently mentioned by Chrysostom, Eusebius, Tertullian, Synesius, Paulinus, and others. 2 Bingham, Christ. Ant. b. viii. c. x. s. 5. p. 554.

Another ceremony used by some few (for it was no general custom), was putting off their shoes, when they went into the house of God. Cassian observes of the Egyptian monks, that they always wore sandals instead of shoes, and those they also put off whenever they went (Cassian. Institut. lib. i. c. 10.) to celebrate or receive the holy mysteries, thinking themselves obliged to do so, by interpreting, literally, that intimation of reverence, which was given to Moses and Joshua, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." But others did not understand this as an absolute command, obliging all men precisely to use this ceremony of respect; but only where the custom of any nation had

made it an indication of reverence, as it was among the eastern nations in the time of Moses and Joshua. 2 Bingham, Christ. Ant. b. viii. c. x. s. 6. pp. 544, 545.

The same resolution must be given to the question about bowing toward the altar at their first entrance into churches. Mr. Mede thinks there is no plain demonstration of it in the ancient writers, but some probability of such a custom derived from the Jews. For he says, What reverential guise, ceremony, or worship (Mede, Disc. on Psal. cxxxii. 7. p. 397.) they used at their ingress into God's house in the ages next to the apostles—is wholly buried in silence and oblivion. The Jews before them, from whom the Christian religion sprung, used to bow themselves down towards the mercy-seat. The Christians after them in the Greek and Oriental churches, have, time out of mind, and without any known beginning thereof, used to bow in like manner, with their posture toward the altar, or holy table, saying that of the publican in the gospel, "God be merciful to me a sinner;" as appears by the liturgies of St. Chrysostom and St. Basil, and as they are still known to do at this day. Which custom of theirs, not being found to have been

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some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth

ordained or established by any decree or canon of any council, and being so agreeable to the use of God's people of the Old Testament, may, therefore, seem to have been derived to them from very remote and ancient tradition. 2 Bingham, Christ. Ant. b. viii. c. viii. s. 7. pp. 545, 546.

When kings and emperors went into the house of God, they paid this respect to the place, that they left not only their arms and their guards, but also their crowns behind them (4 Bingham, Christ. Ant. b. xiii. c. viii. s. 12. p. 343.): as thinking it indecent to appear in their regalia in the presence of the King of kings, or to seem to want arms and guards, when they were under the peaceable roof of the Prince of Peace. 2 Bingham, Christ. Ant. b. viii. c. x. s. 8. p. 547.

The bishop saluted the people in the usual form, *Pax vobis*, "Peace be with you," at his first entrance into the church; as is often mentioned by St. Chrysostom, (Hom. xxxvi. in 1 Cor. p. 652. (p. 405. ed. Francof.) Hom. iii. in Coloss. p. 1338. (p. 173. ed. Francof.), who derives the custom from apostolical practice. 4 Bingham, Christ. Ant. b. xiii. c. viii. s. 13. p. 343.

Another very usual piece of respect

paid to the altar and the church, was men's embracing, saluting, and kissing them, or any part of them, the doors, threshold, pillars, in token of their great love and affection for them. St. Ambrose takes notice of this in the account he gives of the great consternation they were in at Milan, when the emperor's orders came for delivering up the churches to the Arians. The soldiers were the men who first brought the welcome news into the church, that the emperor had revoked his fatal sentence. And they strove who should first get to the altar (Ambros. Ep. 33. ed. Basil. 1567. 14. ed. Paris. 1672.) and kiss it, to signify that all things now were in peace and safety. He alludes, no doubt, to the osculum pacis, the solemn kiss of peace, which the faithful anciently were used to give mutually to each other in the Communion Service, as a testimony of their cordial love and affection for one another. And, therefore, it cannot be supposed that such salutations of the church or altar were intended as acts of religious worship, but only as civil indications of their love and respect for them. 2 Bingham, Christ. Ant. b. viii. c. x. s. 9. p. 548.

Churches were many times chosen as the properest places for private

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of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people onely: For we think it convenient,

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- l. 3. "are" altered by partial erasure to "be".
 l. 3. "are" altered to "be" by erasure of part of the "a" and part of the "r," and conversion of the remaining parts into "b". *Q. B. Book. G. J. B.*
 l. 3. "are" converted into "be" by the erasure of "a" and the alteration of "r".
St. Paul's Book. T. R.
 l. 3. "are" cancelled, and "be" interlined with a caret. *Ch. Ch. Book. W. J.*
 l. 3. "are" cancelled, and "be" interlined with a caret. *Ely Book. W. K. C.*
 l. 15. "onely", sic in orig.
-

devotion and prayer upon extraordinary occasions. (Theodoret. Paulin. Natal. 6. Felicis, p. 569.) In fact, many of their churches were so framed, as to have private cells or recesses for men to retire to, and exercise themselves at leisure times in private reading of the Scriptures, and meditation and prayer. 2 Bingham, Christ. Ant. b. viii. c. x. s. 10. pp. 549, 550.

The old Roman magistrates, as some authors state, were wont to lay aside their fasces and other ensigns of honour, whenever they went into the schools of philosophy at Athens. (Pol. Synop. Critic. in 2 Reg. v. 9. Principes Romani, dum essent cum imperio Athenis, fasces deposuerunt, quum scholas ingrederentur, ut philosophos audirent: quanto æquius submittunt se principes ad verbum Dei honore adficiendum?) 4 Bingham, Christ. Ant. b. xiii. c. viii. s. 12. p. 342.

Worthy to be cut away, and clean rejected: (p. 138.)—And this was the rule prescribed in the decrees of the church, set forth by Gratian (Pars i. Distinct. 63. Quia Sancta, c. 28. tom. i. col. 209, 10. ed. Lips. 1539.):—"Sicut scriptura quoque divina dicit, quod Ezechias dissipavit excelsa, et contrivit statuas, et succidit lucos, et fregit serpentem æneum quem fecit Moyses; videlicet, quia illum serpentem Deus fieri jusserat, ne serpentinâ morte populus interiret, ideo ipse populus colere et venerari eum cœperat, et idcirco destruxit iste, quem jubente Deo, fecerat ille. Ac per hoc magna auctoritas ista est habenda in ecclesiâ, ut, si nonnulli ex prædecessoribus et majoribus nostris fecerunt aliqua, quæ illo tempore potuerunt esse sine culpâ, et postea vertuntur in errorem et superstitionem, sine tarditate aliquâ, et cum magna auctoritate a posteris destruantur." So that the Anglican church

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that every Countrey should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly in divers Countreys.

¶ The

l. l. "Countrey", sic in orig.

used no other liberty herein than was allowed both by the Scripture and the canons ecclesiastical then in use.

Authorized thereunto: (p. 139.)—As the holy Church of England was and is, having power over her customs and ceremonies to appoint and alter them as there is just cause given; for she prescribes not any ceremonies to other churches, nor has she abrogated any that were instituted by Christ, or his apostles, and were generally received by the whole church of God.

St. Augustine in his time complained: (p. 140.)—His words in this matter are plain: Hoc minùs doleo, quod multa, quæ in divinis libris saluberrimè præcepta sunt, minùs curantur, et tam multis præsumptionibus sic plena sunt omnia. . . . Quamvis enim neque hoc inveniri possit, quomodo contra fidem sint, ipsam tamen religionem, quam purissimis et manifestissimis celebrationum sacramentis misericordia Dei esse liberam voluit, servilibus oneribus premunt, ut tolerabilior sit conditio Judæorum, qui etiamsi tempus libertatis non agnoverunt, legalibus tamen sarcinis, non humanis præsumptionibus subjiciuntur. Aug. Ep. 54. tom. ii. 142. (d).

Every Countrey should use such Ceremonies as they shall think best:—This expression is consonant to the avowed opinion of all Protestant churches: it is declared not only

by the confessions of Saxony, Wirtemberg, &c., and all other Lutheran churches, who formerly retained most of the ancient rites in their public services, but by those which were esteemed by dissenters the best and purest reformed churches. The church of Switzerland declares, Nos hodiè ritus diversos in celebratione Cœnæ Domini, et in aliis nonnullis rebus, habentes in nostris ecclesiis, in doctrina tamen et fide non dissidemus, neque unitas societasque ecclesiarum nostrarum eâ re discinditur. Semper verò ecclesiæ in hujusmodi ritibus, sicut mediis, usæ sunt libertate. Id quod nos hodie quoque facimus. (Confess. Helv. c. 27.) The French church, to the same purpose, asserts: Hoc autem non impedit, quo minùs quædam singulis locis peculiaria sint instituta, prout commodum visum fuerit. And so the Dutch church, though they disclaim the use of such rites as may ensnare the conscience, yet they declare that they do Eos suscipere, qui idonei sunt, vel ad fovendam alendamque; concordiam, vel ad se in Dei obedientia retinendos. (Confess. Belg. c. 32.; vide etiam L'Estrange's Alliance of Divine Offices, 46.) Vide Socr. Hist. Eccles. lib. v. c. 21.; Aug. Ep. 54. tom. ii. ed. Bened., where it will be seen, that similar doctrines were recognised, many ages before, in the ancient church.



The ORDER

How the Pfalter is appointed to be read.

THe Pfalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the Twenty eighth, or Twenty ninth day of the month.

And, whereas *January, March, May, July, August, October, and December* have One and thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Pfalter may begin again the first day of the next month ensuing.

And whereas the CXIX Psalm is divided into XXII Portions, and is overlong to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and

The 30th page of the Sealed Books commences as this does, and contains the whole of this "ORDER".

The MS. of the Irish Book of Common Prayer commences with this "ORDER", which is contained in its first page. *C. R. E.*

ll. 4 and 16. "month" spelt "moneth", and l. 11. "months" spelt "moneths".

MS. Book, Dublin. *C. R. E.*

l. 7. "the" in this and most other places is written "ye". MS. Book, Dublin. *C. R. E.*

l. 19. The "s" in "is" is accidentally inverted.

The ORDER

How the Pfalter is appointed to be read.

of every such part of the CXIX Psalm
shall be repeated this Hymn,

*Glory be to the Father, and to the Son:
and to the Holy Ghost; As it was in the
beginning, is now, and ever shall be, world
without end. Amen.*

Note, that the Pfalter followeth the
Division of the Hebrews, and the
Translation of the Great English Bible,
set forth and used in the time of King
Henry the Eighth and *Edward* the
Sixth.

¶ The

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- l. 3. "*Father, and*" sic in orig.
l. 3. The colon after "*Son*" seems from the fresh appearance of the ink to be a modern introduction. MS. Book, Dublin. C. R. E.
l. 5. "*beginning*" spelt "*begining*". MS. Book, Dublin. C. R. E.
l. 10. "*King*" written "*K.*" MS. Book, Dublin. C. R. E.
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Bible:—The word Bible is taken from the Greek word *Βιβλίον*; and the volume to which Christians give that title, by way of eminence, is called the Bible because of its supreme excellency, being the book of books, the best book.

The Bible is called the Scriptures from the Latin word *Scriptura*; and it is called the Holy Scriptures, because it contains the collection of the writings of holy men, who at different times were raised up and inspired of God, for the purpose of publishing his commandments and promises, and the records of his mercies and judgments,

for the instruction and salvation of mankind.

The two parts of the Bible are called the Old and New Testaments (2 Cor. iii. 6. and 14.; Matt. xxvi. 28.; Heb. ix. 15—17.) or covenants (Heb. viii. 7—9.) They are so named because they contain the revelations or testaments of God's covenant of mercy, for the redemption and glorification of sinful man, by the interposition of the Messiah, the Son of God, the Lord Jesus Christ, as the only mediator between God and man.

The Bible contains the oldest books in the world; the first portions of it,

which are the foundation of all the rest, having been written 3300 years ago; that is to say, nearly 1000 years earlier than any other history which we have.

Herodotus and Thucydides, the oldest profane historians whose writings have reached our times, were contemporary with Ezra and Nehemiah, the last of the historians of the Old Testament. Between them and Moses, the writer of the first five books of the Bible, there is an interval of nearly 1000 years. The poems of Homer and Hesiod are somewhat more ancient than the history of Herodotus, but they were written nearly 600 years after the time of Moses.

The Jews, who had the care of these books, were, at different periods of their history, a very despised and oppressed people. (Judges vi. 2—6.; 1 Sam. xiii. 20.; 2 Kings xiii. 7, &c.; 2 Chron. xii. 2—9.; 2 Kings xvii. 6.; 2 Kings xxiv. xxv.; 2 Chron. xxxvi.; Jer. lii.) During their seventy years' captivity in Babylon, their temple was burnt; the very ark, in which the original copy of the law had been kept, was destroyed; all the glory of the Jewish worship perished, and their city being laid waste, continued in that state for more than a hundred years. (Neh. ii. 17.) But, even in their captivity, we have traces of the preservation of their Scriptures. (Dan. ix. 2.; Neh. viii. 1.; 2 Maccab. ii. 13.) Antiochus Epiphanes, when he took Jerusalem, murdered about 40,000 of its inhabitants, sold as many more to be slaves, and ordered, that whoever was found with the Book of the Law should be put to death; and every copy of it that could be found was burnt. (1 Maccab. i. 56, 57.) Yet even in this fiery trial, which lasted three years, the Scriptures were preserved. 1 Maccab. i. 63.; ii. 27.

The constant disposition of the Jews to idolatry before the Babylonish captivity, was calculated, humanly speaking, to endanger the safety of the

sacred volume. Jezebel, the wife of a king of Israel, attempted the utter destruction of the prophets of the Lord, (1 Kings xviii. 4.) and with them, as a necessary consequence, of the Sacred Books; and so far, indeed, did these and similar (Matt. xxiii. 34.) attempts succeed, that in a subsequent period of their history, Josiah, a pious king of Judah, and Hilkiyah, the high priest, were destitute of an authentic copy of the Scriptures, until the latter found it in the house of the Lord. 2 Kings xxii. 8.; 2 Chron. xxxiv. 14.

Under these circumstances, it is remarkable that the Scriptures of the Jews are translated into more than a hundred languages, and many millions of copies of them are now in circulation, while, if a few works of the Egyptians be excepted, which no one can yet decipher, not a single book of the most flourishing and civilized nations, (as the Chaldeans, Phoenicians, &c.) who lived at the same time with them, has reached us.

It is also an extraordinary circumstance, that notwithstanding the vicissitudes of this world, the Old Testament has been preserved unaltered.

A copy of the five books of Moses, called the Pentateuch, was made by the Samaritans, who, after the Babylonish captivity (more than 500 years before Christ), became the rooted enemies of the Jews, so that any agreement between the two copies cannot be considered as the work of design. Ezra iv. 1—4.; John iv. 9.; viii. 48.

Nearly 300 years before Christ, a translation of the Old Testament into Greek, the language then most generally understood, was begun by order of Ptolemy Philadelphus, king of Egypt, and in subsequent reigns was completed and widely circulated.

On comparing this Hebrew Samaritan Pentateuch, and this Greek translation, called the Septuagint, it will be perceived that they substan-

tially agree with each other and with our Bible.

Such was the impression on the mind of the Jews of the Divine origin of their Scriptures, that, according to the statements of Philo and Josephus, they would suffer any torments, or even endure death itself, rather than change a single point or iota of them: and a law was enacted by the Jews, which denounced him to be guilty of inexpressible sin who should presume to make the slightest alteration in their sacred books. They have never dared to annex to them any historical narrative since the death of their last prophet Malachi. They closed the sacred volume with the succession of their prophets.

Our Lord declared the Old Testament (as the Jews possessed it in his time) to be the word of God. (Mark vii. 13.) He adopted (Luke xxiv. 44.) the threefold division of it into the Law, the Prophets, and the Psalms, which the Jews adopt to comprehend all the Old Testament as we now have it: and though he frequently charged the Jews with making the word of God of none effect by their traditions, he never accused them of corrupting the text.

The books of the Old Testament which we receive as canonical, are acknowledged by both Jews and Christians to be those which existed in our Saviour's time: and by the confession of both parties, they have been handed down to us uncorrupted and unchanged. There are now extant nearly 1150 manuscripts of the Old Testament in the original language, and they have been proved by Dr. Kennicott and other learned Hebrew scholars, to agree with each other in all essential points. Nicholls on the Bible, 3—6.

In fact the Old Testament has been preserved by the Jews in every age, with a scrupulous jealousy, and with a veneration for its words and letters, bordering on superstition; demonstrating their regard for it, as divinely

inspired. The Hebrews never were guilty of negligence in relation even to the words of their sacred books; for they used to transcribe and compare them so carefully, that they could tell how often every letter came over again in writing any book of the Old Testament.

Respecting the translations of Scripture that were commonly used in the ancient church, it may be observed, that the Septuagint was used all over the Greek Church, except, perhaps, that part of Syria where Syriac was the most vulgar language, that is, in Osdroene and Mesopotamia, where they had a Syriac translation made from the Hebrew, not long after the time of the apostles. This was called "the old translation," in opposition to another, which was made from the Septuagint in after ages. In all other parts of the East, the Septuagint was the common translation. But this, by tract of time, and variety of copies, was much corrupted; upon which account it was revised and corrected by several learned men, which laboured in this work, particularly by Origen, and Hesychius the Egyptian, and Lucian of Antioch, two martyrs, who suffered in the Diocletian persecution. Hence, as St. Jerome informs us (Hieron. Præfat. in Librum Paralipomenon (tom. iii. p. 685. tom. ii. p. 522. ed. Paris. 1643.)), there came to be three famous exemplars, or editions, of the Septuagint, used in the Eastern Churches. Alexandria and Egypt followed the copy revised by Hesychius. Constantinople and all the Asiatic Churches, as far as Antioch, used that of Lucian. The Churches of Palestine and Arabia read the copy corrected by Origen, and published by Eusebius and Pamphilus. And so between these three editions, the whole world was divided. Origen did two things further in this matter. 1. He published an edition of the Bible, which he called his *Hexapla*, because it was in six columns; the first was the Hebrew, in Hebrew characters (Euseb.

lib. vi. c. xvi.); the second, the Hebrew, in Greek characters; the third, the translation of Aquila the Jew; the fourth, the translation of Symmachus; the fifth, the translation of the Septuagint; and the sixth, the translation of Theodotion the Ebionite. To these he afterward added two other translations found at Nicopolis and Jericho: and these made up his *Octapla*. And, in process of time, he published another lesser edition, containing only the four translations of the Septuagint, Aquila, Symmachus, and Theodotion, which he called his *Tetrapla*. 2. He published the *Septuagint*, with the additions of Theodotion mixed with it, to supply the places where it was defective, which additions he marked with an asterisk to distinguish them; and such places as were redundant in the Septuagint, and not to be found in the Hebrew, nor in Theodotion, he also marked with an obelisk, [or] straight line, for distinction also. But this mixing of the two translations together, in process of time, occasioned some confusion; and St. Jerome complains of it as a bold undertaking (Hieron. Præfat. in Paralipomenon, (tom. iii. p. 685. ii. 522. ed. Paris. 1643.)); and therefore he set about a new edition and translation of the Septuagint (Ibid. Præfat. in Josue. (ibid. p. 681. ix. p. 355. ed. Venet. 1770.)), for the use of the Latin Church. Hitherto all churches used the translation of the Septuagint, except the Syrian churches, as was said before, and except the one Book of Daniel, which, in all churches, was read according to the translation of Theodotion, (as the same St. Jerome informs us in several places (Ibid. Quare Danielelem juxta Theodotionis traditionem ecclesiæ susceperunt?) particularly in his Preface upon Daniel (Ibid. Præfat. in Danielelem, tom. iii. p. 695.)), because, by some means or other, the Septuagint translation of that book was more corrupt than any other part of Scripture. But there were abundance of faults in that trans-

lation in other places, partly by the design of the interpreters (who added some things of their own, and left out others, and often changed the sense at pleasure, especially in texts that had any relation to the Holy Trinity, as St. Jerome shews at large in his Preface upon the Pentateuch (Hieron. Præfat. in Pentateuch. (tom. iii. p. 625. ix. p. 3.)), where he exposes the story of their having distinct cells, and their being esteemed inspired writers); and partly from the great variety of copies, and the great corruptions that were crept into them, by the ignorance or negligence of transcribers; and this both in the Septuagint copies themselves, and the Latin translations that were made from them. Upon this account, St. Jerome, by the instigation of Chromatius and Heliodorus, and other pious bishops of the Latin Church, set about a translation of the Psalms and Old Testament from the original Hebrew: but this met with great opposition for some time: for though many applauded it, and read it in the churches, yet others opposed it: and Rufinus and others bitterly inveighed against it, as reflecting on the Church, which had used and recommended the Septuagint, and the translations made from it, ever since the time of the apostles. St. Austin himself dissuaded him from the undertaking (Aug. Epist. xix. ad Hieron. tom. ii. pp. 84. (c) 153. (d) ed. Basil. 1569.)); and when it was finished, he would not suffer it to be read in his diocese, for fear of giving scandal to the people; telling him (Ibid. Epist. x. ad Hieron. p. 121.), further, what a tumult had been raised in one of the churches of Africa, by a bishop's introducing his translation, which he was forced to lay aside again, for fear all his people should have deserted him: but, in other places, he met with a kinder reception: for, by degrees, it came to be used by learned men in their Expositions. Gregory the Great makes use of both translations (Gregor. Magnus,

Epist. ad Leandr. ante Moral. in Job. in fine. 1705. i. 6. (e)), calling St. Jerome's "the new translation," and the other "the old;" which was otherwise called the *Itala*, and *Vulgata*, and *Communis*, because it was the most common and vulgar translation used in all the Latin and Italic churches. The present vulgar Latin translation is supposed by learned men neither to be the ancient vulgar, nor St. Jerome's new one, but a mixture of both together. (Walton. Prolegom. x. n. ix. p. 71. circ. med.) 4 Bingham, Christ. Ant. b. xiv. c. iii. s. 17. pp. 506—510.

The Old Testament comprises the successive revelations of the divine will to the Hebrews, both the Israelites and Jews, before the advent of Christ; and consists of thirty-nine books which were classed in three divisions by the ancient Jews: these portions were called, 1. The Law; 2. The Prophets; and 3. The Holy Writings. The Law containing the five books of Moses, was called the Pentateuch from a Greek word signifying five instruments. The Prophets included Joshua, Judges, the two books of Samuel, and the two books of Kings, which were called the Former Prophets: and the Latter Prophets comprised Isaiah, Jeremiah, Ezekiel, and the twelve lesser prophetic books from Hosea to Malachi, which were reckoned as one book. The Hagiographa, or Holy Writings, comprehended the Psalms, Proverbs, Job, Solomon's Song, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, with Nehemiah, and the two books of Chronicles.

That arrangement of the sacred books which has been adopted in our Bibles, is not regulated by the exact order of time in which they were severally written: the book of Genesis is, however, universally allowed to have been the first (the book of Job being, as many suppose, perfected by Moses about the same time), and the prophecy of Malachi was the last of the Old Testament.

The Psalms were, from the first, distinct compositions; but the other sacred books were divided into fifty-three larger and smaller sections: so that one of each being read in the synagogue every sabbath day, the whole of the Old Testament was read publicly once a year.

The sacred writings had, originally, no marks of punctuation, and letter followed letter, as if every line were but a single word. Necessity, therefore, led to the adoption of some marks of distinction, both for public and private reading. The Jews began early to point their sections; some say in the time of Ezra; others attribute this improvement to the second century of the Christian era. The New Testament was first pointed by Jerome, in the fourth century; and divided into church lessons and sections by Ammonius and Euthalius in the century following.

The division of the Bible into chapters and verses (not, however, such small portions as the present verses) was made by Cardinal Hugo, about A.D. 1240, for the construction of a Concordance to the Vulgate. The plan of Hugo having become known to Rabbi Nathan in the fifteenth century, he made a Hebrew concordance to the Old Testament, retaining the chapters, but improving the order of the verses.

The New Testament contains the inspired writings of the apostles and evangelists of our Lord and Saviour. Its books are twenty-seven in number; and they are commonly classed in three divisions, historical, doctrinal, and prophetic. Of the first class are the gospels according to the records of the evangelists Matthew, Mark, Luke, and John, and the Acts of the Apostles. The second includes twenty-one epistles, or letters, which were addressed by the apostles to several of the first churches, and to individual Christians. The book of the Revelation constitutes the third division.

The term "gospel" is more generally applied to the writings of the four evangelists, containing the histories of the life and ministry, the death and resurrection of Jesus Christ our Saviour: but it is sometimes applied to the whole New Testament. The word gospel is formed from two old Saxon words; the first *god*, signifying good, and *spel*, signifying a speech or tidings; it is intended to denote the glad tidings of divine forgiveness and eternal salvation by Jesus Christ, which God has commanded to be preached and sent to all nations and people upon the earth.

The New Testament was divided into verses, and numbered, A.D. 1545.

Respecting the preservation of the text of the New Testament, it may be observed, that it was very widely circulated; so that any alteration would have been quickly discovered; for before the middle of the second century, the greater part of the books of which it is composed were read in every Christian assembly; and we have the testimony, not only of Christian, but also of heathen writers (as Tacitus and Pliny), that there were then vast multitudes of Christians throughout the world.

These writings were held in the highest reverence, were received as a divine rule of faith and conduct—received as such, to the rejection of many others pretending to inspiration, (as the gospel of Valentinian, and of Marcion, &c.) and even to the exclusion of those written by eminent Christians, as the epistle of Clement, &c., received as divine by those who were called upon to lay down their lives in proof of their belief, and who, therefore, would exercise the greatest jealousy over the preservation of those writings unaltered. Thus we learn from Tertullian and Jerome, that when a presbyter of Asia had published a spurious piece under the name of Paul, he was immediately convicted, and notice of the forgery was soon conveyed to Carthage and to the churches

of Africa. Vide Jones' Canon of Scripture, P. 1. c. v.

The New Testament is more quoted than any other book in the world, by a succession of writers from the very time it was written to the present day, and those quotations agree with our Scriptures. Among the earliest of these writers may be noticed Clement, bishop of Rome, mentioned by St. Paul (Phil. iv. 3.); Ignatius, appointed by the Apostles bishop of Antioch about A.D. 70; Polycarp, bishop of Smyrna, who had conversed with many that had seen Christ; Irenæus, bishop of Lyons in France, who had been instructed by Polycarp; Theophilus, bishop of Antioch; Clement of Alexandria; Origen, his disciple; Augustin, bishop of Hippo in Africa; Athenagoras, the Athenian philosopher; and the Epicurean philosopher, Celsus, a bitter enemy of Christianity, who lived in the second century. The writings of this last-named author are preserved to us in those of Origen; and the particulars he mentions of our Lord's life would almost form an abridgment of the evangelists' history as we now have it in the Gospels.

Very ancient manuscripts of the New Testament are extant, which, though made in different and distant countries, vary but little from each other. The Alexandrian MS., now in the British Museum, and the Vatican MS., each containing nearly all both of the Old and New Testament in the Greek language, were written probably in the fourth or fifth century. Among the ancient versions of the New Testament may be mentioned the Syriac, Egyptian, Arabic, Ethiopic, Armenian, Persian, Gothic, Slavonic, Anglo-Saxon, and the Latin Vulgate.

As before the coming of our Lord, the enmity of the Jews and Samaritans was overruled to the preservation of the Old Testament unaltered, so since his advent the enmity of Jews and Christians, and the divisions of Christians amongst themselves, have

prevented any corruption of the New Testament. For no alteration could have been attempted by one, which would not have been quickly detected by another party. [The preceding remarks do not apply to the Apocrypha, which is no part of the canon of Scripture. The last council of Trent, held in the year 1550, under Pope Pius IV., called it so; but it was never considered as sacred by the Jews, was never alluded to by our Lord or his Apostles, and is not in the catalogue of sacred books given by the Fathers during the first four centuries: so that, as Bishop Burnet says, we have the concurrent sense of the whole church on the matter. The Apocryphal books were read in the church after the fourth century; but Jerome expressly informs us, "they were read for example of life and instruction of manners, but were not applied to establish any doctrine," plainly implying they had no divine authority. Our own church still commands them to be publicly read: and, in her sixth article, quotes the words of Jerome, in order to shew in what manner they are to be received.] (Vide 1 Pet. i. 24. 25.; Prov. xxi. 30.; Matt. xxiv. 35.) Nicholls on the Bible, 7.

"Cities shall fall," says Bishop Jewel, "kingdoms shall come to nothing, empires shall fade away as the smoke." "Where is Numa, Minos, or Lycurgus? where be their books? what is become of their laws?" But that this book, "no tyrant," as he remarks, "should have been able to consume, no tradition to choke, no heretic maliciously to corrupt;" (Fathers of the English Church, vol. vii. pp. 425, 426, 427.) that it should stand unto this day, amid the wreck of all that is human, without the alteration of one sentence so as to change the doctrine taught therein; surely, here is a very singular providence, claiming our attention in a most remarkable manner.

"Tyndale's" New Testament was printed in 1526. This was the first

printed edition of any part of the Scriptures in English. He had taken the precaution of printing it on the Continent; but Tonstall, bishop of London, and Sir Thomas More, succeeded in buying up and burning almost the whole impression. This enabled Tyndale to publish an improved edition. He also translated parts of the Old Testament. In 1531, at the instigation of Henry VIII. and his Council, Tyndale was imprisoned, and after a long imprisonment was strangled in 1536 at Villefont near Brussels, and his body reduced to ashes.

Prior to the reign of James I. several versions of the Bible were used; but the most common were the "Bishops' Bible," and that called the "Geneva." After Wicliffe's New Testament, the first edition in English was printed by "Tyndale," in 1526, at Antwerp. In 1535, the entire Bible was printed with a dedication to the king, by Miles Coverdale. This was the first translation of the whole Bible, and the first allowed by royal authority. Two years after, another edition was published, varying but little from the former, bearing on the title-page the fictitious name of Thomas Matthew. It was printed under the superintendence of John Rogers, the first Protestant martyr in England. In 1539, this translation was revised by Cranmer, and reprinted by Grafton. These were almost the only English translations until the reign of Mary, when the exiles accomplished another at Geneva. Coverdale, Gilby, Whittingham, Knox, and others, were engaged in this work at the period of the queen's death, and remained behind their brethren for the purpose of completing it. Many editions were published between the year 1560, the date of the first edition, and the year 1616, the date of the last. The next translation was set forth under the auspices of Archbishop Parker, in 1568; it was called the "Bishops' Bible." This Bible was set up in churches, and continued

in general use until the present translation; while the Geneva Bible was commonly read in private families. Lathbury's English Episcopacy, 78, 79.; Luther by Riddle, 146—152.

In 1604, a royal commission was issued for an authorised translation of the Bible, and which was printed in 1611. Fifty-four of the most learned men in the Universities and other places were commissioned to undertake the work of translation: but seven of these having from illness and other causes, relinquished their task, the work was performed by forty-seven. The translators were ranged under six divisions, and several portions of the Bible were assigned to them, according to the several places where they were to meet, confer, and consult together. The name which stands at the head of the list of translators is that of Dr. Lancelot Andrews, first Fellow and afterwards Master of Pembroke College, Cambridge; he was at that time Dean of Westminster, and became bishop successively of Ely and Winchester. The commissioners were commanded to make as little alteration as possible in the "Bishops' Bible," and wherever it did not agree with the original text recourse was to be had to former translations. No notes were to be affixed beyond what the literal explanation of the Hebrew and Greek words adopted into the text might require; and a few marginal references, and only a few, were to be appended; and this translation is the Bible at present used. 2 Short's Church History, 76; 1 Stephens on the Laws relating to the Clergy, 287, 288.; 1 De Lolme on the English Constitution, by Stephens, 364, 365.

The dates of the various translations of the Bible are as follow:—

- 706 Adhelm, Saxon Psalms.
- 721 Egbert's Four Gospels.
- 734 Bede's St. John's Gospel.
- 880 Alfred's Version of the Psalms.
- 1340 Rolle's (or Hampole's) Psalms, &c.

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1380 Wicliffe's Bible. (This was before printing was invented; transcripts therefore were obtained with difficulty, and copies were scarce. Before Wicliffe's translation, the price of a Bible in Latin, an unknown tongue to all but the learned, was as much as a labouring man's price of work for fifteen years, and equal to £300 of our money. Even after Wicliffe's own copy was finished, the value of a New Testament was £2. 16s. 6d., equal to £30. at the present day. In 1390 a bill was brought into the House of Lords for the purpose of suppressing Wicliffe's Bible; but through the influence of John of Gaunt, Duke of Lancaster, it was rejected. The followers of Wicliffe were then encouraged to publish another and more correct translation of the Bible. But in 1408, in a convocation held at Oxford by Archbishop Arundel, it was decreed that no one should thereafter translate any text of holy Scripture into English by way of a book, or little work, or tract; and that no book of this kind should be read that was composed lately in the time of John Wicliffe, or since his death. This constitution led the way to great persecution; and many persons were punished severely, and even with death, for reading the Scriptures in English.) Nicholls on the Bible, 154.

- 1526 Tyndale's New Testament.
- 1530 ——— Pentateuch.
- 1531 ——— Jonah.
- G. Joye, Isaiah.
- 1534 ——— Jeremiah, Song of Moses.
- 1535 Coverdale's Bible.
- 1537 Matthew's Bible (*i.e.* J. Rogers).
- 1539 Great Bible (Cranmer's).
- Taverner's Bible.
- 1540 New Testament from Latin of Erasmus.
- 1540 New Testament: unknown translation.
- 1545 G. Joye, Isaiah.
- 1560 Geneva Bible.
- 1568 Bishops' Bible (Parker's).

1576 New Testament from Latin of Beza.

1582 Rheims New Testament. This translation into English was published by the Roman Catholics at Rheims. They retained many Eastern, Greek, and Latin words, and introduced so many difficult expressions, that except to the very learned it was rendered unintelligible.

1609 Douay Bible. Cardinal Allen is understood to have had a principal share in this work. The Rhemish New Testament and Douay Old Testament, form the present English Bible of the Roman Catholics.

1611 Authorised Version.

In this list various portions by private hands are omitted. (But Archdeacon Cotton, in his List of the Editions of the Bible and parts thereof in English, gives them all.)

The following table contains several particulars of the English version of the Bible, that may be interesting to some readers:—

<i>In the Old Testament.</i>				
Books	-	-	-	39
Chapters	-	-	-	929
Verses	-	-	-	23,214

Words	-	-	-	-	592,493
Letters	-	-	-	-	2,728,100

In the New Testament.

Books	-	-	-	-	27
Chapters	-	-	-	-	260
Verses	-	-	-	-	7,959
Words	-	-	-	-	181,253
Letters	-	-	-	-	838,380

Total.

Books	-	-	-	-	66
Chapters	-	-	-	-	1,189
Verses	-	-	-	-	31,173
Words	-	-	-	-	773,746
Letters	-	-	-	-	3,566,480

The middle chapter and the shortest in the Bible is the 117th Psalm; the middle verse is the eighth of the 118th Psalm. The 21st verse of the 7th chapter of Ezra in the English version has all the letters of the alphabet in it. The 19th chapter of the 2nd Book of Kings and the 37th chapter of Isaiah are alike.

By Canon 80, "If any parishes be yet unfurnished of the Bible of the largest volume, or of the Books of Homilies allowed by authority, the churchwardens shall, within convenient time, provide the same at the charge of the parish."



The ORDER

How the rest of Holy Scripture is appointed to be read.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Kalendar is appointed.

The 31st page of the Sealed Books commences as this does, and contains the whole of this "ORDER".

The second page of the MS. Irish Book of Common Prayer commences with, and contains this "ORDER". C. R. E.

Morning and Evening Prayer:

—The times of worshipping God in public among the Jews were morning and evening, and that by God's own appointment; the morning and evening sacrifice drawing the people together for that purpose. "Thou shalt offer upon the altar two lambs of the first year, day by day continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even," (Exod. xxix. 38, 39.), which precept was constantly observed as long as the city and polity of the Jews stood. For Josephus says, *Δις τῆς ἡμέρας, πρωὶ τε καὶ περὶ ἐννάτην ὥραν, ἱερουργούντων ἐπὶ τοῦ βωμοῦ.* (Joseph. Ant. lib. xiv. c. 2.) That this was the hour of prayer for devout people to go to the temple, to perform their devotions there, is plain from Acts, iii. 1., "Peter and John went up together into the temple, at the hour of prayer, being the ninth hour;" which is confirmed by the Talmud. Rabbi Jose Ben R. Chaninah says, the patriarchs appointed the prayers. R. Joshua Ben Levi says, they appointed them, according to the daily sacrifices. Morning prayer is till the fourth hour: the

prayer of the *minchah*, or the evening, is till the evening. Beracoth, cited by Dr. Lightfoot, Talm. Ex. on the Acts, chap. iii.

Upon this account the primitive Christians constantly observed these two solemn times of prayer. Devout Jews had a third hour, which they devoted to prayer, (*viz.* our twelve o'clock,) when they retired to some closet, or other private place, to say their prayers; as we see in the example of Peter, who "went up upon the housetop to pray, about the sixth hour." (Acts, x. 9.) So the primitive Christians turned this hour, which was formerly voluntary, into a settled hour of public devotion. It was so settled before St. Cyprian's time; for this father gives a rationale of the institution of the three solemn hours of prayer. The morning prayer (he says) was instituted in remembrance of Christ's resurrection; the noon prayer in remembrance of his crucifixion; and the evening prayer in token of his death, (*vide* Cyp. de Or. Dom. pp. 429, 430. ed. Paris. 1829.); which is confirmed likewise by a passage in St. Clement of Alexandria:

The ORDER

How the rest of holy Scripture is appointed to be read.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; Except the Apocalyps, out of which there are

l. 6. "Apocalyps," sic in orig.

Εἰ δέ τις καὶ ὥρας τάκτας ἀπονέμουν εὐχῇ, ὡς τρίτην, φέρε, καὶ ἔκτην, καὶ ἑννάτην, &c., viz. 9, 12, and 3 o'clock; yet the γνωστικός, the most perfect Christian, will be always praying. (Clem. Alex. Strom. vii. ed. Oxon. 1715.) Soon after, the monks, who would be more devout than common Christians, were for more hours of stated prayer: and, in St. Basil's time, they had amounted to seven (Op. tom. ii. p. 322. (a) ed. Bened.). At last, these were established by a decree of Pope Pelagius II., and the Psalms appointed for each hour. This was the origin of what they call canonical hours in the Church of Rome (Pol. Virg. de Rer. Inv. lib. ii. c. 2.); and which were termed Matins or Lauds, Prime, Tierce, Sext, Nones, Vespers, and Completorium, or Complin, to each of which proper services were assigned. These divisions, together with others called Watches, were generally used by ecclesiastics, instead of the usual hours of the day.

Matins, or Matutinum, or Lauds; from midnight until Prime. The morning service commenced about 3 A.M., and was called Matins, or more properly Matin Lauds.

Prime, or Prima; from about 6 A.M. until Tierce. This service immediately succeeded Matins. "If the office of Lauds be finished by daybreak, as is fit, let them begin Prime; if not, let them wait for daylight." Erud. Theol.

de Offic. Eccles., quoted in Fosbroke's British Monachism.

Cassian (Institut. lib. iii. c. iv. p. 36. ed. Basil. 1575.) states, that this office was within his memory first set up in the monastery of Bethlehem; for till that time, the morning-service used to end with the old nocturnal psalms, and prayers, and the daily vigils; after which, they used to betake themselves to rest till the third hour, which was the first hour of diurnal prayer, till this new office of morning-prayer was established. 4 Bingham, Christ. Ant. b. xiii. c. ix. s. 10. p. 379.

There were psalms particularly appointed for this service, which Cassian says were the fiftieth, sixty-second, and eighty-ninth; (Quinquagesimum vero psalmum, et sexagesimum secundum, et octogesimum nonum, huic novellæ solemnitati novimus fuisse deputatos, (Cassian, Institut. lib. iii. c. vi. p. 40.)), which, according to our computation, are the fifty-first, sixty-third, and ninetyeth. 4 Bingham, Christ. Ant. b. xiii. c. ix. s. 10. p. 379.

In the statutes drawn up by Archbishop Walter de Gray, of York, for the hospital of St. John at Nottingham, A.D. 1291, it was provided as to matins, "Insuper statuimus ut omnes fratres simul surgant ad matutinas, et ita tempestive, ut possint matutinæ percantari ante auroram, vel ex ortu

The ORDER

How the rest of holy Scripture is appointed to be read.
only certain proper Lessons appointed
upon divers Feasts.

And to know what Lessons shall be
read every day, look for the day of the
month in the Kalendar following, and
there ye shall find the Chapters that

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- l. 1. "only" spelt "onely". MS. Book, Dublin. C. R. E.
l. 2. "divers" spelt "diverse". MS. Book, Dublin. C. R. E.
-

auroræ, de festo S. Michaelis usque ad
Pascha." Dugdale, Monast. Ang. vol.
vi. p. 679.

Tierce, or Tertia; from about 9 A.M.
to Sext.

Some writers say that this hour of
prayer was to be observed in regard to
our Saviour's being condemned by
Pilate at that time (Constitut. lib. viii.
c. xxxiv.); and others, in memory of
the Holy Ghost's coming upon the
Apostles at that hour (Basil. Regul.
Major. quæst. xxxvii.); that men might,
with one mind, worship the Holy Spirit,
and beg of him the same sanctifi-
cation, direction, and protection; imi-
tating David's prayer, in saying,
"Create in me a clean heart, O God,
and renew a right spirit within me."
(Psalm li. 10.): in another place, "Teach
me to do thy will; for thou art my
God: thy spirit is good; lead me into
the land of uprightness." (Psalm cxlii.
10.) This is the reason assigned by
Cassian and St. Basil for this solem-
nity. 4 Bingham, Christ. Ant. b. xiii.
c. ix. s. 11. pp. 380, 381.

Sext or Sexta; from about 12, or
noon, to Nones.

At this noon-day service, St. Basil
says (Regul. Major. quæst. xxxvii.),
they used the ninetieth or ninety-first
Psalm, praying for protection against
the incursions of "the noon-day devil,"
(δαίμονιον μεσημβρινόν), for so the Sep-

tuagint and other translations ren-
der the words of that Psalm, "Thou
shalt not be afraid for any terror by
night, nor for the arrow that flieth by
day, nor for the pestilence that walketh
in darkness, nor for the sickness, nor
the devil destroying at noon-day." He
does not state what other psalms they
used, but probably there might be
some that had relation to the death
of Christ, because this service was
appointed in commemoration of our
Saviour's immaculate sacrifice to the
Father at this hour. 4 Bingham,
Christ. Ant. b. xiii. c. ix. s. 12. p. 388.

Nones, or Nona, from about 2 or 3
P.M. to Vespers, which was the last hour
of prayer in the day-time, and at which
time our Saviour expired upon the cross,
and by his death triumphed over death
and hell. At this hour Cornelius was
praying, when he was visited by an
angel; as Peter was at the sixth hour,
when he had the vision of the sheet
let down from heaven. This was the
hour when Peter and John went up
into the temple, "at the ninth hour,
being the hour of prayer;" and the
usual time of the Jewish evening-
sacrifice. In regard to all which, the
church seems to have taken this hour
for a solemn time of public prayer be-
fore the two last-mentioned. For the
Council of Laodicea expressly mentions
the ninth hour of prayer, and orders

The ORDER

How the rest of holy Scripture is appointed to be read.

shall be read for the Lessons both at Morning and Evening Prayer; Except only the Moveable Feasts which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Lessons; the proper

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- l. 3. "only" spelt "onely". MS. Book, Dublin. C. R. E.
 l. 5. "blank", sic in orig.
 l. 5. "blank" spelt "blank". MS. Book, Dublin. C. R. E.
-

that the same service should be used in that, as was appointed for evening-prayer. *Περὶ τοῦ, τὴν αὐτὴν λειτουργίαν τῶν εὐχῶν πάντοτε καὶ ἐν ταῖς ἐνάταις, καὶ ἐν ταῖς ἐσπέραις ὀφείλει γίνεσθαι.* Conc. Laod. c. 18. Bruns, Can. Apost. et Concil. pars i. p. 75. ed. Berol. 1839. 4 Bingham, Christ. Ant. b. xiii. c. ix. s. 13. pp. 381, 382.

Vespers, or Vesperæ; from about 4 o'clock to Complin, or second Vespers.

Vespers, or evensong, is mentioned by the most ancient Fathers (Tertulian. Liber de Jejuniis, p. 549, ed. Lutet. Paris. 1664.; Conc. Laod. can. 18.), and it is probable, that the custom of holding an assembly for public worship at this time is of the most primitive antiquity. Certainly in the fourth century, and perhaps in the third, there was public evening-service in the Eastern churches, as we learn from the Apostolical Constitutions (Apost. Const. lib. viii. c. 36): and Cassian, in the beginning of the fifth century, appears to refer the evening and nocturnal assemblies of the Egyptians to the time of St. Mark the Evangelist. Cassian. Institut. Cœnob. lib. ii. c. 5. 1 Palmer's Orig. Lit. 204.

Completorium, or Complin. Second Vespers, about 7 o'clock.

Compline, or Completorium, was the last service of the day. This hour of

prayer was first appointed by the celebrated abbot Benedict, in the sixth century. Bona, de Div. Psalmodia, c. xi.

Though not a canonical hour, the word Undern, or Undren, was often used in the thirteenth and fourteenth centuries to signify the third hour of the day, or 9 A.M.

The following reasons have been assigned for dividing the day into seven parts, viz., in seven days the creation was completed. Again, seven times a day the Scripture tells us that the just man falls: there are seven graces of the holy Spirit, seven divisions of the Lord's Prayer, and seven ages of a man's life. The mystery of our redemption was begun and ended in the night; in the middle of the night our blessed Lord was born and rose again from the dead (2 Maskell's Mon. Rit. Eccles. Ang. ix.). The hours also had each its mystical reference to certain sacred occurrences. Apost. Const. lib. viii. c. xxxiv.

The Anglo-Saxons gave the following names to the canonical hours: Uhtsang, primesang, undersang, mid-daysang, noonsang, evensang, and nightsang. Canons Ælfric. xix. Wilkins' Concilia, tom. i. 252.

The night was also divided by ecclesiastics into Watches, in the following order:—

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How the rest of holy Scripture is appointed to be read.

Lessons for all which days are to be found in the Table of proper Lessons.

And note, that whensoever proper Psalms or Lessons are appointed; then

1. 2. "proper" written "pper". MS. Book, Dublin. C. R. E.

First Watch began at	-	6 P.M.
Second Watch	„	- 9 —
Third Watch	„	- 12 —
Fourth Watch	„	- 3 A.M.

The times of saying the offices were insisted upon with great exactness in the earliest ages. Thus Leo IV. exhorts in his homily *de cura Pastoralis*: "Omni nocte ad nocturnas horas surgite: cursum vestrum *certis horis* decantate." Other instances are cited by Martene (*Tract. de Antiqua Ecclesiæ disciplina*, cap. 1. vi.), but the church was satisfied if the hours were observed nearly about their proper times. 2 Maskell's Mon. Rit. Eccles. Ang. viii.

But the Anglican church, in her reformation, has brought back the solemn times of prayer, to the most ancient institution, and enjoined only morning and evening prayer to be used.

At the same time, to make the duty as practicable and easy both to the minister and people as possible, she has left the particular hours to the ministers that officiate: who, considering every one his own and his people's circumstances, may appoint such hours for morning and evening prayer, as he shall judge to be most proper and convenient.

It may, however, be here observed, that it is ordered by the XIVth Canon, that "the Common Prayer shall be said or sung at convenient and usual times."

Walton says of Herbert, (*Eccl. Biog.* iv. 38,) "For the time of his appearing
(160)

[in church] it was strictly at the canonical hours of ten and four."

Dr. Donne (*Works*, ed. Alford, iii. 383.) gives us to understand that in his time the sermon on Sundays was over at 11.

Archbishop Laud writes, (*Autobiog.* Oct. 18, 1639.) "The morning-service is everywhere to end by 12, at the farthest; so the vespers never begin before 3, and end by 5. And this, I take it, is universal. And the reason of it, as I conceive, is, that the prayers of the church, howsoever different in place, might be jointly put up in all places to God at the same time."

It is stated as a reason for limiting the hours of marriage, that the Communion, which was intended to follow, ought to be administered before noon. This rule is generally transgressed in the practice of our day; as is also, in various ways, the principle stated by Archbishop Laud.

According to Bishop Sparrow (*Rationale*, 195.) the usual hour for the Communion-Service, "was anciently, and so should be, nine of the clock, morning; this is the canonical hour."

Bishop Beveridge says, that our Church hath not appointed the hour when either morning or evening prayer shall begin, because the same hour might not be so convenient in all places. Only the ministers ought to take care in general that morning prayers be always read before, and the evening after noon. Sermon on the great necessity and advantage of

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How the rest of holy Scripture is appointed to be read.

the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle,

Public Prayer; Works, vol. viii. pp. 492, 493. ed. Oxf. 1842—46.

Proper Psalms or Lessons are appointed: (p. 160.)—In respect of the uncertainty of what are proper lessons, Archdeacon Sharp, on the Rubric (pp. 61. 64.) writes, "It is well known to what uncertainties the clergy are left in the use of the Table for Proper Lessons, and in the appointment of epistles and gospels when Sundays and holydays coincide. The consequence is, that the clergy differ in their practice, and use the service appropriate to that festival to which, in their private opinion, they give the preference. Some there are who choose to intermix them, using the collects appointed to each, and preferring the first lesson that is taken out of a canonical book, if the other first lesson happens to be appointed in the Apocrypha." Other rubrics might be specified, where the directions are defective, or not sufficiently clear and express. Upon all which it may be observed in general, that "where the rubrics are defective, or capable of two senses, or of doubtful interpretation, there is no stating a minister's obligation to observe them; nor is uniformity in practice to be expected; because every minister must be allowed a liberty of judgment, and consequently of practice, in cases not sufficiently clear, or capable of various constructions, so as he make no breach upon those rubrics that are plain and express. In this, and several of the other points alluded

to above, the clergy take different ways: and they may safely and honestly do so, for there is no room to say, that any of them do wrong, since there is not evidence enough, which of those ways are right. Something may be, perhaps, pleaded for them all. But, then, whatsoever is pleaded, as it is only upon the foot of private sentiments, we remain still at liberty to follow our own judgment and discretion in these points, till they, who have authority, do settle a rule for us concerning them. And if, in the meantime, any of us have real scruples upon those points, our proper recourse is to the ordinary of the diocese for satisfaction: because his determination in all doubtful cases, as stated in the preface 'Concerning the Service of the Church,' is authoritative, safe, and legal; and is granted us as a supply, for all the deficiencies we meet with in the letter of the rubric."

In relation to the concurrence of two holydays together, Bishop Mant (on the Common Prayer, Pref. xxxii.) observes, "We have no directions, either in the rubric or elsewhere, which must give place, or which of the two services must be used." It seemingly appears "from the rubrics in the Roman breviary and missal, (which are very intricate and difficult), it is the custom of that church, when two holydays come together, that the office for one only be read, and that the office for the other be transferred to the next day; excepting that some commemoration of the transferred holyday be made

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How the rest of holy Scripture is appointed to be read.

and Gospel appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

¶ Proper

upon the first day, by reading the hymns, verses, &c., which belong to the holyday that is transferred. But our liturgy has made no such provision. For this reason, some ministers, when a holyday happens upon a Sunday, take no notice of the holyday (except that sometimes they are forced to use the second lesson for such holyday, there being a gap in the column of second lessons in the calendar), but use the service appointed for the Sunday; alleging that the holyday, which is of human institution, should give way to the Sunday, which is allowed to be of divine. But this is an argument which I think not satisfactory; for though the observation of Sunday be of divine institution, yet the service we use on it is of human appointment. Nor is there anything in the services appointed to be used on the ordinary Sundays, that is more peculiar to, or tends to the greater solemnity of the Sunday, than any of the services appointed for the holydays. What slight, therefore, do we shew to our Lord's institution, if, when we meet on the day that He has set apart for the worship of himself, we particularly praise Him for the eminent virtues that shined forth in some saint, whose memory that day happens to bring to our mind? Such praises are so agreeable to the duty of the day, that I cannot but esteem the general practice to be preferable, which is to make the lesser holyday give way to the greater; as an ordinary Sunday, for instance, to a saint's day; a saint's day to one of our Lord's festivals; and

a lesser festival of our Lord to a greater; except that some, if the first lesson for the holyday be out of the Apocrypha, will join the first lesson of the Sunday to the holyday service: as observing that the Church, by always appointing canonical Scripture upon Sundays, seems to countenance their use of a canonical lesson even upon a holyday, that has a proper one appointed out of the Apocrypha, if that holyday should happen upon a Sunday. But what if the Annunciation should happen in Passion week: or either that or St. Mark upon Easter Monday or Tuesday? or what if St. Barnabas should fall upon Whit Monday or Whit Tuesday? or what if St. Andrew and Advent Sunday both come together? In any of these concurrences I do not doubt but the service would be differently performed in different churches. And therefore I take this to be a case in which the bishops ought to be consulted, they having a power vested in them 'to appease all diversity, if any arise, and to resolve all doubt concerning the manner how to understand, do, and execute the things contained in the Book of Common Prayer.'"

Sunday: — One day in seven seems from the very beginning to have been sanctified by God (Gen. ii. 3.), and commanded to be set apart for the exercise of religious duties. All the mysteries of it are, perhaps, beyond our comprehension; but one design of it was, that men by thus sanctifying the seventh day, after they had spent

six in labour, might shew themselves to be worshippers of that God only, who rested the seventh day after he had finished the heavens and the earth in six.

The reasons why the Jews were commanded to observe the seventh day, or Saturday, in particular for their sabbath, were peculiar and proper to themselves: it was on this day God had delivered them from their Egyptian bondage, and overwhelmed Pharaoh and his host in the Red Sea; so that no day could more properly be set apart to celebrate the mercies and goodness of God, than that in which He Himself chose to confer upon them the greatest blessing they enjoyed.

But the deliverance of Israel out of Egypt by the ministry of Moses was only intended for a type and pledge of a spiritual deliverance which was to come by Christ; their Canaan also was no more than a type of that heavenly Canaan, which the redeemed by Christ do look for. Since, therefore, the shadow is made void by the coming of the substance, the relation is changed; and God is no more to be worshipped and believed in, as a God foreshewing and assuring by types, but as a God who has performed the substance of what he promised. The Christians, indeed, as well as the Jews, are to observe the moral equity of the fourth commandment, and, after six days spent in their own works, are to sanctify the seventh; but in the designation of the particular day, they may and ought to differ. For if the Jews were to sanctify the seventh day, only because they had on that day a temporal deliverance as a pledge of a spiritual one; the Christians surely have much greater reason to sanctify the first, since, on that very day, God redeemed us from this spiritual thralldom, by raising Jesus Christ our Lord from the dead, and begetting us, instead of an earthly Canaan, to an inheritance incorruptible in the heavens.

Wheatly on the Common Prayer, 182.

Accordingly, the first day of the week, or Sunday, has ever been the stated and solemn time of the Christians meeting for the public worship and service.

The public assemblies of the Christians, immediately after our Saviour's ascension, were held upon this day. Thus, the disciples met together upon the first day of the week, to break bread, *i. e.*, to receive the Sacrament, and to perform other acts of religious worship. (Acts, xx. 7.) The churches of Corinth and Galatia had a religious assembly upon that day, since St. Paul commands the collections for the poor to be made then. "Upon the first day of the week let every one lay by him in store, that there be no gatherings when I come." (1 Cor. xvi. 2.) It had obtained the name of *κυριακή ἡμέρα*, by which it has been called in the Christian church, even before the time in which St. John wrote his Revelations: "I was in the Spirit on the Lord's day." (Rev. i. 10.) St. Ignatius calls this day, *τὴν κυριακὴν, τὴν ἀναστάσιμον, τὴν βασιλίδαν, τὴν ὑπατον πασῶν τῶν ἡμερῶν*. (Ignat. Ep. ad Mag.) When Pliny says of the Christians in his time, *Soliti sunt stato die ante lucem convenire* (Plin. Ep. lib. x.), it is very probable that he means here the Lord's day. Justin Martyr is more express: *τὴν δὲ τοῦ ἡλίου ἡμέραν, κοινῇ πάντες τὴν συνελουσιν ποιούμεθα*, &c. [Upon Sunday all of us meet in a public congregation; as being that day, wherein God, dividing the light from the darkness, created the world; and whereon Jesus Christ our Saviour, rose again from the dead.] (Just. Mart. Apol. I. tom. i. p. 270. Ed. Jenæ, 1842-44.) Dionysius, Bishop of Corinth, who lived A.D. 175, says, *τὴν σήμερον κυριακὴν τὴν ἁγίαν ἡμέραν διηγάγομεν*, &c. (Euseb. lib. iv. c. 22.) Under Constantine's government, the observation of this day was established by imperial law, and

all persons obliged to forbear the exercise of their employments upon it, and upon the eve likewise which preceded it. *Τὴν δὲ κυριακὴν καλουμένην ἡμέραν, &c.* [He set forth an edict, that all persons should have a vacation in the judicatures, and from their employments; and that they should pay their devotions to God upon that day, which the Hebrews call the first day of the week, as also upon that day which precedes it.] (Soz. Hist. Eccles. lib. i. c. 8.) The like was established by ecclesiastical authority in the Council of Laodicea: (c. 29.) *Δεῖ Χριστιανοὺς τὴν κυριακὴν προστιμῶντας, εἶγε δύναιτο σχολάζειν.* (See Bruns, Can. Apost. et Concil. p. 76. ed. Berol. 1839.) And it should be noted that the *εἶγε δύναιτο* does not leave it to the pleasure of the Christians, whether they will work, or do as they used to do on common days (as some have imagined,) but only makes an exception for works of absolute necessity. For Balsamon, commenting upon this canon, says, "that the fathers of this council did not necessarily command not to work: but they qualified it by this clause, *εἶγε δύναιτο*. For, if upon account of extreme poverty, or any great necessity, a man shall exercise his calling, the canon will not lie against him." And Zonaras expounds it, as if it had a principal regard to husbandmen. "The canon," says he, "adds *εἰ δύναιτο*: for the civil law requires, *ἀπαραίτητον ἀργίαν*, a cessation from labour, without any excuse, except in the case of husbandmen; but it permits them to labour on the Lord's-day, because they may not have the opportunity of getting another day so convenient for their business."

By canon 13. "All manner of persons within the Church of England shall from henceforth celebrate and keep the Lord's day, commonly called Sunday, according to God's holy will and pleasure, and the orders of the Church of England prescribed in that behalf; that is, in hearing the word of God

read and taught, in private and public prayers, in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbours where displeasure hath been; in oftentimes receiving the communion of the body and blood of Christ; in visiting the poor and sick; using all godly and sober conversation."

The 6th Irish canon is to the same effect, but after Sunday, it adds, "and other holydays."

The duty of the holy keeping the Lord's day is thus described by Lyndwood, (Prov. Const. Ang. 56.), under the word "Sanctifices," *i. e.*, *sanctum et mundum venerando* serves: *generaliter, scilicet, illo die à vitiis cessando; specialiter, ab operibus corporalibus, quæ impediunt vacationem ad Deum, abstinendo: specialissimè, contemplationi divinorum totaliter inhærendo.* Bishop Stillingfleet (1 Eccles. Ca. 38.) is also of opinion, "that the religious observation of the Lord's day is no novelty started by some late sects and parties among us, but that it hath been the general sense of the best part of the Christian world, and is particularly enforced upon us of the Church of England, not only by the homilies, but by the most ancient ecclesiastical laws among us."

By stat. 27 Hen. VI. c. 5. s. 1. (vide 1 Stephens' Ecclesiastical Statutes, 110. in not.) all fairs and markets on the principal feasts of the church, on Sundays, the four Sundays in harvest excepted, and on Good Friday, are ordered to cease from shewing any goods or merchandises, necessary victuals only excepted, on pain of forfeiting the goods exposed to sale.

And by stat. 29 Car. II. c. 7. s. 2. (Ibid. 614. in not.) if any person publicly cry, shew forth, or expose to sale any wares, merchandises, fruit, herbs, goods, or chattels whatsoever upon the Lord's day, the person so offending will be liable to forfeit the same.

Respecting the words "expose to sale," "*Negotiatio die Dominicâ*" was strictly forbidden by the laws of Alfred, Athelstan, and Edgar; (Spel. 377. 404. 450.) which is agreeable to the rule of the canon law: "*Omnes dies Dominicos à vesperâ, in vesperam cum omni veneratione decernimus observari, et ab omni illicito opere abstinere; ut in eis mercatum minime fiat, neque placitum, neque aliquis ad mortem vel ad poenam judicetur; nec sacramenta (nisi pro pace vel alia necessitate) præstentur.*" (Extra, lib. ii. t. 9. c. 1.) In the canons of 1571 (Coll. Can. 236.), where fairs and markets are forbidden, an allowance is implied, for the selling of some small matters after divine service; but here nothing is to be exposed to sale upon the Lord's day, or any part thereof.

In *Drury v. Defontaine* (1 Taunt. 131.) it was decided, that a sale of goods made on a Sunday, which is not made in the exercise of the ordinary calling of the vendor, or his agent, is not void at common law, or by stat. 29 Car. II. c. 7.; Chief Justice Mansfield observing, "The bargaining for and selling horses on a Sunday is certainly a very indecent thing, and what no religious person would do. But we cannot discover, that the law has gone so far as to say, that every contract made on a Sunday shall be void, although, under these penal statutes, if any man, in the exercise of his ordinary calling, should make a contract on the Sunday, that contract would be void. It appears that the horse was not sent to Hull for the purpose of private sale, but for the purpose of being sold by auction; for it may be gathered from the evidence, that Hull keeps a repository for sale by auction. Therefore Hull did not sell this horse, properly speaking, as a horsedealer. It is said by Lord Coke, that the Christian religion is part of the common law, and such a sale certainly is directly contrary to the practice of

those religious duties which it was the purpose of the legislature to enforce, as expressed in the preamble of stat. 29 Car. II. c. 7., namely, 'that every person whatsoever shall on the Lord's day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion publicly and privately;' which certainly is not likely to be done by those whose minds are engaged in making bargains and selling horses. Lord Coke (2 Inst. 220.) cites a Saxon law of King Athelstan, the latter part of which is, '*Die autem dominiconemo mercaturam facito; id quod si quis egerit, et ipsâ merce, et triginta præterea solidis mulctator;*' upon which Lord Coke observes, 'Here note, by the way, that no merchandising should be on the Lord's day.' But it does not appear, that the common law ever considered those contracts as void, which were made on a Sunday. In *Comyns v. Boyer*, (Cro. Eliz. 485.) the defendant pleaded a sale in open fair; but in stating a right to hold the fair, he did not except the case of the fair day falling on a Sunday; and it was urged, that the plea was bad, because a fair held on that day would be illegal, as coming within stat. 27 Hen. VI. c. 5. of fairs and markets. The court determined, that the holding a fair on that day would be illegal, but that the contract would not be void. The law is since changed, and if any act is forbidden under a penalty, a contract to do it, is now held void. But though that case is not now law, it shews that there was nothing in the common law which would avoid a sale made on the Sunday, otherwise this mention of the statute would not have been introduced. Stat. 29 Car. II. c. 7. is the only statute that can possibly apply here. It enacts that 'No person whatsoever shall do or exercise any worldly labour, business, or work of their ordinary callings upon the Lord's day.' To bring this case within the act, we must pronounce, that either Drury or

Hull worked within their ordinary callings on the Sunday. But the sale of horses by private contract was not Drury's ordinary calling, nor was it Hull's; his calling was that of a horse auctioneer, and he was not within his ordinary calling in selling this horse by private contract; and therefore, although it is to be lamented, the sale must be held good, and the rule discharged."

By stat. 1 Car. I. c. 2. s. 1. (vide 1 Stephens' Ecclesiastical Statutes, 537. in not.), there are to be no meetings, assemblies, or concourse of people out of their own parishes on the Lord's day, or any sports and pastimes whatsoever, nor any bear baiting, bull baiting, interludes, common plays, or other unlawful exercises and pastimes, used by any person within their own parishes, and persons so offending are liable to forfeit for every offence 3s. 4d. to the use of the poor. But no person is to be impeached, except his conduct be called in question within one month next after the offence committed.

A provision then occurs, that the ecclesiastical jurisdiction shall remain unimpaired, notwithstanding the provisions of the statute.

By stat. 21 Geo. III. c. 49., any house, room, or other place opened or used for public entertainment or amusement, or for publicly debating on any subject whatsoever, upon any part of the Lord's day, and to which persons shall be admitted by the payment of money, or by tickets sold for money shall be deemed a disorderly house or place; and the keeper of such house, room, or place shall forfeit the sum of 200*l.* for every day that such house, &c. shall be so opened or used, to such person as will sue for the same, and be otherwise punishable as the law directs in cases of disorderly houses; and the person managing or conducting such entertainment or amusement, or acting as master of the ceremonies there, or as a moderator, president, or

chairman of any such meeting for public debate, shall likewise, for every such offence, forfeit the sum of 100*l.* to such person as will sue for the same; and every doorkeeper, servant, or other person who shall collect or receive money or tickets from persons assembling at such house, shall also forfeit the sum of 50*l.* to such person as will sue for the same.

The foregoing penalties are recoverable in any of the courts at Westminster with full costs, within six months after the offence committed.

By stat. 1 & 2 Gul. IV. c. 32. s. 3., if any person kill or take any game, or use any dog, gun, net, or other engine, or instrument for the purpose of killing or taking any game on a Sunday or Christmas-day, such person, on conviction thereof before two justices of the peace, will be liable to forfeit and pay for every such offence such sum of money not exceeding 5*l.*, as to the justices shall seem meet, together with the costs of the conviction.

By stat. 3 Car. I. c. 2. s. 11., if any carrier with any horse, or waggon-man with any waggon, or carman with any cart, or wainman with any wain, or drover with any cattle, by himself or any other, travel upon Sunday, he will be liable to forfeit 20*s.* for every such offence.

In *ex parte Middleton* (3 B. & C. 164.) it was held, that a person who is the driver of, or has the care of, a van as a carrier, is within the meaning of stat. 3 Car. I. c. 2., and liable to be convicted in the penalty of 20*s.* for travelling on the Lord's day.

By stat. 3 Car. I. c. 2., if any butcher by himself, or any other for him, by his privity or consent, kill or sell any victuals upon the Lord's day, he will be liable, for every offence, to forfeit the sum of 6*s.* 8*d.*, if the prosecution be commenced within six months after the commission of the offence. Vide *Rex v. Brotherton*, 1 Str. 702; *Maria v. Hall*, 1 Taunt. 35.

By stat. 29 Car. II. c. 7. s. 1. (vide 1

Stephens' Ecclesiastical Statutes, 614. in not.) no tradesman, artificer, workman, labourer, or other person whatsoever, shall do or exercise any worldly labour, business, or work of their ordinary callings upon the Lord's day, or any part thereof, works of necessity and charity only excepted.

As to ordinary callings, in the register of Archbishop Chicheley (2 Chich. 295. (b) there is a special declaration, forbidding the barbers of London to exercise their callings on the Lord's day; and in a visitation of Archbishop Warham, 69. (a), 51. (a), 58. (a), barbers and butchers were presented to the spiritual court for exercising their several trades on that day, and admonished to forbear to do it, upon pain of ecclesiastical censures.

This enactment as to worldly labour is analogous to the laws of Ina (cap. 3.) :—"Servus, si quid operis patraret die Dominico ex præcepto Domini sui, liber esto; Dominus 30 solidos dependito. Verùm si id operis, injussu Domini sui, aggressus fuerit, verberibus cæditor, aut saltem virgarum metum pretio redimito. Liber, si die hoc operetur injussu Domini sui, aut servituti addicitor, aut 60 solidos dependito. Sacerdos si in hanc partem deliquerit, pœna in duplum augetor." So likewise it is stated in the laws of Ethelred (cap. 15.) :—"Dominicæ solennia diei cum summo honore magnoperè celebranda sunt, nec quicquam in eadem operis agatur servilis." In which case there was one exception in the injunctions of Queen Elizabeth, viz. for labour in time of harvest, after divine service was over; but this (as well as other abuses of the Lord's day) stands prohibited, and is made punishable by stat. 29 Car. II. c. 7.

The terms "worldly labour" are not confined to a man's ordinary calling, but apply to any business he may carry on. *Smith v. Sparrow*, 4 Bing. 84.

It may be here observed, that a person can commit but one offence on the same day, by exercising his ordi-

nary calling on a Sunday. *Crepps v. Durden*, 2 Cowp. 641.

Although the religious tenets professed by the Anglican Church are part of the common law, yet, under that law, the observance of the Sabbath was but a duty of imperfect obligation. (*Rex v. Brotherton*, 1 Str. 702.) To remedy this, stat. 29 Car. II. c. 7. was passed; and that statute being designed for the support of the religion of the country, has received an extended construction. *Fennell v. Ridler*, 5 B. & C. 406.

In *Begbie v. Levi* (1 C. & J. 180.; vide 2 Stephens on Nisi Prius, tit. BILLS OF EXCHANGE AND PROMISSORY NOTES, 781.) which was an action by an indorsee against the acceptor of a bill of exchange, it appeared, that the bill was drawn on a Sunday, but there was no evidence that it was accepted on that day;—it was held that the plaintiff might recover; but the court said, that if it had been accepted on a Sunday, and done in the ordinary calling of the defendant, and the plaintiff was acquainted with that circumstance when he took the bill, he would be precluded from recovering on it, but the defendant would not be permitted to set up his own illegal act as a defence, at the suit of an innocent holder of the bill.

Stat. 29 Car. II. c. 7. s. 5. prohibits only the labour, business, or work done in the course of a man's ordinary calling, but it does not apply to a contract of hiring; and therefore such a contract for a year, made on a Sunday between a farmer and a labourer, has been held to be valid, and that a service under it conferred a settlement. *Rex v. Whitnash (Inhabitants of)*, 7 B. & C. 596.

An attorney is not within stat. 29 Car. II. c. 7. s. 1., which prohibits certain persons from doing any work of their ordinary calling on the Lord's day. *Peat v. Dickens*, 3 Dowl. P. C. 171.

And if an attorney, acting on behalf

of his client, agree on a Sunday to become personally responsible for part of the debt owing by him, he does not thereby do any work of his ordinary calling within the meaning of stat. 29 Car. II. c. 7. *Peat v. Dickens*, 3 Dowl. P. C. 171.

The owner of a stage-coach is not within stat. 3 Car. I. c. 2. or stat. 29 Car. II. c. 7., and therefore an action may be maintained against him for neglecting to take a passenger on a Sunday. (*Sandiman v. Breach*, 7 B. & C. 96.) Where a coach proprietor refused to carry the plaintiff because there were no other passengers, and who, in consequence, hired a post-chaise to go to his destination, it was held, that the proprietor was liable for the chaise hire, notwithstanding the contract was made on a Sunday. *Ibid.*

An action will not lie on a contract entered into on a Sunday, although entered into by an agent, and although the objection be taken by the party at whose request the contract was entered into. (*Smith v. Sparrow*, 4 Bing. 84., 2 C. & P. 544.) Where a contract for the sale of goods, which had been delivered to the purchaser, was void by reason of its having been made on a Sunday, it was held that a subsequent promise to pay, entitled the vendor to recover the value. *Williams v. Paul*, 6 Bing. 653.

It was enacted by stat. 29 Car. II., c. 7. s. 2. that no drover, horse-courser, waggoner, butcher, higgler, or his servant, should travel or come into his or their inn or lodging, upon the Lord's day, or any part thereof, under the penalty of 20s. for every such offence.

By stat. 3 & 4 Gul. IV. c. 19. s. 26 the court of aldermen, or two justices, can regulate the route and conduct of persons driving stage carriages, cattle, sheep, pigs, and other animals in the streets and highways of the metropolis, during the hours of divine service, upon Sundays, Christmas-day, Good

Friday, or any other days appointed for a public fast or thanksgiving.

By stat. 2 & 3 Vict. c. 47. s. 51. the commissioners of police within the metropolitan police district can regulate the route and conduct of persons driving stage carriages, cattle, &c., during divine service.

By stat. 9 Anne, c. 23. s. 20. & stat. 1 & 2 Gul. IV. c. 22. s. 37. any licensed hackney-coachman or his driver (vide stat. 1 & 2 Gul. IV. c. 22. s. 37.), or any chairman, can ply and stand with their coaches, hackney carriages, or chairs, and drive and carry the same respectively, on the Lord's day.

The provisions of stat. 29 Car. II. c. 7. s. 3. do not extend to the prohibition of dressing of meat in families, or dressing or selling of meat in inns, cooks'-shops, or victualling houses, for such as otherwise cannot be provided (*Rex v. Cox*, 2 Burr. 787., recognized in *Rex v. Younger*, 5 T. R. 449.; vide post, stats 6 & 7 Gul. IV. c. 37. s. 14. & 3 Geo. IV. c. cvi.), nor to the crying or selling of milk before 9 A. M. or after 4 P. M.

In the injunctions of Queen Elizabeth it was provided, that no innholders, or alehouse-keepers, shall use or sell meat or drink in the time of common prayer, preaching, or reading of the Homilies or Scriptures, which prohibition is taken from the Articles of Visitation, 2 Edw. VI.

By stat. 11 & 12 Vict. c. 49. no person is, on Sunday, Christmas-day, Good Friday, or any day appointed for a public fast or thanksgiving, to open his house for the sale of wine, spirits, beer, or other fermented or distilled liquors, except as refreshment for travellers, or sell the same before half-past twelve o'clock in the afternoon, or where the morning divine service in the principal place of worship of the parish or place shall not usually terminate by that time, before the time of the termination of such service, under a penalty not exceeding 5*l.* for every separate sale.

Vide etiam stat. 2 & 3 Vict. c. 47. s. 42.

By stat. 7 & 8 Geo. IV. c. lxxv. watermen can, under certain limitations, ply for hire on the Thames upon a Sunday.

Where by a local act (6 Geo. IV. c. lxxi.) the company of proprietors of a public navigation were empowered to make bye-laws for the good government of the company, and for the good and orderly using the navigation, and also for the well governing of the bargemen, watermen, and boatmen, who should carry any goods, wares, or merchandise upon any part of the said navigation, and to impose and inflict such reasonable fines or forfeitures upon all persons offending against the same, as to the major part of the company should seem meet, not exceeding 5*l.*; and the company made a bye-law, that the navigation should be closed on every Sunday throughout the year, and that no business should be transacted thereon during such time (works of necessity only excepted), nor should any person during such time navigate any boat, &c.; nor should any boat, &c. pass along any part of the navigation on any Sunday, except for a reasonable distance for the purpose of mooring the same, and except on some extraordinary necessity, or for the purpose of going to, or returning from any place of divine worship, under a penalty of 5*l.*:—It was held, that the act did not authorise the company to make the above bye-law, and that it was illegal and void. *The Calder and Hebble Navigation Company v. Pilling*, 14 M. & W. 76.

By stat. 29 Car. II. c. 7. s. 5., if any person travel upon the Lord's day and be robbed, no hundred or the inhabitants thereof shall be charged with or answerable for any robbery so committed; but the hundred after notice must make pursuit after the offenders, or they will be liable to forfeit to the crown as much money as might have been recovered against the hundred by

the party robbed, previously to the enactment of that statute.

In *Tashmaker v. Edmonton* (*Hundred of*) (1 Com. 345., 1 Str. 406.), the plaintiff lived a mile from the church, and going thither with his lady in his coach upon a Sunday was robbed, and brought his action against the hundred and recovered; for the statute extends only to the case of travelling; but the court said, if he had been going to make visits, it might have been otherwise.

By stat. 29 Car. II. c. 7. s. 2., if any person offend against the act and be thereof convicted before any justice of the peace of the county, or the chief officer, or any justice of the peace of any borough, where the offences shall be committed, upon his or their view, or confession of the party, or proof of any one or more witnesses by oath, the justice, or chief officer shall issue a warrant under his hand and seal to the constables or churchwardens of the parish where such offence shall be committed, to seize the goods cried, showed forth, or put to sale, and to sell the same, and to levy the other forfeitures or penalties, by way of distress and sale of the goods of every such offender distrained, rendering to the offenders the overplus of the monies raised thereby. And all the forfeitures or penalties are to be employed and converted to the use of the poor of the parish where the offences have been committed, but any such justice, mayor, or head officer, out of the forfeitures or penalties, may reward any person who shall inform of any offence against the act, according to his discretion, so as such reward exceed not the third part of the forfeitures or penalties.

By stat. 29 Car. II. c. 7. s. 6. no person upon the Lord's day shall serve or execute any writ, process, warrant, order, judgment, or decree, except in cases of treason, felony, or breach of the peace; but the service of every such writ, process, warrant, order,

judgment, or decree shall be void, and the person so serving or executing the same shall be as liable to the suit of the party grieved, and to answer damages to him for doing thereof, as if he had done the same without any writ, process, warrant, order, judgment, or decree. Thus, in *Knowles v. Richardson* (1 Mod. 55.) Kelynge, J., said, "I have known many attachments for arresting a man upon a Sunday; but still the affidavit contained, that he might have been taken on another day;" to which Twisden, J., added, "so for arresting a man as he was going to church, to disgrace him."

A libel was exhibited in the Spiritual Court of Durham against a woman for incontinence, and the citation was fixed upon the church door on a Sunday, according to custom; upon which it was urged, as the opinion of civilians, that such citation was sufficient without any personal serving, and that it had been the constant practice both before and since this statute; and Chief Justice Holt said, if the ecclesiastical law was, and had always been, to serve this process on a Sunday (in which respect it was different from temporal process, which may be as well served on any other day), that then it did not seem to be the intent of this statute to take away the serving it in that manner, which is only meant of processes that may as well be executed at any other time. *Gibson's Codex*, 240; *Alanson v. Brookbank*, 5 Mod. 449., 2 Salk. 625.

Where a justice of the peace gave a warrant to a constable to take a person, in order that he should find sureties for his good behaviour, and the constable executed the warrant on a Sunday; it was resolved, that such an arrest was legal, because a warrant for "good behaviour" is a warrant for the peace, and more; and that stat. 29 Car. II. c. 7. was to be favourably interpreted for the peace. (*Johnson v. Coltson*, Raym. (Sir T.) 250.):— in

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fact, a person may be arrested on a Sunday for any indictable offence. *Rawlins v. Ellis*, 16 M. & W. 172.

Contrivances may be used in order to execute the civil process of courts of justice; but such contrivances ought to be such as may be lawfully used in the execution of civil process, and an arrest by means of criminal process is not a lawful contrivance. Thus, in *Wells v. Gurney* (8 B. & C. 769.), where, by the contrivance of the plaintiff's attorney, a party had been arrested on a Sunday on criminal process, for the purpose of effecting his arrest on the civil process, the court ordered him to be discharged out of custody.

By stat. 5 Anne, c. 9. it is lawful to apprehend and take upon the Lord's day any person by virtue of a warrant granted in pursuance of that statute, or of stat. 1 Anne, st. ii. c. 6.

A man may be arrested on a Sunday under an escape warrant: and a gaoler may retake upon a Sunday, on fresh pursuit, a prisoner who has escaped from him (*Sir William Moore's case*, 2 Ld. Raym. 1028.), unless the escape was voluntary. *Atkinson v. Jameson*, 5 T. R. 25.

By stat. 2 Geo. III. c. 15. all fish carriages are to be allowed to pass, and fish may be sold, on Sundays or holy-days.

By stat. 6 & 7 Gul. IV. c. 37. s. 14. no master, mistress, journeyman, or other person exercising or employed in the trade or calling of a baker, out of the city of London and the liberties thereof, beyond the weekly bills of mortality and ten miles of the Royal Exchange, shall on the Lord's day, make or bake any bread, rolls, or cakes of any sort or kind, or shall on any part of the said day, after half-past one o'clock, sell or expose to sale, or permit or suffer to be sold or exposed to sale, any bread, rolls, or cakes of any sort or kind; or bake or deliver, or permit or suffer to be baked or delivered, any meat, pudding, pie, tart, or victuals,

or in any other manner exercise the trade or calling of a baker, or be engaged or employed in the business or occupation thereof, save and except so far as may be necessary in setting and superintending the sponge to prepare the bread or dough for the following day's baking; and every person offending against any of the foregoing regulations, and being thereof convicted before any magistrate or justice of the peace of the city, county, or place where the offence shall be committed, within six days from the commission thereof, shall for the first offence forfeit 10s., for the second offence 20s., and for the third and every subsequent offence respectively 40s.; and on every such conviction, shall pay the costs and expenses of the prosecution: the justice out of the penalty can award to the prosecutor, for loss of time in instituting and following up the prosecution, a sum not exceeding 3s. per diem, but the residue is to be applied for the use of the general rate of the county; and in case the whole amount of the penalty and of the costs and expenses be not paid within three days after conviction, it can be levied by distress and sale of the goods and chattels of the offender; or in default of such distress, the offender can be committed to the house of correction, with or without hard labour, on a first offence, for the space of seven days, on a second offence for the space of fourteen days, and on a third or any subsequent offence for the space of one month, with or without hard labour, unless the penalty, costs, and expenses, be sooner paid.

By stat. 3 Geo. IV. c. cvi. provisions essentially similar are made relating to bread to be sold in the city of London, and the liberties thereof, and within the weekly bills of mortality and ten miles of the Royal Exchange.

By stat. 3 & 4 Gul. IV. c. 31., when the election of corporate officers and the election of officers for public companies are required by their charter to

be held on a Sunday, the election must be held either on the Saturday preceding, or on the Monday following.

By stat. 6 & 7 Gul. IV. c. 58, bills of exchange need not be presented to acceptors for honour, or referees, till the day following the day on which they become due, and if the day following the day on which such bill of exchange shall become due shall happen to be on a Sunday, Good Friday, or Christmas-day, or a day appointed by his Majesty's proclamation for solemn fast or of thanksgiving, then it shall not be necessary, that such bill of exchange shall be presented for payment, or be forwarded for such presentment for payment, to such acceptors or acceptor for honour, or referees or referee, until the day following such Sunday, Good Friday, Christmas-day, or solemn fast, or day of thanksgiving.

Shall serve all the week after:—(p. 162.) This is so appointed because the epistle and gospel ought to be read every day of the week, and there ought to be a communion every day. If parties upon being married on a week-day [as to whom, in 1549, the rubric ran, "the new married persons (the same day of their marriage) must receive the holy communion"—since 1662, it has run, "It is convenient that the new married persons should receive the holy communion at the time of their marriage, or at the first opportunity after their marriage"], or a woman upon being churched on a week-day after childbirth, [as to whom the rubric runs, and always has run, "if there be a communion, it is convenient that she receive the holy communion"], or men in cathedral churches, where they are enjoined it every Sunday at least, shall desire to have the communion on the week-day, then the collect, epistle, and gospel which were appointed for the Sunday, are to be used. But the pre-

faces upon the feasts of Christmas, Easter, and Whit-Sunday, are appointed to be read six days after (that is, if there be communions upon those days); and as it is supposed that all men receive at Easter, these epistles and gospels are appointed six days together before that time, more especially than all the year besides.

It appears that, before the great

Rebellion, the former part of the Communion Service was performed in the cathedral of Durham every day at 10 o'clock. (Smart's *Canterbury's Cruelty*, 1643, p. 26.) In the cathedral of St. Patrick's, Dublin, this part of the service is also performed, after morning prayer, on Wednesdays and Fridays in Lent.

¶ Proper LESSONS to be read at Morning and Evening Prayer on the Sundays, and other Holidays throughout the year.

¶ Lessons proper for Sundays.			Lent.	Mattins.	Evensong.
			Sunday vi.		
			1. Lesson.	Exod. ix.	Exod. x.
			2. Lesson.	Matth. xxvi.	Heb. v. to v. 11.
			Easter day.		
			1. Lesson.	Exod. xii.	Exod. xiv.
			2. Lesson.	Rom. vi.	Acts ii. v. 22.
			Sundays after Easter.		
			The first.	Numb. xvi.	Numb. xxii.
			ii.	xxiii, xxiv.	xxv.
			iii.	Deut. iv.	Deut. v.
			iv.	vi.	vii.
			v.	viii.	ix.
			Sunday after Ascension day.	xii.	xiii.
			Whitsunday		
			1. Lesson.	Deu. xvi. to v. 18	Isai. xi.
			2. Lesson.	Acts x. v. 34.	Act. xix. to v. 21
			Trinity Sunday.		
			1. Lesson.	Gen. i.	Gen. xviii.
			2. Lesson.	Matth. iii.	1 John v.
			Sundays after Trinity.		
			The first.	Josh. x.	Josh. xxiii.
			ii.	Judg. iv.	Judg. v.
			iii.	1 Sam. ii.	1 Sam. iii.
			iv.	xii.	xiii.
			v.	xv.	xvii.
			vi.	2 Sam. xii.	2 Sam. xix.
			vii.	xxi.	xxiv.
			Lent.		
			First Sunday.	xix. to v. 30.	xxii.
			ii.	xxvii.	xxxiv.
			iii.	xxxix.	xlii.
			iv.	xliii.	xliv.
			v.	Exod. iii.	Exod. v.
			Sundays of Advent.		
			The first.	Isai. i.	Isai. ii.
			ii.	v.	xxiv.
			iii.	xxv.	xxvi.
			iv.	xxx.	xxxii.
			Sundays after Christmas.		
			The first.	xxxvii.	xxxviii.
			ii.	xli.	xliii.
			Sundays after the Epiphany.		
			The first.	xliv.	xlvi.
			ii.	li.	liii.
			iii.	lv.	lvi.
			iv.	lvii.	lviii.
			v.	lix.	lxiv.
			vi.	lxv.	lxvi.
			Septuagesima	Gen. i.	Gen. ii.
			Sexagesima	iii.	vi.
			Quinquagesima	ix. to v. 20.	xii.

Sundays

<i>Sundayes after Trinity.</i>	<i>Mattins.</i>	<i>Evenfong.</i>	<i>Epiphany.</i>	<i>Mattins.</i>	<i>Evenfong.</i>
viii.	1 Kings xiii.	1 Kings xvii.	1. Lesson.	Ifai. lx.	Ifai. xlix.
ix.	xviii.	xix.	2. Lesson.	Luk.iii. to v. 23.	Joh. ii. to v. 12.
x.	xxi.	xxii.	<i>Conversion of St. Paul.</i>		
xi.	2 Kings v.	2 Kings ix.	1. Lesson.	Wisd. v.	Wisd. vi.
xii.	x.	xviii.	2. Lesson.	Act.xxii. to v. 22	Acts xxvi.
xiii.	xix.	xxiii.	<i>Purification of the Virgin Mary.</i>		
xiv.	Jere. v.	Jere. xxii.		Wisd. ix.	Wisd. xii.
xv.	xxxv.	xxxvi.	<i>S. Mattbias.</i>	xix.	Ecclus i.
xvi.	Ezek.ii.	Ezek. xiii.	<i>Annunciati- on of our Lady.</i>		
xvii.	xiv.	xviii.		Ecclus ii.	iii.
xviii.	xx.	xxiv.	<i>Wednesday before Easter</i>		
xix.	Dan. iii.	Dan. vi.	1. Lesson.	Hof. xiii.	Hof. xiv.
xx.	Joel ii.	Mic. vi.	2. Lesson.	Joh. xi. v. 45.	
xxi.	Hab.ii.	Prov. i.	<i>Thursday before Easter</i>		
xxii.	Prov.ii.	iii.	1. Lesson.	Dan. ix.	Jere. xxxi.
xxiii.	xi.	xii.	2. Lesson.	John xiii.	
xxiv.	xiii.	xiv.	<i>Good Friday</i>		
xxv.	xv.	xvi.	1. Lesson.	Ge.xxii. to v. 20	Ifai. liii.
xxvi.	xvii.	xix.	2. Lesson.	Joh. xviii.	1 Pet.ii.
¶ Lessons proper for Holidays.			<i>Easter Even.</i>		
<i>S. Andrew.</i>	<i>Mattins.</i> Prov. xx.	<i>Evenfong.</i> Prov. xxi.	1. Lesson.	Zech. ix.	Exod. xiii.
<i>S. Thomas the Apostle.</i>	xxiii.	xxiv.	2. Lesson.	Luk.xxiii. v. 50.	Heb. iv.
<i>Nativity of CHRIST.</i>			<i>Munday in Easter week.</i>		
1. Lesson.	Ifai. ix. to v. 8.	Ifai. vii. v. 10. to v. 17.	1. Lesson.	Exod. xvi.	Exod. xvii.
2. Lesson.	Luk.ii. to v. 15.	Titusiii. v. 4. to v. 9.	2. Lesson.	Matth.xxviii.	Acts iii.
<i>St. Steven</i>			<i>Tuesday in Easter week.</i>		
1. Lesson.	Prov. xxviii.	Ecclef. iv.	1. Lesson.	Exod. xx.	Exod. xxxii.
2. Lesson.	Acts vi. v. 8. and c. vii. to v. 30.	Acts vii. v. 30. to v. 55.	2. Lesson.	Lu.xxiv. to v. 13	1 Cor. xv.
<i>S. John.</i>			<i>S. Mark.</i>	Ecclus iv.	Ecclus v.
1. Lesson.	Ecclef. v.	Ecclef. vi.	<i>S. Philip and S. Jacob.</i>		
2. Lesson.	Apoc. i.	Apoc. xxii.	1. Lesson.	vii.	ix.
<i>Innocents day.</i>	Jer. xxxi. to v. 18.	Wisd. i.	2. Lesson.	John i. v. 43.	
<i>Circumcisi- on.</i>			<i>Ascension d.</i>		
1. Lesson.	Gen.xvii.	Deut. x. v. 12.	1. Lesson.	Deut. x.	2 King. ii.
2. Lesson.	Rom.ii.	Colof. ii.	2. Lesson.	Luk. xxiv. v. 44	Eph. iv. to v. 17.
			<i>Munday in Whitsun- week.</i>		
			1. Lesson.	Gen. xi. to v. 10	Num. xi. v. 16, to v. 30.
			2. Lesson.	1 Cor. xii.	1 Cor. xiv. to v. 26.

The 33rd page of the Sealed Books commences with the words "Sundayes after Trinity."
l. 8. of col. 1. of the Table of "Lessons proper for Holidays." "St. Stephen". MS. Book, Dublin. C. R. E.

<i>Tuesday in Whitsun- week.</i>	<i>Mattins.</i>	<i>Evenfong.</i>	<i>S. James.</i>	<i>Mattins.</i>	<i>Evenfong.</i>
1. Lesson.	1 Sam. xix. v. 18.	Deut. xxx.	<i>S. Bartholo- mew.</i>	Ecclus xxi. xxiv.	Ecclus xxii. xxix.
2. Lesson.	1 Theff. v. verf. 12. to v. 24.	1 Joh. iv. to v. 14.	<i>S. Matthew.</i>	Ecclus xxxv.	Ecclus xxxviii.
<i>S. Barnabas.</i>			<i>S. Michael.</i>		
1. Lesson.	Ecclus x.	Ecclus xii.	1. Lesson.	Gen. xxxii.	Dan. x. v. 5.
2. Lesson.	Acts xiv.	Act. xv. to v. 36	2. Lesson.	Acts xii. to v. 20	Jude v. 6. to v. 16.
<i>S. John Bap- tist.</i>			<i>S. Luke.</i>	Ecclus li.	Job i.
1. Lesson.	Malach. iii.	Mal. iv.	<i>S. Simon & S. Jude.</i>	Job xxiv, xxv.	xlii.
2. Lesson.	Matth. iii.	Mat. xiv. to v. 13	<i>All Saints.</i>		
<i>S. Peter.</i>			1. Lesson.	Wis. iii. to v. 10.	Wis. v. to v. 17.
1. Lesson.	Ecclus xv.	Ecclus xix.	2. Lesson.	Heb. xi. v. 33. and cap. xii. to v. 7.	Apoc. xix. to v. 17.
2. Lesson.	Acts iii.	Acts iv.			

¶ *Proper Psalms on certain days.*

	<i>Mattins.</i>	<i>Evenfong.</i>
☩ <i>Christmas-day.</i>	Pfal. xix. xliv. lxxxv.	lxxxix. cx. cxxxii.
☩ <i>Ash-Wednesday.</i>	vi. xxxii. xxxviii.	cii. cxxx. cxliii.
☩ <i>Good-Friday.</i>	xxii. xl. liv.	lxix. lxxxviii.
☩ <i>Easter-day.</i>	ii. lvii. cx.	cxiii. cxiv. cxviii.
☩ <i>Ascension-day.</i>	viii. xv. xxi.	xxiv. xlvii. cviii.
☩ <i>Whit-Sunday.</i>	xlvi. lxviii.	civ. cxlv.

¶ January

The 34th page of the Sealed Books commences with the words "*Tuesday in Whitsun-week.*"

TABLES and RULES

FOR THE

Moveable, and Immoveable Feasts ;

Together with the days of Fasting and Abstinence,
through the whole year.

RULES to know when the Moveable Feasts, and Holidays begin.

Easter-day (on which the rest depend) is always the first Sunday after the first full Moon, which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of S. *Andrew*, whether before or after.

<i>Septuagesima</i>	{	Sunday is	{	Nine	{	weeks before <i>Easter</i> .
<i>Sexagesima</i>				Eight		
<i>Quinquagesima</i>				Seven		
<i>Quadragesima</i>				Six		

<i>Rogation-Sunday</i>	{	is	{	Five weeks	{	after <i>Easter</i> .
<i>Ascension-day</i>				Forty days		
<i>Whitsunday</i>				Seven weeks		
<i>Trinity-Sunday</i>				Eight weeks		

A

The 35th page of the Sealed Books commences with the words "TABLES and RULES".
 "TABLES and RULES":—The three pages, of which this is the first, were originally after the Kalendar, but were torn out by the Commissioners, and placed in their present position, before it. They were not pasted into the Ely Book until a very few years ago, having previously remained loose. W. K. C.

Easter-day (on which) festival was very early in the Church,
 . . . the first full Moon:—The but it was not observed exactly at the
 observation of this great Christian same time. The Christians of the
 East, following the example of St.

A Table of all the Feasts that are to be observed in the Church of *England* through the year.

All Sundays in the year.

The days of the Feasts of	{	The Circumcision of our Lord JESUS CHRIST.
		The Epiphany.
		The Conversion of St. <i>Paul</i> .
		The Purification of the Blessed Virgin.
		S. <i>Matthias</i> the Apostle.
		The Annunciation of the Blessed Virgin.
		S. <i>Mark</i> the Evangelist.
		S. <i>Philip</i> and S. <i>Jacob</i> the Apostles.
		The Ascension of our Lord JESUS CHRIST.
		S. <i>Barnabas</i> .
		The Nativity of St. <i>John Baptist</i> .
		S. <i>Peter</i> the Apostle.
		S. <i>James</i> the Apostle.
		S. <i>Bartholomew</i> the Apostle.
		S. <i>Matthew</i> the Apostle.
		S. <i>Michael</i> , and all Angels.
		S. <i>Luke</i> the Evangelist.
		S. <i>Simon</i> and S. <i>Jude</i> the Apostles.
		All Saints.
		S. <i>Andrew</i> the Apostle.
		S. <i>Thomas</i> the Apostle.
		The Nativity of our Lord.
		S. <i>Stephen</i> the Martyr.
		S. <i>John</i> the Evangelist.
		The Holy Innocents.
		Monday {
		and { in <i>Easter</i> -week.
		Tuesday {
		Monday {
		and { in <i>Whitsun</i> -week.
		Tuesday {

The 36th page of the Sealed Books commences with "A Table of all the Feasts".
The feasts of "S. Matthias the Apostle" and "The Annunciation of the Blessed Virgin" are omitted in the body, but inserted in the margin of the *MS. Book, Dublin.* C. R. E.

John, kept it precisely upon the fourteenth day after the vernal equinox, whatsoever day of the week it happened to be. The western churches, following the practice of St. Peter and St. Paul, celebrated that feast, upon the Sunday following that fourteenth day. This difference in the observance of Easter continued a considerable time, with great Christian charity and forbearance of one another; each al-

lowing liberty to the other, to follow their ancient customs, delivered down from their respective predecessors. But serious dissensions arose A.D. 147, and continued until Constantine procured a canon to be passed in the famous universal Council of Nice; Τὴν ἁγιοτάτην τοῦ Πάσχα ἑορτὴν μιᾷ καὶ τῇ αὐτῇ ἡμέρᾳ συντελεῖσθαι; i. e., the Sunday after the fourteenth. Theod. Hist. Eccl. lib. i. c. 9.; Socr. lib. i. c. 9.

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the year.

THE Evens or Vigils before	{	The Nativity of our Lord.	{	The Evens or Vigils before	S. <i>John Baptist</i> .
		The Purification of the			S. <i>Peter</i> .
		Blessed Virgin <i>Mary</i> .			S. <i>James</i> .
		The Annunciation of the			S. <i>Bartholomew</i> .
		Blessed Virgin.			S. <i>Matthew</i> .
		<i>Easter</i> -day.			S. <i>Simon</i> and S. <i>Jude</i> .
		<i>Ascension</i> -day.			S. <i>Andrew</i> .
		<i>Pentecost</i> .			S. <i>Thomas</i> .
		S. <i>Matthias</i> .			All Saints.

Note, that if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days

The "Eves" are called "Evens" in the *MS. Book, Dublin*. C. R. E.

The cycle which was made use of in the Latin church does not seem to have been sufficiently exact; and which having caused some irregularities to be committed in the observation of Easter, it was committed by Theodosius the emperor to the care of Theophilus, Bishop of Alexandria, to be amended from the cycles of the Eastern church; which accordingly he did, about the year 410; and his cycle, thus amended, was translated into Latin by St. Jerome. But the Romans still making use of their old faulty cycle, some new difficulties arose concerning it, in the time of Leo the Great, Bishop of Rome, A.D. 452. (Ep. Leon. Mag. 63, 64.) But Dionysius, a Roman abbot, about the year 532, fully settled the Roman cycle, according to the amendments of Theophilus; and so it continued until stat. 24 Geo. II. c. 23.

But by stat. 24 Geo. II. c. 23. provision is made not only for the celebration of the feast of Easter, on a day to be regulated by a certain full moon, but likewise for finding the time of the full moon on which the same depends. Vide post, KALENDAR.

Feast-days fall upon a Munday:—It is uncertain, as the directions now stand, whether the collect for a holyday that hath a vigil, (supposing the Lord's day to intervene between the vigil and the festival) shall be read "on the eve" on which the vigil is ordered to be observed, or "at the evening service next before" the festival, according to the rubric prefixed to the collects, epistles, and gospels. They, whose rule it is to act closely up to the letter of the rubric, must separate the collect from the vigil. But they, who plead the supposed intention and reason of both the rubrics, think they may dispense with the letter of that rubric which orders the collect to be read on the evening before the holyday, and use the collect on the vigil in compliance with the supposed design of the other rubric. In either case conformity to rubric is aimed at, though diversity of practice necessarily prevents uniformity. Sharp on the Rubric, 61.

It may be observed on this point that whenever the collect of a Sunday

Days of Fasting or Abstinence.

- I. **T**He Forty days of Lent.
- II. The Ember-days at the four Seasons,
being the Wednesday, { the First Sunday in Lent.
Friday, and Saturday after { the Feast of Pentecost.
 September 14.
 December 13.
- III. The three Rogation-days, being the Munday, Tuesday,
and Wednesday before Holy Thursday, or the Ascension of
our Lord.
- IV. All the Fridays in the year, except *Christmas-day*.

Certain Solemn days, for which particular Services are appointed.

1. **T**He Fifth day of *November*, being the day of the Papists
Conspiracy.
2. The Thirtieth day of *January*, being the day of the
Martyrdom of King *Charles* the First.
3. The Nine and twentieth day of *May*, being the day of the
Birth and Return of King *Charles* the Second.

e

A

1. 1. The 37th page [e] of the Sealed Books commences with the words "Days of Fasting".
The above Tables do not appear in the *MS. Book, Dublin*. C. R. E.

or holyday is read at the evening service before, the weekly collect that had been in course must be omitted and give place; and the same rule should be observed upon the holyday itself, upon which no other collect ought to be used, but the proper one for the day. For the rubric, at the end of "the order how the rest of Holy Scripture is appointed to be read,"

directs, that "the collect, epistle, and gospel appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered," which supposes, that in some places it is otherwise ordered, which must be, when "there falls some feast that hath its proper," that is, when any day falls that hath a proper or peculiar collect, &c. to itself: upon which occasions the

rubric plainly supposes, that the collect for the Sunday shall be left out and omitted; the Church never designing to use two collects at once, except within the octaves of Christmas and during Advent and Lent; when, for the greater solemnity of those solemn seasons, she particularly orders the collects of the principal days to be used continually after the ordinary collects. Wheatly on the Common Prayer, 193.; Mant on the Common Prayer, lxii.

Saturday: (p. 178.) — Ancient writers frequently allude to religious assemblies on the Saturday, or seventh day of the week, which was the Jewish Sabbath. It is not easy to tell either the origin of this practice, or the reasons of it, because the writers of the first ages are silent upon the subject. In the Latin churches (excepting Milan), it was kept as a fast; but in all the Greek churches as a festival. The same offices were performed on the Saturday as were used to be on the Lord's day. For Athanasius, who is one of the first that mention it, says, (Athanas. Hom. de Semente, tom. i. p. 1060., (tom. ii. p. 60. ed. Paris, 1698.)) they met on the Sabbath, not that they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath. And Timotheus, one of his successors in the see of Alexandria, says (Timoth. Epist. Canon. c. xiii. ap. Bever. Pand. tom. ii. p. 168.) the communion was administered on this day, as on the Lord's day; which were the only days in the week that the communion was received by the Christians of his time at Alexandria. Socrates is a little more particular about the service; for he says, (Socrat. lib. v. c. xxii. p. 295.), in their assemblies on this day they celebrated the communion: only the churches of Egypt and Thebais differed in this from the rest of the world, and even from their neighbours at Alexandria, that they had the communion at evening service. In another

place, speaking of the churches of Constantinople in the time of Chrysostom, he reckons Saturday (Ibid. lib. vi. c. viii.) and the Lord's day, the two great weekly festivals, on which they always held church-assemblies. And Cassian takes notice of the Egyptian churches, (Cassian. Institut. lib. ii. c. vi.), that among them the service of the Lord's day and the Sabbath was always the same; for they had the lessons then read out of the New Testament only, one out of the Gospels, and the other out of the Epistles or Acts of the Apostles; whereas, on other days, they had them partly out of the Old Testament, and partly out of the New. In another place he observes (Ibid. lib. iii. c. ii.), that in the monasteries of Egypt and Thebais, they had no public assemblies on other days, besides morning and evening, except upon Saturday and the Lord's day, when they met at three o'clock, that is, nine in the morning, to celebrate the communion. In the council of Laodicea, there are three canons to the same purpose. One (Conc. Laodic. c. xvi. (tom. i. Conc. p. 1500.)) appoints the Gospels, with the other Scriptures, to be read upon this day. *Περὶ τοῦ, ἐν σαββάτῳ εὐαγγέλια μετὰ ἐτέρων γραφῶν ἀναγινώσκεισθαι.* Another, (Ibid. c. xlix.) that the oblation of the bread in the eucharist shall not be made all the time of Lent, except on the Sabbath and the Lord's day; *Ὅτι οὐ δεῖ τῇ τεσσαρακοστῇ ἄρτον προσφέρειν εἰ μὴ ἐν σαββάτῳ καὶ κυριακῇ μόνον,* which implies, that those were communion-days, and kept as festivals, even in Lent itself. And for the same reason a third canon orders (Ibid. c. li.), that no festivals of martyrs should be kept in Lent, but only commemorations of the martyrs be made on the Sabbath and the Lord's day. *Ὅτι οὐ δεῖ ἐν τεσσαρακοστῇ μαρτύρων γένεθλιον ἐπιτελεῖν, ἀλλὰ τῶν ἁγίων μαρτύρων μνείαν ποιεῖν ἐν τοῖς σαββάτοις καὶ κυριακαῖς.* The only difference that was then made between the Sabbath and the Lord's day was, that Christians

were not obliged to rest from bodily labour on the Sabbath, "Ὅτι οὐ δεῖ Χριστιανοὺς Ἰουδαίζειν, καὶ ἐν τῷ σαββάτῳ σχολάζειν, ἀλλὰ ἐργάζεσθαι αὐτοὺς ἐν τῇ αὐτῇ ἡμέρᾳ, τὴν δὲ κυριακὴν προτιμῶντας, εἶγε δύναιτο, σχολάζειν ὡς Χριστιανοί, (Conc. Laodic. c. xxix.), but might work on that day (so far as Divine service would permit), giving preference in this respect to the Lord's day, whereon they were to rest as Christians; and if any transgressed these rules about working on the Sabbath, they were to be deemed Judaizers, and are ordered to be anathematized by another canon of the same council; by which it appears, that Saturday was kept weekly as a day of public worship, but not as a Jewish Sabbath. Epiphanius (Epitom. tom. i. p. 1107.) mentions it likewise as a day of public assemblies in some places, but not in all. St. Basil (Epist. cclxxxix.) says, it was

one of the four days in the week on which, in his time, they received the communion. By all which we may perceive, that the author of the Constitutions had a plain regard to the practice of the Eastern church when he prescribed, "That on every Sabbath save one (that is, the Saturday before Easter-day,) and on every Lord's day, (Constitut. lib. v. c. xx.), they should hold religious assemblies, and keep them as the weekly festivals; that is, not only with psalmody, and reading the Scriptures, and common prayers, which was the ordinary service of the morning and evening of every day; but with sermons also, or preaching the Gospel, and the offering of the oblation, and reception of the holy food;" as he describes the service of the Sabbath and Lord's day in another place. Constitut. lib. ii. c. lix. p. 300.

A TABLE of the Moveable Feasts calculated for Fourty years.

The year of our LORD.	The Golden Number.	The Epact	The Domini- cal Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.	Easter-day.	Rogation- Sunday.	Ascension-day.	Whit-sunday.	Sundays after Trinity.	Advent-Sun- day.
1661	9	9	F	4	Febr. 10.	Febr. 27.	April 14.	May 19.	May 23.	June 2.	24	Dec. 1.
1662	10	20	E	2	Jan. 26.	12.	Mar. 30.	4.	8.	May 18.	26	Nov. 30.
1663	11	1	D	5	Febr. 15.	March 4.	April 19.	24.	28.	June 7.	23	29.
1664	12	12	C B	4	7.	Febr. 24.	10.	15.	19.	May 29.	24	27.
1665	13	23	A	2	Jan. 22.	8.	Mar. 26.	April 30.	4.	14.	27	Dec. 3.
1666	14	4	G	5	Febr. 11.	28.	April 15.	May 20.	24.	June 3.	24	2.
1667	15	15	F	3	3.	20.	7.	12.	16.	May 26.	25	1.
1668	16	26	E D	1	Jan. 19.	5.	Mar. 22.	April 26.	April 30.	10.	27	Nov. 29.
1669	17	7	C	4	Febr. 7.	24.	April 11.	May 16.	May 20.	30.	24	28.
1670	18	18	B	3	Jan. 30.	16.	3.	8.	12.	22.	25	27.
1671	19	29	A	6	Febr. 19.	March 8.	23.	28.	June 1.	June 11.	23	Dec. 3.
1672	1	11	G F	4	4.	Febr. 21.	7.	12.	May 16.	May 26.	25	1.
+ 16 1673	2	22	E	2	Jan. 26.	12.	Mar. 30.	4.	8.	18.	26	Nov. 30.
1674	3	3	D	5	Febr. 15.	March 4.	April 19.	24.	28.	June 7.	23	29.
1675	4	14	C	3	Jan. 31.	Febr. 17.	4.	9.	13.	May 23.	25	28.
1676	5	25	B A	2	23.	9.	Mar. 26.	April 30.	4.	14.	27	Dec. 3.
1677	6	6	G	5	Febr. 11.	28.	April 15.	May 20.	24.	June 3.	24	2.
1678	7	17	F	2	Jan. 27.	13.	Mar. 31.	5.	9.	May 19.	26	1.
1679	8	28	E	5	Febr. 16.	March 5.	April 20.	25.	29.	June 8.	23	Nov. 30.
1680	9	9	D C	4	8.	Febr. 25.	11.	16.	20.	May 30.	24	28.
1681	10	20	B	3	Jan. 30.	16.	3.	8.	12.	22.	25	27.
1682	11	1	A	5	Febr. 12.	March 1.	16.	21.	25.	June 4.	24	Dec. 3.
1683	12	12	G	4	4.	Febr. 21.	8.	13.	17.	May 27.	25	2.
1684	13	23	F E	2	Jan. 27.	13.	Mar. 30.	4.	8.	18.	26	Nov. 30.
1685	14	4	D	5	Febr. 15.	March 4.	April 19.	24.	28.	June 7.	23	29.
1686	15	15	C	3	Jan. 31.	Febr. 17.	4.	9.	13.	May 23.	25	28.
1687	16	26	B	2	23.	9.	Mar. 27.	1.	5.	15.	26	27.
1688	17	7	A G	5	Febr. 12.	March 1.	April 15.	20.	24.	June 3.	24	Dec. 2.
1689	18	18	F	2	Jan. 27.	Febr. 13.	Mar. 31.	5.	9.	May 19.	26	1.
1690	19	29	E	5	Febr. 16.	March 5.	April 20.	25.	29.	June 8.	23	Nov. 30.
1691	1	11	D	4	8.	Febr. 25.	12.	17.	21.	May 31.	24	29.
1692	2	22	C B	2	Jan. 24.	10.	Mar. 27.	1.	5.	15.	26	27.
1693	3	3	A	5	Febr. 12.	March 1.	April 16.	21.	25.	June 4.	24	Dec. 3.
1694	4	14	G	4	4.	Febr. 21.	8.	13.	17.	May 27.	25	2.
1695	5	25	F	1	Jan. 20.	6.	Mar. 24.	April 28.	2.	12.	27	1.
1696	6	6	E D	4	Febr. 9.	26.	April 12.	May 17.	21.	31.	24	Nov. 29.
1697	7	17	C	3	Jan. 31.	17.	4.	9.	13.	23.	25	28.
1698	8	28	B	6	Febr. 20.	March 9.	24.	29.	June 2.	June 12.	22	27.
1699	9	9	A	4	5.	Febr. 22.	9.	14.	May 18.	May 28.	25	Dec. 3.
1700	10	20	G F	3	Jan. 28.	14.	Mar. 31.	5.	9.	19.	26	1.

Note, that the Supputation of the year of our Lord in the Church of England beginneth the Five and twentieth day of March.

The 38th page of the Sealed Books commences with the words "A TABLE".

The above Table does not appear in the *MS. Book, Dublin*. C. R. E.

l. 13. of vertical col. 6. no line drawn under 16 in margin. *Exch. Book*. R. J.

l. 13. of vertical col. 6. "26" cancelled, a caret being inserted before it, and 16 written in the inner margin. *Ch. Ch. Book*. W. J.

l. 15. of horizontal col. the inserted before "Epiphany." *C. P. Book*. E. H.

l. 15. of horizontal col. the inserted before "Epiphany." *Exch. Book*. R. J.

l. 15. of horizontal col. the inserted before "Epiphany." *Ch. Ch. Book*. W. J.

¶ To find *Easter* for ever.

The Golden Number.	A	B	C	D	E	F	G
I.	April 9.	10.	11.	12.	6.	7.	8.
II.	March 26.	27.	28.	29.	30.	31.	April 1.
III.	April 16.	17.	18.	19.	20.	14.	15.
IV.	April 9.	3.	4.	5.	6.	7.	8.
V.	March 26.	27.	28.	29.	23.	24.	25.
VI.	April 16.	17.	11.	12.	13.	14.	15.
VII.	April 2.	3.	4.	5.	6.	Mar. 31.	April 1.
VIII.	April 23.	24.	25.	19.	20.	21.	22.
IX.	April 9.	10.	11.	12.	13.	14.	8.
X.	April 2.	3.	Mar. 28.	29.	30.	31.	April 1.
XI.	April 16.	17.	18.	19.	20.	21.	22.
XII.	April 9.	10.	11.	5.	6.	7.	8.
XIII.	March 26.	27.	28.	29.	30.	31.	25.
XIV.	April 16.	17.	18.	19.	13.	14.	15.
XV.	April 2.	3.	4.	5.	6.	7.	8.
XVI.	March 26.	27.	28.	22.	23.	24.	25.
XVII.	April 16.	10.	11.	12.	13.	14.	15.
XVIII.	April 2.	3.	4.	5.	Mar. 30.	31.	April 1.
XIX.	April 23.	24.	18.	19.	20.	21.	22.

¶ **W**hen ye have found the Sunday Letter in the upper-most Line, guide your eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month, and what day of the Month *Easter* falleth that year. But note, that the name of the Month is set at the left Hand, or else just with the Figure, and followeth not, as in other Tables by descent, but collateral.

THE

T H E O R D E R
FOR
Morning and Evening Prayer
Daily to be said and used throughout
the year.

THe Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel, or Chancel; Except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be in use as were in this Church of *England* by the Authority of Parliament, in the second year of the Reign of King *Edward* the Sixth.

THE

The 40th page of the Sealed Books commences with the words "THE ORDER", but is cancelled. This "ORDER" does not appear in the *MS. Book, Dublin*. C. R. E.

The Kalendar

with the Table of Lessons .

JANUARY hath xxxj. Days.

The Moon hath xxx.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
2	1	A	Kalend.	Circumcision of our Lord			
	2	b	4. No.	Gen. 1.	Matth. 1.	Gen. 2.	Rom. 1.
10	3	c	3. No.	3.	2.	4.	2.
	4	d	Pr. No.	5.	3.	6.	3.
19	5	e	Nonæ	7.	4.	8.	4.
8	6	f	8 Id.	Epiphany of our Lord.			
	7	g	7 Id.	9.	5.	12.	5.
16	8	A	6 Id.	Lucian, Priest and Martyr.			
5	9	b	5 Id.	13.	6.	14.	6.
	10	c	4 Id.	15.	7.	16.	7.
	11	d	3 Id.	17.	8.	18.	8.
13	12	e	Pr. Id.	19.	9.	20.	9.
2	13	f	Idus.	21.	10.	22.	10.
	14	g	19 Kl. Febr.	23.	11.	24.	11.
10	15	A	18 Kl.	25.	12.	26.	12.
	16	b	17 Kl.	27.	13.	28.	13.
18	17	c	16 Kl.	29.	14.	30.	14.
7	18	d	15 Kl.	31.	15.	32.	15.
	19	e	14 Kl.	Prisca, Rom. Virg. & Mart.			
15	20	f	13 Kl.	33.	16.	34.	16.
4	21	g	12 Kl.	35.	17.	37.	1 Cor. 1.
	22	A	11 Kl.	38.	18.	39.	2.
12	23	b	10 Kl.	40.	19.	41.	3.
1	24	c	9 Kl.	42.	20.	43.	4.
	25	d	8 Kl.	44.	21.	45.	5.
9	26	e	7 Kl.	46.	22.	47.	6.
	27	f	6 Kl.	Conversion of S. Paul.			
17	28	g	5 Kl.	48.	23.	49.	7.
6	29	A	4 Kl.	50.	24.	Exod. 1.	8.
	30	b	3 Kl.	Exod. 2.	25.	3.	9.
13	31	c	Prid. Kl.	4.	26.	5.	10.
				* 6.	27.	7.	11.
				8.	28.	9.	12.

Note, that * Exodus vj. is to be read only to Verf. 14.

FEBRUARY.

The 41st page of the Sealed Books commences with the words "The Kalendar".

l. 1. An erasure occurs immediately after the "r" of "Kalendar".

l. 1. A period occurs after "Kalendar". *Ch. Ch. Book.* W. J.

l. 1. An erasure immediately after the "r", which has produced a hole in the paper.

Q. B. Book. G. J. B.

l. 1. "Kalendar." *Ely Book.* W. K. C.

l. 2. with the Table of Lessons . is not inserted in the *MS. Book, Dublin.* C. R. E.

Kalendar:—Vide post.

*Table of Lessons . :—*Vide ante, 116.

2|:—There are three errors in the Golden Numbers given in the Kalendar in the Sealed Books. For the first day of January, 3 should have been given instead of 2: for the third day, 11 instead of 10: and for the thirtieth day, 14 instead of 13.

A|Kalend. :—Vide post.

Circumcision of our Lord:—
Vide post.

Gen.:—Genesis is a Greek word (*Γένεσις*), which signifies creation or production, and the first book in the Bible is so called because it relates the history of the creation and production of all things by the word of Almighty God, and of the peopling of the earth by his blessing and providence. The book of Genesis is the oldest volume in the world, and contains the most information: it was written by Moses, the deliverer of the Israelites from Egypt, and it embraces a period of about two thousand three hundred and sixty-nine years, from the creation of the world to the death of Joseph in Egypt.

Though the book of Genesis is the foundation of all history, (for we are indebted to the tenth chapter of Genesis for all that we know of the origin of nations,) yet it is remarkable how much larger a part of it is occupied with the history of one family, than with that of all the other inhabitants of the earth. The general history of mankind before the Flood, extending over a period of 1656 years, and including the account of the creation of the world, occupies only seven chapters; and the general history of mankind after the Flood, during a period of 427 years, occupies only four chapters; whilst the particular history of Abraham and his descendants, consisting principally of the details of the lives of a few individuals, and treating only of a period of 286 years, occupies thirty-nine chapters.

The reason is, that the Bible is not merely a history of man, but emphatically a history of the Church of

God, of that church, of which Christ is the Head. (Eph. i. 22.; iv. 15.; v. 23. Col. i. 18.) And hence it is that, before the Flood, Seth and his descendants, particularly Noah, and after the Flood, Shem and his descendants, particularly Abraham, Isaac, and Jacob, occupy the chief place in the history. They constituted the Church of God: in their line was Messiah to come. By the history of this church we are principally taught those subjects of deepest importance to us, namely, just views of God and of our nature, and how we may attain eternal salvation.

The creation of the world began, according to Usher, on Sunday, October 23; 4004 years before the birth of Christ, if we follow the Hebrew text. The Septuagint version places it 5586, and the Samaritan 4305 before the vulgar æra. The Septuagint reckons 2262 years before the Flood; the Samaritan only 1307. Vide Jackson's Chron. Tab.; Aug. Civit. Dei, lib. xii. c. 10. tom. v. 739. ed. Paris. 1635.; Newton's History of Antediluv. World, 98.; Strauchius' Brev. Chron. translated by Sault, 166. 176.; Capellus' Chron. Sac. in Appar. Walton.; 1 Hales' Anal. Chron. 211. 272. 8vo. ed.

The description which Moses gives in this book concerning the Creation, was received by the Jews with full conviction of its truth, on the authority of that inspiration, under which Moses was known to act. But when the book was first delivered, many persons then living must have been competent to decide on the fidelity with which he relates those events which were subsequent to the Creation. They must have heard of and believed the remarkable incidents in the lives of the Patriarchs, the prophecies which they uttered, and the actions which they performed; for the longevity of man in the earlier ages of the world, rendered tradition, in some measure, the criterion of truth. In the days of Moses the channels of information must have been as yet uncorrupted; for though ages had already elapsed, even 2432 years before the birth of the sacred historian, yet those relations were easily ascertained,

which might have been conveyed by seven persons from Adam to Moses; and that the traditions were so secure from error, we shall be immediately convinced, if we consider that Methuselah was 243 years old when Adam died, and that he lived till the year of the Flood, when Noah had attained 600 years. In fact, Adam died A.M. 930; 126 years only before the birth of Noah, and therefore must have been seen by many of Noah's contemporaries. Lamech, the father of Noah, had certainly seen Adam and his children, being born 56 years before Adam's death; and Noah himself might have seen several memorials existing, to prove the truth of those events afterwards recorded by Moses; for Noah died only two years before the birth of Abraham; and Isaac might have seen Shem and Selah, who conversed with Noah many years. In like manner Shem conveyed tradition from Noah to Abraham, for he conversed with both a considerable time. Isaac also, the son of Abraham, lived to instruct Joseph in the history of his predecessors, and Amram, the father of Moses, was contemporary with Joseph. The tradition, then, was conveyed from Adam to Moses, through Methuselah, Noah, Shem, Abraham, Isaac, Joseph, and Amram, seven intermediate persons. The Israelites, then, must have been able, by interesting tradition, to judge how far the Mosaic account was consistent with the truth. If the memory of man reached beyond the period assigned to the Creation, they must have disbelieved the Mosaic history; but if through so small a number of immediate predecessors, they could trace up the origin of mankind to Adam, we need not wonder at the implicit veneration which ratified the records of the sacred historian; which accepted a revelation, confirmed by every received account, and stamped by every sanction of divine authority. The sacred character of the book is established also by the internal evidence of its inspiration; by a detail of the Creation, which carries with it the presumption and marks of truth; by

the several predictions afterwards fully accomplished; and lastly by the suffrage of our Saviour and his Apostles, who have cited from it at least twenty-seven passages verbatim, and thirty-eight according to the sense. Gray on the Old Testament, 82. ed. Lond. 1825.

Matth.:—Vide post.

Rom.:—Vide post.

10|:—Vide ante, 186.

Nonæ:—Vide post.

Epiphany of our Lord.:—Vide post.

Lucian, Priest and Martyr.:

—The Anglican Church has thought fit, for the most part, to retain only those holydays which were dedicated to our Saviour and his Apostles. The reasons why the names of other saints' days and holydays were resumed into the calendar are various. Some of them were retained because our courts of justice usually made their writs returnable on those days, or the days before or after them, such return days being respectively called in the writs *Fest. Vigil.* or *Crast.*: as *Martin Vigil.*; *Martin Fest.*; *Crast. Martin*, and the like. Others were probably kept in the calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont to celebrate the memory of their tutelar saints: as the Welchmen do that of St. David, the shoemakers that of St. Crispin, &c. And again, churches being in several places dedicated to some or other of these saints, it has been the usual custom in such places to have wakes or fairs kept upon those days: so that the people would probably be displeased, if, either in this or the former case, their favourite saint's name should be left out of the calendar. Besides, the histories which were written before the Reformation frequently speak of transactions happening upon such a holyday, or about such a time, without mentioning the month; relating one thing to be done at Lammas-tide, another about Martinmas, &c. So that, were these names quite left out of the calendar, we might be at a

loss to know when several of these transactions happened. (Wheatly on the Common Prayer, 54.) "No day was put down in the first Prayer Book of Edward VI. except such as had an altar service attached to it; nor was *S.* then prefixed to the name of any one but *Peter*. *S. George*, *Lammas*, *S. Laurence*, and *S. Clement* were added in 1552; and *S.* rather arbitrarily to five of the names, which had before existed in the calendar. *Magdalen* was at the same time intentionally omitted, the festival having been abolished; and *Barnabas Apostle*, evidently by a typographical error. In 1559 *Barnabas* was restored. In 1561 the Evens or Fasts were first noticed, and nearly all the Romish holydays now occurring, were replaced; though *Enurchus Bishop* did not reappear before 1604, nor *Ven. Bede Pres.* with *S. Alban Martyr* before 1662. It was also in 1662, that the large majority of the titles and designations, which now accompany and explain the names, were first printed." Clay's Prayer Book Illustrated, p. 12. note e.

The festivals of martyrs, as days of public religious worship, had become so numerous in the time of Chrysostom and Theodoret, that it was not once, or twice, or five times in a year, that they celebrated their memorials, but they had oftentimes one or two in the same week (Chrysostom. Hom. in Juven. ed. Bened. tom. ii. p. 578. (a); Theod. Serm. 8. de Martyribus, t. iv. p. 605.), which occasioned frequent solemnities. The original of them is, at least, to be carried as high as the time of Polycarp, who suffered about the year 168. For the church of Smyrna (whereof he was bishop), in their epistle to the church of Philomelium, recorded by Eusebius, (lib. iv. c. xv. p. 109. (c)) tell them, That they intended, if God would permit, to meet at his tomb, and celebrate his birthday, that is, the day of his martyrdom, with joy and gladness, as well for the memory of the sufferer, as for example to posterity. Tertullian speaks of these anniversary festivals, as observed in his time. We offer, says he, (Ter-

tul. de Coron. Milit. c. iii. p. 102. ed. Lutet. Paris. 1664.) oblations for those that are dead, for their natiivities, on their anniversary-day. ["oblationes pro defunctis, pro natalitiis annua die facimus."] And Cyprian (Ep. xii. al. xxxvii. (p. 188. ed. Fell. Amstelod.)) orders his clergy to note down the days of their decease, that a commemoration of them might be celebrated amongst the memories of the martyrs. And in another place (Ep. xxxix. al. xxxiv. p. 77. (p. 224. ed. Fell. Amstelod.)), he says, Sacrificia pro eis semper, ut meministis, offerimus, quoties martyrum passiones et dies anniversaria commemoratione celebramus. These sacrifices were the sacrifices of prayer and thanksgiving to God for the examples of the martyrs; and the celebration of the eucharist on these days, and the offerings of alms and oblations for the poor, which, together with a panegyric oration or sermon, and reading the acts or passion of the martyr, if they had any such recorded, were the exercises and special acts of devotion in which they spent these days. For these were always esteemed high festivals; and, therefore, the same service that was performed on the Sabbath and Lord's Day, was always performed on them. They never passed without a full assembly, nor without a sermon or a communion; as appears from some of Chrysostom's homilies upon such occasions. To dissuade the people from intemperance, he bids them consider (Chrysostom. Hom. in Martyr. tom. ii. p. 668. (d) ed. Bened.) how absurd it was, after such a meeting, after a whole night's vigil, after hearing the holy Scriptures, after participating of the divine mysteries, after such a spiritual repast, for a man or a woman to be found spending whole days in a tavern. The foundation of his argument is built upon this supposition, that they had before received the eucharist in the church, in celebrating the memorial of a martyr. And so Sidonius Apollinaris represents the matter (Sidon. Apoll. lib. v. Ep. xv. p. 361. ed. Paris. 1609.); that after they had kept the vigil of

St. Justus the night preceding, they assembled again by day, at nine in the morning, when "sacerdotibus res divina facienda"—that is, as Savaro (*Comment. in Sidon. Ep. xv. lib. iv.*) interprets it, Missarum solemnia celebranda, missa facienda, sacrificia offerenda.

But, besides the usual solemnities of other festivals, there was one thing peculiar to these festivals of the martyrs; which was, that the history of their passions, as they were taken by the notaries, appointed by the Church for this purpose, were commonly read in the assembly upon such occasions. It was at least the common practice of the African churches. For Austin (*Aug. Hom. ccc. alias xxvi. cxi. tom. v. App. p. 504. (a) ed. Bened.*) speaks of it as a usual thing, indulging his people with liberty to sit whilst they heard them read, because they were sometimes of a considerable length: quando aut Passiones prolixæ, aut certè aliquæ lectiones longiores leguntur, qui stare non possunt, humiliter et cum silentio sedentes, attentis auribus audiant quæ leguntur. And the third council of Carthage (*Conc. Carth. iii. c. xlvii.; Bruns, Can. Apost. et Conc. pars i. p. 133. ed. Berol. 1839.*) made a canon to encourage the reading of them: liceat etiam legi passiones martyri, cum anniversarii dies eorum celebrantur. Mabillon (*de Cursu Gallicano, p. 403.*) gives several other instances out of Alcimus Avitus, Cæsarius Arelatensis, and Ferreolus, to shew that they were read also in the French churches. Only they were forbidden in the Roman church by the decree of Pope Gelasius (*Decret. ap. Grab. tom. i. p. 992.*) in his synod of seventy bishops, under pretence that they were written by anonymous authors, and sometimes by ignorant heathens, and sometimes by heretical authors; as the Passions of Quiricus, Julitta, and St. George: for which reason they had, by ancient custom, prohibited the reading of them in the Roman church: singulari cautela, secundum antiquam consuetudinem, in sancta Romana ecclesia non legun-

tur, quia et eorum qui conscripsere nomina penitus ignorantur, et ab infidelibus idiotis superflua, aut minus apta, quam rei ordo fuerit, scripta esse putantur; sicut cujusdam Quirici et Julittæ, sicut Georgii aliorumque hujusmodi passiones, quæ ab hereticis prohibentur compositæ. (*Ibid.*) But this rule, it seems, did not then extend to other churches. 4 Bing. Christ. Ant. b. xiii. c. ix. § 5. p. 363.

As to Lucian, he was a learned presbyter of Antioch; was well versed in the Hebrew tongue; and compared and amended several copies of the Bible; some of which, being extant in St. Jerome's time, were by him called Lucianian copies. St. Jerome (*Adv. Ruf. lib. ii. vol. iv. pars 2. p. 425. ed. Bened.*) says, All the world was obliged to three great editors of the Bible: Alexandria and Egypt are beholden to Hesychius for the edition of their Septuagint: Constantinople, as far as Antioch, approves of the copies of Lucian: but the middle provinces between these, read the Palestine books, which, Origen having taken so much pains with them, were published by Eusebius and Pamphilus. Lucian, in his writings against the Sabellians, used some expressions which favoured the Arian doctrine; but Athanasius in his Synopsis defends him from this. Of his martyrdom, Eusebius states that he was a presbyter of the church of Antioch; a man, as excellent in all Christian graces, so particularly for abstinence: being long exercised in the sacred discipline, he was brought to the city of the Nicomedians, when the emperor (Maximinianus Galerius) was there; and having recited, before the governor of the city, an Apology for the Christian Religion, which he had composed, was cast into prison, and was killed there. Euseb. Hist. Eccl. lib. ix. c. v. Nicholls on the Common Prayer.

It has been however stated (*Wheatly on the Common Prayer, 55.*), that Lucian was a disciple of St. Peter, and was sent by him with St. Denis into France, where, for preaching the Gospel, he suffered martyrdom.

Idus.—Vide post.

Hilary, Bishop & Confess.:
—was bishop of Poitiers, and a great champion of the orthodox doctrine against the Arians, (vide post, Athanasian Creed in not.), for which he was persecuted by that party, and banished into Phrygia, about the year 356. Whilst he was threatened with banishment, he was not deterred from writing his learned book of the Trinity. Four years after, he was sent for, to be present in the synod of Seleucia; where he bravely defended the orthodox faith. The Arians fearing so powerful an adversary, had him sent back into France, where he had another controversy with Auxentius, a secret Arian, who procured Hilary to be again banished. After many misfortunes, he died about A.D. 367.

The first law term in the year in England is called after the name of this saint, "Hilary Term." And it may be here remarked, that the Law Terms were originally regulated by the canonical constitution of the Church, which exempted certain holy seasons from being profaned by forensic litigation. Such were particularly the time of Advent and Christmas, which gave rise to the winter vacation; the time of Lent and Easter, which created that in spring; the time of Pentecost, which produced the third; and the long vacation, between Midsummer and Michaelmas, which was allowed for the harvest. The portions of time which were not included within these prohibited seasons, fell naturally into a fourfold division; and from a festival or saint's day that immediately preceded their commencement, were denominated the Terms of St. Hilary, of Easter, of the Holy Trinity, and of St. Michael.

Prisca, Rom. Virg. & Mart.:
—was a Roman lady, early converted to Christianity in the time of Claudius; but refusing to abjure her religion, and to offer sacrifice, she was horribly tortured, and afterwards beheaded, A.D. 47.

(190)

I Cor.—Vide post.

Fabian B. of Rome, & M.:—was bishop of Rome from A.D. 239 to A.D. 253; and suffered martyrdom under the Emperor Decius.

Agnes Rom. Virg. & Mart.:
—was a young woman of noble family, who suffered martyrdom under the Emperor Diocletian, A.D. 306. She is mentioned by St. Jerome (Ep. ad Demetriadem, tom. iv. pars 2. p. 786. ed. Bened.); and Austin likewise speaks of her: *Virgo quæ quod vocabatur erat. Agnes Latinè agnam significat, Græcè castam.* (Serm. 273. alias 101. de Divers. tom. v. 1107. (d) ed. Bened.) She had a church dedicated to her honor in Rome, in which Gregory the Great spoke his eleventh and twelfth homilies.

Vincent Span. Deac. & M.
—was a deacon of the church in Spain. He was born at Oscard, now Huezza, a town in the kingdom of Arragon. He was instructed in divinity by Valerius, bishop of Saragosa; but, from an impediment in his speech, he never undertook the office of preaching. He suffered martyrdom in the Diocletian persecution, about the year 303, and underwent most terrible tortures. Prudentius mentions him among the Cæsar-Augustan martyrs. (Hymn iv.) Austin wrote four tractates upon him; and Leo the Great made a sermon on his memory.

Conversion of S. Paul.—Vide post.

Exod.—Exodus is a Greek word (*ἐξόδος*), which signifies a departure or emigration; and this book is so named, because it relates the departure of the children of Israel from Egypt. The book of Exodus was written by Moses: indeed, words in the book of Exodus, are cited as the words of Moses by Daniel, David, and other sacred writers; to whom it is needless to refer, since our Saviour himself always distinguishes the law (by which the whole Pentateuch is implied) from the pro-

phets, as the work of Moses: and Rivet has observed, that twenty-five passages are quoted by Christ and his Apostles out of this book in express words, and nineteen as to the sense. (Gray on the Old Testament, 100.) The book of Exodus was designed to serve as a memorial, 1. Of the wonderful deliverance of the Israelites from the horrors of Egyptian slavery; 2. Of their being formed, in the wilderness, into a religious community for the support of the public and constant worship of God; 3. Of the divine origin and obligation of their religious and political institutions, God graciously condescending to acknowledge himself as their King and their Father. It was further designed to show the exact fulfilment of the prophecies and promises delivered to Abraham, (Gen. xv. 5—16., comp. Exod. xii. 35, 36. 40, 41.), that his descendants would be afflicted in a strange land, whence they should depart with great substance.

Exodus comprehends a period of about 145 years, from the death of Joseph to the erection of the Tabernacle. 1 Tomline's Elements of Christian Theology, 79. ed. 1809.

Of the three subjects on which it is the principal intention of the Bible to inform us,—namely, the attributes of God, the character of man, and the great work of man's redemption,—this book affords abundant illustration. For instance: in reference to the attributes of God, a wonderful view of his providence is shown, in the leading of Pharaoh's daughter to bring up him who should be the deliverer of Israel from Pharaoh's oppression: (Exod. ii. 5—10.; iii. 10.) the long-suffering of God to Pharaoh is no less observable. (Exod. viii. 13. 31.; ix. 33.; x. 19.) The very plagues of

Egypt were calculated to expose to this king and his people the folly of their idolatry, and thus to lead them to renounce it. The Nile and the fish in it were the objects of their idolatrous worship: God turned the waters of the Nile into blood, and the fish died. The wind was one of their deities: God made the wind the messenger of his wrath in bringing the locusts, and again of his mercy in removing them. They worshipped the sun: God brought upon them for three days midnight darkness; while in Goshen, where the Israelites dwelt, it was light. Beasts, particularly the bull, were the representatives of some of their chief deities: God sent a murrain among the cattle (Exod. ix. 3—7.) which destroyed them. In Pharaoh and the Israelites is seen the depravity of man by nature, and in Moses, the change which divine grace produces on man. Nicholls' Help to the Reading of the Bible, 208. ed. Lond. 1847.

In confirmation of the truth of the events recorded in this book, as established by permanent proofs, it should be remembered, that the wonderful destruction of the first-born of the Egyptians was commemorated throughout all ages of Jewish history by the redemption of the first-born, and by the observance of the Passover, which ordinance also connected the Hebrew with the Christian dispensation, inasmuch as it was figurative of the sacrament of the Lord's Supper, as instituted by Christ. Similar observations might be made with respect to the Feast of Tabernacles, and that of Pentecost, commemorative of the sojourn in the Wilderness and of the delivery of the Law from Mount Sinai.

13!—Vide ante, 186.

K. Charles Martyr.—Vide post.

~~The Kalendar.~~

FEBRUARY hath xxviij. Days.

The Moon hath xxx.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	Kalend.	Exod. 10.	Mark 1.	Exod. 11.	1 Cor. 13.
11	2	e	4 No.		2.		14.
19	3	f	3 No.	Blasius an Armenian B. & M.	12.	13.	15.
8	4	g	Pr. No.		14.	15.	16.
	5	A	Nonæ.	Agatha a Sicilian V. & M.	16.	17.	2 Cor. 1.
16	6	b	8 Id.		18.	19.	2.
5	7	c	7 Id.		20.	21.	3.
	8	d	6 Id.		22.	23.	4.
13	9	e	5 Id.		24.	32.	5.
2	10	f	4 Id.		33.	34.	6.
	11	g	3 Id.	Levit. 18.	11.	Levit. 19.	7.
10	12	A	Pr. Id.	20.	12.	26.	8.
	13	b	Idus.	Num. 11.	13.	Num. 12.	9.
18	14	c	16 Kl. Mart.	Valentine, Bish. & Mart.	13.	14.	10.
7	15	d	15 Kl.		16.	17.	11.
	16	e	14 Kl.		20.	21.	12.
15	17	f	13 Kl.		22.	Lu. 1. to 39	23.
4	18	g	12 Kl.		24.	1. 39.	25. Galat. 1.
	19	A	11 Kl.		27.	2.	30.
12	20	b	10 Kl.		31.	3.	32.
1	21	c	9 Kl.		35.	4.	36.
	22	d	8 Kl.	Deut. 1.	5.	Deut. 2.	5.
9	23	e	7 Kl.	Fast.	3.	6.	4.
	24	f	6 Kl.	S. Matthias, Apost. & M.		7.	Ephes. 1.
17	25	g	5 Kl.		5.	8.	6.
6	26	A	4 Kl.		7.	9.	8.
	27	b	3 Kl.		9.	10.	10.
14	28	c	Pr. Kl.		11.	11.	12.
	29				13.	Matth. 7.	14.
							Rom. 12.

MARCH.

The 42nd page of the Sealed Books commences with "The Kalendar."
 l. 1. is retained throughout the Kalendar in *MS. Book, Dublin.* C. R. E.
 l. 9. of vertical column Blasius an Arm. B. & M. *Exch. Book.* R. J.
 l. 9. Blasius an Armenian B. & M. is not inserted in the *MS. Book, Dublin.* C. R. E.

Exod.:—Vide ante, 190.

Mark:—Vide post.

1 Cor.:—Vide post.

Purif. of Mary the B. Virg.:

—Vide post.

Blasius an Armenian B. & M.:—was Bishop of Sebaste in Cappadocia, and is reported to have been a man of great miracles and power, and was put to death in that city by Agricolaus the President, under Diocletian. Some historians refer this event to the year 316. His feast is celebrated by the Greek church on the 11th of February. He is often represented as holding in his hand a comb of iron, probably an instrument of his torture.

Agatha a Sicilian V. & M.:—was honorably born in Sicily; and, in the persecution under Decius, suffered martyrdom at Catanea. Her martyrdom happened in the third consulship of Decius; which, according to the *Fasta of Onuphrius*, was A.D. 252. The Greeks, in their *Menologies*, place her martyrdom upon the same day as we do in our Calendar. She is several times mentioned in the hymns of Fortunatus. (*Carm. de Gaudiis Vitæ Æternæ. Carm. de Virginitate.*) She had a church in Constantinople and another at Rome, in the Suburra, dedicated to her honor: the latter being possessed by the Arians, was restored to the use of the Catholics, by Gregory the Great. *Dial. lib. iii. p. 198. c. 30.*

Her name occurs in the canon of the mass of the Latin Church; the first of five virgin saints enumerated in *Nobis quoque peccatoribus.*

2 Cor.:—Vide post.

Levit.:—The book of Leviticus (*Λευϊτικόν*) is called so, because it contains the laws relating to the ceremonies and offices of divine worship, to be observed by the Israelites, among whom the Levites were divinely appointed to be the ministers of religion. Leviticus was written by Moses; and

records the transactions of only one month. 1 Tomline's Elements, 79.

The rites and ceremonies contained in this book are reducible to the three following heads:

i. Sacrifices; all of which had a typical reference to Christ, and especially to his atonement.

ii. Purifications from legal uncleanness. These represented the necessity of inward purity of heart, and man's need of the Holy Spirit to purify the soul.

iii. Various solemn festivals, calculated to unite the tribes as one nation; to keep them separated from other nations; to promote among them piety, and prefigure to them the blessings of the Gospel.

Although this book records the transactions of but one month; yet the facts it mentions are peculiarly appropriate to its subject, viz. the public worship of God, by which especially his great name was to be honoured. These facts are, the consecration of Aaron and his sons to the priesthood, the punishment of Nadab and Abihu, and the stoning of the blasphemer. The first instructs us in the importance God attaches to his worship; the second shows, in a most awful manner, the sinfulness of those who interfere with it, without being duly appointed; and the third is a solemn warning of the danger of taking God's holy Name in vain. "Therefore," says Bishop Hall, "He strikes some, that He may warn all." The prophecies contained in chapter xxvi. have the same bearing; showing the awful consequences which would follow upon the neglect of God.

Aaron's resignation is a touching example of the influence of grace. (*Lev. x. 3.*) "There is no greater proof of grace," says the same pious bishop, "than to smart patiently, and humbly and contentedly to rest the heart on the justice and wisdom of God's proceeding." *Comp. Micah vii. 9. with Exod. xxxii. 2—5.; Deut. ix. 20. Nicholls's Help, 212, 213.*

This book contains likewise one most remarkable prophecy (*ch. xxv. 20—22.*), the accomplishment of which

was a standing miracle among the Israelites, and which for many ages continued to present an assurance of the divine authority and inspiration of Moses. He here foretold that every sixth year should produce superfluous plenty to supply the deficiencies of the seventh, or sabbatical year, when the land was to remain "unsown and the vineyards unpruned" (ch. xxv. 2—9.); and this effectually came to pass; the observance of the law being invariably provided for while it continued to be revered. The same assurance was likewise given of a spontaneous supply to remedy the inconveniences which would otherwise have resulted from that neglect of cultivation of the land which was enjoined for every 49th or 50th year (ch. xxv. 8—12. 20—23.); to which injunction were annexed threats, that the land should be brought into desolation, and the people be scattered among the heathen, there to remain for as long a time as they should have neglected the laws of the sabbath and jubilee (Lev. xxvi. 34, 35.): threats remarkably accomplished in the seventy years' captivity of Babylon. Gray on the Old Testament, 115, 116.

Num.:—The book of Numbers derives its title from its relating the numberings of the Israelites, the first of which took place in the beginning of the second year after their departure out of Egypt; the second in the plains of Moab, at the conclusion of their journey in the wilderness. This book comprehends a period of about thirty-eight years; but most of the events related in it happened in the first and last of these years. (1 Tomline's Elements, 79.) The date of the facts recorded in the middle of the book cannot be precisely ascertained. The history presents us with an account of the consecration of the tabernacle, and the Levites; and of the journeys and encampments of the Israelites, particularly marked by their murmurings and rebellions. Various laws are repeated, and some new ones added. An enumeration is also given of the twelve tribes, and directions for

the division of the land of Canaan, of which they were about to take possession.

This book abounds with the most signal displays of God's judgments against sin; not only towards the heathen, as Sihon, and Og, (ch. xxi. 21.) and the Midianites, (ch. xxxi. 1—18.), but towards his chosen people. They were burnt by fire; they were destroyed by pestilence (ch. xi. 1—3.; 4—35.); the very earth became both their executioner and their grave; and the plague swept them like grass before the scythe (ch. xvi. 32, 33. 49.; ch. xxv. 9.; Ps. xc. 6.): all of that generation, who were twenty years old and upwards when they came out of Egypt, perished in the wilderness for their iniquity, except Caleb and Joshua. (ch. xiv. 29.) In Micah vi. 4. we read of God saying, "I send before thee Moses, and Aaron, and Miriam:" but even these chosen individuals, if they sinned, were punished; Miriam was struck with leprosy for her sin; Aaron, the Saint of the Lord (Ps. cvi. 16.), and even Moses, than whom there arose not a greater prophet, were excluded from the promised land for having once spoken unadvisedly with their lips. (ch. xx. 12.) Yet this book no less wonderfully displays the faithfulness of God in the fulfilment of his promise to Abraham, that his seed should be as the stars of heaven; for at the close of their journey, their number was found to be scarcely less than when they went into the wilderness. When Jacob's family entered Egypt, it consisted of only seventy souls (Gen. xli. 27.): but though grievously afflicted in Egypt, and after forty years' wandering in the wilderness, they left that wilderness amounting to more than two millions. Nicholls's Help, 213.

It is certain that Moses was the author of this book, and that he delivers in it nothing but what is consistent with truth, and agreeable to the divine will; for it constitutes part of the Pentateuch, which in all ages has been universally ascribed to

Moses, and it is cited as his inspired work in various parts of Scripture. (Joshua iv. 12.; 2 Chron. xxix. 11. xxxi. 3.; Ezek. xx. 13. xlv. 27.; Matt. xii. 5.; John vi. 31. ix. 36.) The most signal prophecies which are contained in it, and bear testimony to its inspiration, are those blessings which Balaam was constrained to utter concerning the future prosperity of the Israelites (ch. xxiii. 8—10. 23. xxiv. 8.), and the destruction of their several enemies (ch. xxiv.); especially in that distinct and ecstatic description of the "Star which should come out of Jacob, and of the Sceptre that should rise out of Israel." (ch. xxiv. 17. 19.) The denunciation likewise against Moses and Aaron for their disbelief (ch. xx. 12.), as well as the threats against the people for their murmurs (ch. xiv. 20—36.), and the declaration, that none but Caleb and Joshua should enter the land, were strikingly fulfilled; and it may be added, that the rites of the Passover, of which the observance is again enjoined in this book (ch. ix. 12. comp. with John xix. 36.), were figurative representations of a predictive character. Gray on the Old Testament, 121, 122.

Valentine, Bish. & Mart. :—
Two saints of the name of Valentine are mentioned by Baronius as commemorated on the 14th of February. The one here referred to, is called Bishop of Interamnæ. No date is given for his martyrdom, but he is reported to have been first scourged, and then beheaded, under one of the Roman emperors. The other Valentine is commemorated in the Breviary; he was an ancient presbyter of the Church, famous for his love and charity, and was enrolled among the martyrs, suffering martyrdom under Claudius II. After a year's imprisonment at Rome, he was beaten with clubs and beheaded in the Flaminian Way, about the year 271. He was celebrated as a saint before the time of Gregory the Great, by whom he is mentioned in his Sacramentary. He was so famous for his love and charity,

that the custom of *choosing Valentines* upon his festival, still practised, took its rise from him, according to Wheatly.

Lu.:—Vide post.

Galat.:—Vide post.

Deut.:—Deuteronomy (*δεύτερος νόμος*) signifies the second law; and this book is so called, because it contains a repetition of the moral law, with various and particular explanations of it. It is a kind of manual of divine wisdom; a commentary on the Decalogue; and contains such laws as concerned the people in general, as to their civil, military, and religious government, omitting for the most part what related to the priests and Levites.

This book is cited as the book of Moses in many parts of Scripture (Josh. i. 5—7.; 1 Kings ii. 3.; 2 Chron. xxv. 4.; Dan. ix. 13., &c.); and numerous passages are produced from it in testimony, by Christ and his Apostles (Matt. iv. 4. xv. 4.; John i. 45.; Acts iii. 22.; Gal. iii. 13.) It deserves also to be particularly considered, that our blessed Saviour, when under temptation, employed, in three several instances, nearly or exactly the words of this book, as of inspired authority, to repel the seductions of Satan. (Matt. iv. 4. 7. 10. comp. with viii. 3. vi. 16. 13.) In fact, the first five books in the Bible were written by Moses, with the exception of the last chapter of the last book, and a few remarks, or verses, added by later writers. The last chapter of Deuteronomy was added to complete the history: the first eight verses, it is supposed, immediately after his death, by Joshua; and the latter four by a later writer, either Samuel or Ezra. These books embrace a period of 2553 years, and bring down the history of the world to the year 1451 before the birth of Christ. 1 Tomline's Elements, 80.

The omissions in Deuteronomy are chiefly of such laws as relate to the duties of the priests and Levites. The additions are such as were peculiarly adapted to the state of the people, when

just entering the promised land. The explanations tend to illustrate the holiness of heart required by the Mosaic Law. As the book of Leviticus would instruct them in the forms of their worship, so may this book be considered as instructing them in the spirit in which they should perform it. For instance, ch. x. 16. explained the spiritual intention of circumcision, that it had reference to the purifying of the heart from sin; and (compared with ch. xxx. 6.) taught them, while referring all holiness to God's grace, to look for that grace in the diligent use of every means appointed by God for imparting it. Comp. Phil. ii. 12, 13.

Though this book is chiefly a repetition of laws, it mentions some facts not recorded in either Numbers or Exodus: and (see iv. 3, 4.; viii. 4.; xxix. 5.) the following remarkable particulars may also be noticed in it:—
i. It was (with the obvious exception of the last chapter) not only written, but spoken by Moses to all Israel, immediately before his death. The peculiar propriety of so solemn an address appears, when we remember that the generation which had originally heard the Law as delivered from Mount Sinai, with the exception of those under twenty years of age, had now perished in the wilderness.

ii. The general outlines of it, if not the whole book, were to be written upon stones, plastered and set up on their entering the promised land;—a solemn memento of the terms on which alone they should retain possession of it. Ch. xxvii. 2, 3. 8.

iii. The king was to write a copy of it with his own hand, and to read therein all the days of his life. Ch. xvii. 18, 19.

iv. It was to be read publicly by the priests every seventh year, at the Feast of Tabernacles, in the hearing of all Israel. Ch. xxxi. 9—13.

The prophecies of Moses increase in number and clearness towards the close of his writings. As he approached the end of his life, he appears to have discerned futurity with more exactness; his description of the apostasy

and corruption of the people (ch. xxxi. 27—29.); his denunciations concerning their future rewards and punishments; their success, dispersions, and desolations (ch. iv. 25—30. vii. 20. xi. 23—29. xxviii. xxx. xxxi. 2—8. xxxii. and xxxiii. and Joshua xxiv. 12.), which were to be accomplished by events beyond the control of human power; his prophetic blessings on the tribes (ch. xxxiii.); his revelation as to the captivities and idolatry of the people and their king (ch. xxviii. 36. comp. 2 Kings xxiv. 15, xxv. 7. Jerem. xxxix. 7. lii. 11.); his representation of the rapid victories of the Romans (ch. xxviii. 49—52.); his detail of the miseries to be sustained by his besieged countrymen (ch. xxviii. 52—58. comp. Joseph. de Bell. Jud. lib. v. vi.; vide etiam Antiq. lib. xv. c. 9.); and particularly his prophecies relative to their present conduct and condition, as accomplished under our own observation (ch. xxviii.), bear a striking evidence to the truth and inspiration of his writings, and fearfully illustrate the character of the divine attributes. Gray on the Old Testament, 131, 132.

The book of Deuteronomy brings down the sacred history to A.M. 2552, and completes the volume of the Pentateuch, commonly called the Law of Moses, a work next in importance to the New Testament, the law and gospel of our Lord and Saviour Jesus Christ. Its antiquity places it at the head of all writings; and the various subjects it embraces render it of the utmost value to every part of the civilized world. Its philosophy, history, geography, and chronology, entitle it to the respect of the whole human race; while its system of theology and religion demonstrably proves it to be a revelation from God.

8. Matthias, Apost. & M.:—
Vide post.

Ephes. :—Vide post.

Matth.:—Vide post.

Rom.:—Vide post.

~~The Kalendar.~~

MARCH hath xxxj. Days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
3	1	d	Kalend.	David Archb. of Menevia.	Deut. 15.	Luke 12.	Deut. 16.	Ephef. 6.
	2	e	6 No.	Cedde or Chad, B. of Litch.	17.	13.	18.	Philip. 1.
11	3	f	5 No.		19.	14.	20.	2.
	4	g	4 No.		21.	15.	22.	3.
19	5	A	3 No.		24.	16.	25.	4.
8	6	b	Pr. No.		26.	17.	27.	Coloff. 1.
	7	c	Nonæ.	Perpetua Mauritan. Mart.	28.	18.	29.	2.
16	8	d	8 Id.		30.	19.	31.	3.
5	9	e	7 Id.		32.	20.	33.	4.
	10	f	6 Id.		34.	21.	Josh. 1.	1 Thes. 1.
13	11	g	5 Id.		Josh. 2.	22.	3.	2.
2	12	A	4 Id.	Greg. M. B. of Rome, & C.	4.	23.	5.	3.
	13	b	3 Id.		6.	24.	7.	4.
10	14	c	Pr. Id.		8.	John 1.	9.	5.
	15	d	Idus.		10.	2.	23.	2 Thes. 1.
18	16	e	17 Kl. April		24.	3.	Judg. 1.	2.
7	17	f	16 Kl.		Judg. 2.	4.	3.	3.
	18	g	15 Kl.	Edw. K. of the West-Sax.	4.	5.	5.	1 Tim. 1.
15	19	A	14 Kl.		6.	6.	7.	2, 3.
4	20	b	13 Kl.		8.	7.	9.	4.
	21	c	12 Kl.	Benedict Abbot.	10.	8.	11.	5.
12	22	d	11 Kl.		12.	9.	13.	6.
1	23	e	10 Kl.		14.	10.	15.	2 Tim. 1.
	24	f	9 Kl.	Fast.	16.	11.	17.	2.
9	25	g	8 Kl.	Annunciation of Mary.		12.		3.
	26	A	7 Kl.		18.	13.	19.	4.
17	27	b	6 Kl.		20.	14.	21.	Titus 1.
6	28	c	5 Kl.		Ruth 1.	15.	Ruth. 2.	2, 3.
	29	d	4 Kl.		3.	16.	4.	Philem.
14	30	e	3 Kl.		1 Sam. 1.	17.	1 Sam. 2.	Hebr. 1.
3	31	f	Pr. Kl.		3.	18.	4.	2.

d

APRIL

David Archb. of Menevia.:
—was of the royal family of the Britons, being uncle to the great King Arthur, and son of Xantus, Prince of Wales, by one Melearia, a nun. He was originally bishop of Caerleon in Wales, but removed his see to Menevia, from him ever since called St. David's. He held a synod against the Pelagians; whose doctrines, by his diligence, were quite rooted out. The period of his decease is doubtful, but it is said that he died in the year 642; and he was canonized by Pope Calixtus II., about 500 years after that time.

Deut.:—Vide ante, 195.

Luke:—Vide post.

Ephef.:—Vide post.

Cedde or Chad, B. of Litch.:
—Ced and Chad were not one, but two persons, both Saxons, and brothers; and lived in the seventh century. Ced, or Cedda, the elder brother, according to Bede, was bishop of London, and a very active promoter of Christianity amongst the East Saxons. He died A.D. 664. Chad, or Ceadda, the younger brother, who was considerably the longer liver, was the first bishop of Litchfield, and remarkable for converting Wolfhere, king of Mercia; the particulars of which conversion, with the story of the king's cruelty in killing his sons, remained before the great rebellion, painted, with old English verses under them, in the windows of Peterborough Church, (which monastery was built by Wolfhere.) Chad died A.D. 672.

Philip.:—Vide post.

Coloff.:—Vide post.

Perpetua Mauritan. Mart.:
—was a lady of quality, who suffered martyrdom in Mauritania, under Severus, about A.D. 205. One Felicitas, a young woman of distinction, likewise (as also Revocatus, Saturus, Saturninus and Secundulus) suffered martyrdom with her. Tertullian speaks of

her, *Quomodo Perpetua fortissima martyr, &c.* (Tertul. de An. C. 55.) The anniversary of her martyrdom was settled into a holyday, in Austin's time. Aug. de Temp. Barbar. cap. 5.; where he remarks of these two female martyrs, that at the time they suffered, Perpetua gave suck to a young child, and Felicitas was in childbed.

The name of Perpetua, as also that of Felicitas, has been commemorated in the canon of the mass (vide the *Nobis quoque peccatoribus*) since the time of St. Gregory. It occurs also in an ancient Roman Kalendar of 354. The bodies of Perpetua and Felicitas were preserved in the great church of Carthage in the fifth age.

Josh.:—The books from Joshua to Esther, twelve in number, record the history of the Israelites for about 1006 years, from the death of Moses to the national reformation under Nehemiah: from the year before Christ 1451 to 445.

With the exception of a small addition to the last chapter, the ancient Talmudists, and the voice of general tradition, attribute this book to Joshua; and it is expressly said in Bava Bathra, (c. 1. Spanhem. Hist. Eccl. V. T. tom. i. p. 339.) that Joshua wrote the book distinguished by his name, and the last eight verses of the Law. It is also added, in the same place, that Eleazar wrote the twenty-ninth verse of the twenty-fourth chapter of Joshua, as Phineas did the thirty-third; and probably all the last five verses were added by Eleazar the high-priest, his son Phineas, or Samuel. Gray on the Old Testament, 149. 1 Tomline's Elements, 81.

This book was received by Ezra into the canon as inspired, and it is cited as scripture by many of the sacred writers (1 Chron. ii. 7.; xii. 15.; Ps. cxiv. 3.; Isa. xxviii. 21.; Acts vii. 45.; Heb. xi. 30, 31.; xiii. 5.; James ii. 25.; Eccclus. xlv. 4.; 1 Macc. ii. 55, 56.), and especially as the work of Joshua at 1 Kings xvi., where his words are said to be the words of God, and where the accomplishment of a prophecy

delivered by him is related. Gray on the Old Testament, 152.

The book of Joshua is so called, because it is a record of the affairs of the Israelites under the government of Joshua, the successor of Moses. It comprises the history of about thirty years from the death of Moses, and must be regarded as a most necessary and valuable continuation of the national records of Israel. It is to the books of Moses what the Acts of the Apostles are to the Gospels; and it was designed to show the faithfulness of God, in the perfect accomplishment of the promises made to the patriarchs; and the avenging justice of God in destroying the very guilty, corrupt, and abominable nations of Canaan.

This book is occasionally interspersed with prophecies (ch. iii. 10—17., vi. 26., comp. with 1 Kings xvi. 34., Josh. xxiii. 13—16.), and distinguished throughout by every mark of fidelity and truth. Joshua, like his predecessor, describes the disobedience and transgressions of the Jews, not concealing his own errors. He conspires in the same zealous designs with Moses, and earnestly recommends an attention to the laws and statutes which that legislator had delivered. The book must have been a most valuable possession to the Israelites, as it contained the earliest and most authentic documents relative to the property of every tribe, and furnished to each the title of its respective inheritance.

Joshua succeeded Moses in the government of Israel about A.M. 2553; and died in the 110th year of his age, A.M. 2578, at Timnath-serah, whither he had retired, contemplating from Mount Ephraim, the well-ordered and peaceful government which he had established, and exhorting the people with his last words to a remembrance of God's mercy, and to an observance of his laws.

The Vatican copy of the Septuagint version has the following addition annexed to the account of Joshua's burial, in the thirtieth verse of the

last chapter: "There they put with him into the sepulchre in which they buried him, the knives of flint with which he circumcised the kingdom of Israel in Gilgal, when he brought them out of Egypt, as the Lord commanded them; and they are there unto this day." The Alexandrian copy has it not. Vide Harmer, vol. iv. p. 398. Gray on the Old Testament, 156, 157.

I Thel.:—Vide post.

Greg. M. B. of Rome, & C.:

—This Gregory was surnamed the Great, and was bishop of Rome. He was descended from noble parents. His grandfather was Pope Felix II. and he was son of Gordianus and Sylvia. He very early addicted himself to study and piety; giving all his estate to building and maintaining religious houses. In the year 582, he was ordained deacon by Pope Pelagius; who sent him to Constantinople, where he confuted Eutychius the patriarch, in a dispute concerning the aerial nature of the resurrection-body. He was consecrated pope about the year 590, but vigorously opposed the title of universal bishop, which the bishops of Constantinople had assumed; calling it blasphemous, anti-christian, and diabolical; though his successors have been of a different opinion. He sent Augustin, with forty other missionaries, into England, to convert the Saxons; they having testified their desire to embrace Christianity. He held the popedom fourteen years, dying about the year 604: having been the author of many learned books, amongst which, the most valuable is his Sacramentary, containing the office for the consecration of the eucharist, or the mass; and upon which model the missals of the Latin Church are framed: though what is usually called the Canon of the Mass, is of much older date than any other part. The principal of his other writings are his Morals, or commentaries on the book of Job, written during his embassy to Constantinople; the Pastoral Care, a treatise on the duties of a Christian bishop; the Dialogues,

a history of the lives of many holy persons; twenty-two homilies on the Prophet Ezekiel; forty homilies on the Holy Gospels; and about eight hundred and forty Epistles.

As to the title of Universal Bishop it may be observed, that by the creed of Pius IV. all communicants in the Church of Rome are required to acknowledge, as part of that "faith without which no one can be saved," "the Holy Catholic Apostolic *Roman* Church, for the mother and mistress of all churches."

Now there are at least 20 Councils which the Roman writers consider "general," though only six of them are so acknowledged by the Church of England. These are, 1. Nice, A.D. 325; 2. Constantinople, A.D. 381; 3. Ephesus, A.D. 431; 4. Chalcedon, A.D. 451; 5. Constantinople, A.D. 553; 6. Constantinople, A.D. 680. [It may be here observed, that it was this Council which condemned Honorius, the Roman Pontiff, of heresy, and ordered his books to be burned.] The fourteen others which are received by Rome, and, with the exception of the 7th, by Rome only, as general, are, 7. Second Nicene, A.D. 787; 8. Constantinople, A.D. 869; 9. Lateran, A.D. 1123; 10. Lateran, A.D. 1139; 11. Lateran, A.D. 1179; 12. Lateran, A.D. 1215; 13. Lyons, A.D. 1245; 14. Lyons, A.D. 1274; 15. Vienne, A.D. 1311; 16. Pisa, A.D. 1409; 17. Constance, A.D. 1414; 18. Florence, A.D. 1438; 19. Lateran, A.D. 1512; and 20. Trent, A.D. 1545.

The Fathers, that were assembled in the second, viz. Constantinople, A.D. 381, gave the title claimed for Rome by the above creed of Pius IV., to the Church of Jerusalem, as appears from their synodical epistle—"We acknowledge the most venerable Cyril, most beloved of God, to be Bishop of the Church of *Jerusalem*, which is the mother of all churches." (Concil. ii. 966.) The Patriarch of Antioch having usurped an authority over the churches of the island of Cyprus, which had never been under his jurisdiction, occasioned the following de-

cree (Act. 7. Concil. iii. 102.) by the third general council, viz. Ephesus, A.D. 431—"That none of the bishops, beloved of God, take another province which has not been formerly, and from the beginning, subject to him. But, if any one has taken another, and by force has placed it under his control, he shall restore it; that the Canons of the Fathers be not transgressed, nor the pride of worldly power be introduced under the cloak of the priesthood, nor we by degrees come to lose that liberty, wherewith our Lord Jesus Christ, the deliverer of all men, has endowed us by his own blood. It seemed good, therefore, to the holy and general synod, that the proper rights of each province, which have before time, from the beginning, by ancient custom, belonged to it, be preserved to it pure and inviolate."

These facts are indisputable; that in 431 the Anglican Church had never acknowledged any subjection to the see of Rome, and that it had never been claimed by the latter power:—consequently, all the authority which Rome subsequently acquired in England, was in direct violation of this unrepealed decree. The fourth Lateran is the first of those called general councils, which recognized Roman supremacy. In the fifth canon the Roman Church is said to have "the principality of power over all others, as being the mother and mistress of all Christ's faithful people;" and all other patriarchs are required to receive their palls from the Roman Pontiff. The titles of Universal Pope and Universal Patriarch, first used by the Bishops of Constantinople, and afterwards applied indifferently to the Bishops of Rome and Constantinople, as appears by the letters of the Emperor Constantine Pogonatus (Labbe and Cossart, tom. vi. 593. 599.), were titles of honor, and did not imply universal authority, power, and jurisdiction: in fact, there was no allusion to this supremacy, in any general council (for the ninth canon of Chal-

[NOTES ON THE MONTH OF MARCH.]

cedon can only be construed locally, vide Perceval's Roman Schism, pp. 56—59.) previous to A.D. 1215.

The Irish bishops almost unanimously consented in the beginning of Elizabeth's reign to renounce the jurisdiction of the Roman Pontiff (Leland's Hist. of Ireland, B. iv. c. i.) The consequence was, that for a length of time there were scarcely any Roman Catholic bishops of Ireland. M'Gavran, titular archbishop of Armagh, was sent over from Spain, and slain in the act of rebellion against his sovereign. In 1621 we are informed by O'Sullivan's Hist. Cath. Ibernixæ that there were two Popish bishops in Ireland, and two others who resided in Spain. These persons were ordained in foreign countries, and could not trace their ordinations to the ancient Irish Church. 2 Palmer, Orig. Lit. 252. in not.

John :—Vide post.

2 Thes. :—Vide post.

Judg. :—The book of Judges is so named on account of its recording the history of the Israelites under thirteen Judges. This book includes a period of 305 years, from the death of Joshua to the death of Samson. The Judges were persons whom God at different times raised up from the several tribes, and endowed with extraordinary courage, wisdom, and piety, qualifying them to be deliverers and governors of the people Israel. 1 Tomline's Elements, 82.

The book of Judges may be divided into two parts.

i. It gives an account of the further conquests of the Israelites in the land of Canaan, of their disobedience to the commands of God, and of their consequent subjection to the king of Mesopotamia. It then states the appointment of Othniel, the first judge of Israel; and carries on the history to the death of Samson, recording the frequent relapses of the people, their terrible oppressions, and wonderful deliverances. These events are related in ch. i.—xvi., where the regular

history closes, including a period of about 300 years.

ii. It contains an appendix, informing us of events which probably happened not long after the death of Joshua; particularly the introduction of idolatry through Micah, and the consequent corruption of manners, illustrated by the account of the horrible lust of the inhabitants of Gibeah, and the almost utter destruction of the Benjamites for protecting them; ch. xvii.—xxi. Nicholls's Help, 225, 226.

The book of Judges presents to us a lively description of a fluctuating and unsettled nation; a striking picture of the disorders and dangers which prevailed in a republic without magistracy, when "the highways were unoccupied, and the travellers walked through by-ways" (ch. v. 6.), when few prophets were appointed to control the people, and "every one did that which was right in his own eyes" (ch. xvii. 6.). It exhibits the contest of true religion with superstition; displays the beneficial effects that flow from the former; and represents the miseries and evil consequences of impiety.

Amidst the great vicissitude of events described in this book, in which the justice and mercies of God are conspicuously shown, we are much struck with the account of the memorable exploits of the Judges; of Sisera's defeat and death; of the victory of Gideon; of the punishment of Abimelech; of Jephthah's inconsiderate vow; of the actions of Samson; of the flagitious conduct of the Benjamites; of the destruction of Gibeah; with the description of many other particulars that enliven the narrative, which is likewise much embellished by the beautiful song of Deborah and Barak, and the significant parable of Jotham. Gray on the Old Testament, 167—169.

Edw. K. of the West-Sax. :—was descended from the West-Saxon kings, and the son of King Edgar. His mother was Ethelfleda, Edgar's first wife. Edgar's second

wife was Elfrida, the widow of Earl Ethelwold, who was betrayed by her to be murdered by that king, that she might enjoy the honor of the royal bed. After Edgar's death, A.D. 975, Edward succeeded to the crown at twelve years of age, but enjoyed it only two or three years; his step-mother having ordered him to be murdered, whilst he was drinking a cup of wine, which was presented to him at her house, Corfe Castle, in Dorsetshire, to make way for the succession of her son Ethelred, his half-brother. His favor to the monks made his barbarous murder to be esteemed a martyrdom; the day of which was appointed to be kept as a festival by Pope Innocent IV. A.D. 1245.

1 Tim.:—Vide post.

Benedict Abbot.:—was born at Norcia, a town in Italy, of an honorable family. Being much given to devotion and mortification, he established an order of monks, about the year 529, first at Sollago, in the confines of Naples, and afterwards at Monte Casino. This order bears his name, but after his death, which occurred on the 21st of March, A.D. 542, was divided into many subordinate ones; the Cluniacenses, Camalduenses, Grandimontenses, &c. Many miracles are ascribed to him by the monks of his order. Greg. Dial. lib. iii.

2 Tim.:—Vide post.

Annunciation of Mary. :—Vide post.

Titus :—Vide post.

Ruth :—The book of Ruth (so called, because it contains the history of a woman of that name,) is supposed to have been written by the prophet Samuel: it must be regarded as a necessary supplement to the book of Judges, to which it was appended by the ancient Jews as a part of that book; and it is a proper introduction to the books of Samuel. 1 Tomline's Elements, 84.

The book contains an account of the conversion of Ruth, a Moabitess, and,

according to Jewish tradition, of the royal race of Moab; which nation was descended from Lot (Gen. xix. 37.), and settled near the land of Judah, at the end of the Dead Sea, or Lake Asphaltites. Ruth having married Mahlon, the son of Elimelech, who had sojourned in Moab, on account of a famine which prevailed in Judæa, resolved, on the death of Mahlon, to accompany her mother-in-law Naomi in the return to her country. As Mahlon was of the house of Judah, Ruth relied probably on the promises made to that tribe, and had certainly become a proselyte to the Hebrew religion (ch. i. 16.). After their arrival at Bethlehem, the former residence of Naomi, Ruth was compelled by her distress, to claim kindred with Boaz, who, as the law of Moses directed, took her to wife, and begat a son, from whom David descended.

The story related in this book is extremely interesting:—the widowed distress of Naomi; her affectionate concern for her daughters; the reluctant departure of Orpah; the dutiful attachment of Ruth; and the sorrowful return to Bethlehem, are very beautifully told. The simplicity of manners, likewise, which is shewn in the account of Ruth's industry and attention to Naomi; of the elegant charity of Boaz (ch. ii. 16.); and of his acknowledgment of his kindred with Ruth, affords us a very pleasing contrast to the turbulent scenes which had been described in the preceding book. The respect, likewise, which the Israelites paid to the Mosaic law (ch. iv. 6. 10.), and their observance of ancient customs (ch. iv. 7.), are represented in a very lively and animated manner. It has been remarked, that Ruth, in her wandering condition, might have suggested to Isaiah the description which he applied generally to the daughters of Moab, that they should be "as a wandering bird cast out of the nest." Isa. xvi. 2. Gray on the Old Testament, 178.

Philem.:—Vide post.

1 Sam.:—The books of Samuel

are called also the First and Second Books of Kings. They are called Samuel because that prophet commenced them, and wrote twenty-four chapters of the first book. They are supposed to have been completed by the prophets Nathan and Gad; vide 1 Chron. xxix. 29. These books are parts of the national records of the Israelites, preserved by the several prophets whom God raised up for the instruction of the people.

The First Book of Samuel contains a space of near 80 years, if we reckon from the birth of Samuel, about or soon after A.M. 2868, to the death of Saul, which happened A.M. 2948.

The history opens with an account of the birth of Samuel. It records his consecration to the ministry, and his appointment to the prophetic office; the capture of the ark; and the denunciation and infliction of God's judgments on the house of Eli (ch. iii. 20. ii. 28—36. iii. 11—14. comp. ch. iv. 11. xxii. 18—20.); the curse on those who possessed the ark; its return, and the signal punishment of such as daringly profaned its sanctity. (ch. vi. 19.) It relates the election of Saul in conformity to the unadvised desire of the Israelites for a king; the wars and evils which arose, as had been foretold (ch. viii. 11—18.), in consequence of this change of government, illustrating the futility of dependence upon an earthly sovereign. (ch. xiii. 6—18.) It describes the sins and rejection of Saul; the anointing of David, and the first display of his piety and heroism; the disinterested friendship of Jonathan and David; the envious and ungenerous

suspensions of Saul; the death of Samuel; the appearance of his spirit (ch. xxviii.), denouncing God's judgments against the impiety of Saul; in the accomplishment of which judgments the book terminates, with the account of the miserable fate of Saul, and of his sons. The sacred writer illustrates the characters, and describes the events of his history in the most engaging manner. The weak indulgence of Eli is well contrasted with the firm piety of Samuel. The rising virtues of David, and the sad depravity of Saul, under the influence and occasional possession of an evil spirit, are strikingly opposed. The sentiments and instructions scattered through the work are excellent; and the inspired hymn of Hannah, which much resembles that of the blessed Virgin (comp. 1 Sam. ii. 1—10. with Luke i. 46—55.: vide etiam Ps. cxiii. 7, 8.), discloses a grand prophecy of Christ, who is here for the first time in scripture spoken of as the Messiah (1 Sam. ii. 10.), or the Anointed of the Lord, whose attributes are proclaimed as those of the exalted sovereign and appointed judge of the earth.

The writer's first predictions concerning the destruction which impended over the devoted house of Eli were literally fulfilled to the second and third generation (ch. iii. 11—18., xxii. 18. 20., 1 Kings ii. 26, 27.), and these are followed by others which came to pass with striking exactness (ch. viii. 11—18. x. 2—9. xii. 25. xxviii. 19.) Gray on the Old Testament, 183—187.

Hebr.:—Vide post.

The Kalendar.

APRIL hath xxx. days.

The Moon hath xxix.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	g	Kalend.	1 Sam. 5.	John 19.	1 Sam. 6.	Hebr. 3.
11	2	A	4 No.	7.	20.	8.	4.
	3	b	3 No.	9.	21.	10.	5.
19	4	c	Pr. No.	11.	Acts 1.	12.	6.
8	5	d	Nonæ.	13.	2.	14.	7.
16	6	e	8 Id.	15.	3.	16.	8.
5	7	f	7 Id.	17.	4.	18.	9.
	8	g	6 Id.	19.	5.	20.	10.
13	9	A	5 Id.	21.	6.	22.	11.
2	10	b	4 Id.	23.	7.	24.	12.
	11	c	3 Id.	25.	8.	26.	13.
10	12	d	Pr. Id.	27.	9.	28.	Jam. 1.
	13	e	Idus.	29.	10.	30.	2.
18	14	f	18 Kl. Maij.	31.	11.	2 Sam. 1.	3.
7	15	g	17 Kl.	2 Sam. 2.	12.	3.	4.
	16	A	16 Kl.	4.	13.	5.	5.
15	17	b	15 Kl.	6.	14.	7.	1 Pet. 1.
4	18	c	14 Kl.	8.	15.	9.	2.
	19	d	13 Kl.	10.	16.	11.	3.
12	20	e	12 Kl.	12.	17.	13.	4.
1	21	f	11 Kl.	14.	18.	15.	5.
	22	g	10 Kl.	16.	19.	17.	2 Pet. 1.
9	23	A	9 Kl.	18.	20.	19.	2.
	24	b	8 Kl.	20.	21.	21.	3.
17	25	c	7 Kl.	S. Mark Evangel. & Mart.			1 John 1.
6	26	d	6 Kl.	22.	23.	23.	2.
	27	e	5 Kl.	24.	24.	1 King. 1.	3.
14	28	f	4 Kl.	1 King. 2.	25.	3.	4.
3	29	g	3 Kl.	4.	26.	5.	5.
	30		Pr. Kl.	6.	27.	7.	2, 3 Joh.

MAY

The 44th page of the Sealed Books commences with "The Kalendar."
All the Sunday letters of this month were originally written wrong, and have been cancelled,
right letters being written in the margin. MS. Book, Dublin. C. R. E.

1 Sam.:—Vide ante, 202.

John:—Vide post.

Hebr.:—Vide post.

Richard B. of Chichester.:—surnamed de Wyche, from a place so called, in Worcestershire, where he was born, was bishop of Chichester, in the time of Henry III. and ultimately acquired the name of a confessor, for siding with the pope, in opposition to his prince. He rose from a very poor beginning; and was forced to maintain himself by manual labor, before he went to study at Oxford. Having there laid his first foundation of literature, he went and studied the canon law at Bologna. On his return thence, being famous for learning and piety, Edmund, archbishop of Canterbury, appointed him his chancellor. On the archbishop's death, he left or lost his chancellor's place, and became a monk at Orleans in France. In the vacancy of the see of Chichester, he was chosen bishop by the chapter: which the king opposing, he having nominated another to them, he appealed to Rome, and had his election confirmed by the pope, who also consecrated him, at Lyons, A.D. 1245. He was a violent opposer of the married clergy. He died on the 3d of April, 1253; and about seven or eight years after his death, he was canonized for a saint by Pope Urban IV.

S. Ambrose Bish. of Milan.:—This famous father of the Church was born about the year 340: his father was prætorian præfect of Gaul, and in his palace Ambrose was educated. After his father's death, he went with his mother to Rome, where he studied the laws, practised as an advocate, and was made governor of Milan and the neighbouring cities. Upon the death of Auxentius, bishop of Milan, there being a contested election, the governor, in an excellent speech, exhorted the people to peace and unanimity, which so moved their affections, that they imme-

diately forgot the competitors whom they were so zealous for before, and unanimously declared that they would have Ambrose for their bishop, and, after several endeavours, by flight and other artifices, to avoid that burden, he was at last compelled to yield to the people's importunities, and was consecrated bishop. He gave all his money to pious uses; and settled the reversion of his estate upon the church. He governed the church with great piety and vigilance for more than twenty years; and died in the year 396, being then 57 years of age; having first converted St. Augustin to the faith.

His most celebrated works are the Treatises on Virginity; on the Faith; on the Incarnation; the Hexaemeron or six days of Creation; commentaries on various parts of holy Scripture; a book on the Offices; besides many sermons and hymns. The hymn called "Te Deum" has been attributed to him: but in relation to the authorship of this hymn, vide 1 Palmer's Orig. Lit. 226. 2 Maskell's Mon. Rit. 12. note 27.

Acts:—Vide post.

Jam.:—Vide post.

2 Sam.:—The Second Book of Samuel embraces a period of about 40 years: it is a continuation of the national records of Israel under David, who was elevated to the throne on the death of Saul, as king over the tribe of Judah, and seven years afterwards as king over the whole people, on the assassination of Ishbosheth, Saul's son. It may be remarked, that David was anointed king at Hebron rather more than a thousand years before the birth of our Saviour, extended his kingdom to the uttermost bound of that land, which had been promised to the seed of Abraham, but had never hitherto been possessed by them, and reigned over all the tribes as many years as our Lord lived on earth. [It has been stated in Nicholls's Help, 234. that David was crowned king at Jerusalem, sed vide 2 Sam.

v. 3. and 1 Chron. xi. 3. At this *second* inauguration of David, i.e. to be king over all Israel as well as Judah, the tribes went to the place of his residence, Hebron. Immediately after this he went and took Jerusalem; where he reigned for 33 years. But he was not crowned or anointed there.]

If we assent to the opinion of the Talmudists that Samuel did not continue the history beyond the twenty-fourth chapter of the First Book of Samuel, we may assign this Second Book, as well as the latter part of the former, to the prophets Gad and Nathan. (1 Tomline's Elements, 85.) Many learned Jews have contended, from a fancied resemblance of style between these two books and the works of Jeremiah, that this prophet compiled them from the memoirs of Samuel, Gad, and Nathan. We may conclude then, either that they were written entirely by Samuel, or partly by him, and finished by some of those inspired persons who were educated in the schools of the prophets, which he is supposed to have established.

The Second Book of Samuel bears an exact relation to the preceding history, and is likewise connected with that which succeeds. We see throughout the effects of that enmity against heathenism, which had been implanted into the minds of the Israelites by the Mosaic Law, and which gradually tended to the extirpation of idolatry.

It describes the establishment and prosperity of David's reign, during its first years; which he deserved, as well by his generous respect for the memory of Saul, as by the excellency of those many other qualities which his maturer piety displayed. It relates the extinction of Saul's family, and David's grateful and unsuspecting kindness to the surviving son of Jonathan. The inspired author then records the fall of David; and exhibits a sad proof of the wickedness to which the noblest minds may be seduced by passion. He represents to us God's anger softened, but not appeased, by the repentance of David, who was soon after punished by the death of the

child, and by many domestic calamities. The transgression of Amnon was the first consequence of his bad example; "the sword did not depart from his house," and "evil rose up against him" (ch. xii. 10, 11.), in the ambitious intrigues and rebellion of Absalom. The troubles which he personally suffered, only commenced a long train of afflictions; we soon behold him a degraded and fugitive sovereign, reviled by his meanest subjects; and severely punished for his conduct towards Uriah, by the incestuous outrage of his son. (Ch. xii. 10—12. xvi. 21, 22.) The submissive repentance, however, and restored virtues of David, procured his pardon and re-establishment on his throne; which he dignified by the display of the greatest moderation, justice, and piety.

Among the conspicuous beauties of this book, we can never sufficiently admire the feeling lamentation over Saul and Jonathan; the expressive parable of Nathan; and the triumphant hymn of David.

The prophecies contained in the book are, first, that which blended temporal and spiritual blessings in the promises relative to Solomon and the Messiah; the building of the Temple (ch. vii. 13.), the permanency of David's throne, and the perpetuity of that kingdom which it prefigured. (Ch. vii. 12—16.) Secondly, the predictive denunciations of Nathan (ch. xii. 10, 11.); and, lastly, the figurative descriptions in the Psalm of David (ch. xxii.); by whom the "spirit of the Lord spake," assuring him of an "everlasting covenant." Ch. xxiii. 2. 5.

The Books of Samuel connect the chain of sacred history by detailing the circumstances of an interesting period. They describe the reformation and improvements of the Hebrew church established by David; and as they delineate minutely the life of that monarch, they point out his typical relation to Christ; and likewise illustrate remarkably his inspired productions, which are contained in the

Book of Psalms. Gray on the Old Testament, 188—193.

1 Pet.:—Vide post.

Alphege Archb. of Cant.:—was Archbishop of Canterbury in the time of Ethelred, king of the Saxons, A.D. 996. In A.D. 1012 the Danes being disappointed of a certain tribute which they claimed as due to them, they fell upon Canterbury and spoiled and burnt both the city and church: nine parts in ten of the people they put to the sword, and the archbishop, after seven months' miserable imprisonment, was cruelly stoned. He was thereupon canonized for a saint and martyr, and had the 19th of April assigned as his festival.

It was questioned by Lanfranc, afterwards Archbishop of Canterbury, whether St. Alphege could be considered a true martyr, as he died in defence of no point of the Christian faith. But Anselm, whom he consulted, told him, he was very well satisfied about Alphege's martyrdom, because he chose to die rather than do an unjust thing.

2 Pet.:—Vide post.

S. George, Martyr.:—was born in Cappadocia, and suffered for the sake of his religion, A.D. 290, under the emperor Diocletian, in whose army he had previously served, being supposed to have been the person that pulled down the edict against the Christians, which Diocletian had caused to be affixed upon the church doors. There was a legend that, "When Robert Duke of Normandy, son to William the Conqueror, was prosecuting his victories against the Turks, and laying siege to the famous city of Antioch, which was like to be relieved by a mighty army of the Saracens, St. George appeared with an innumerable army, coming down from the hills all in white, and a red cross for his banner, to reinforce the Christians; which occasioned the infidel army to fly, and the Christians to possess themselves of the town. This story made St. George extraordinarily famous in those times, and to be

esteemed as a patron, not only of the English, but of Christianity itself. Not but that he was a considerable saint before this: for Justinian the emperor, in his time, dedicated a church to his memory. And Gregory, in his Sacramentary, has a special preface upon his day." Nicholls on the Common Prayer.

The encounter of St. George with a dragon, in which he is usually represented, is wholly symbolical of the triumph of the Christian hero over the power of evil, which St. John beheld under the image of a dragon. Rev. xii. 7—9.

St. George is also the patron of many orders of knighthood in various countries. The most illustrious of these is the most noble the order of the knights of St. George in England, commonly called "of the Garter." It was instituted by Edward III., probably soon after the battle of Crécy in 1346.

S. Mark Evangel. & Mart.:

—Vide post.

1 John.:—Vide post.

1 King.:—The books of the Kings contain the national records of the Israelites, continued during the reigns of their sovereigns, and embracing a period of about 426 years, from the anointing of Solomon to the destruction of Jerusalem. They describe the glory of Israel under Solomon; the division of the nation under Rehoboam; the decline of the two kingdoms; the total destruction of Israel, and the subversion and captivity of Judah.

It is supposed by some that the prophets Nathan, Ahijah, Gad, Iddo, Isaiah, and others, were the historians of their respective times; and that the whole were arranged in their present form and order by the inspired prophet Ezra. 1 Tomline's Elements, 87.

The First Book of Kings comprises the history of the Israelites for about 126 years, from the anointing of Solomon, 1015 years B.C. to the death of Jehoshaphat, 889 years B.C.

The book is stamped with the intrinsic marks of inspiration: of the prophecies which it contains, some were speedily completed, [(Ch. vi. 12. xi. 11—13, 30—39. xiv. 10, 14. xvi. 1—4.) Jehu, in this last prophecy, foretold that God would make the house of Baasha like that of Jeroboam; and it deserves to be remarked, how exactly the threat was fulfilled; for as Nadab, the son of Jeroboam, reigned two years, so did Elah, the son of Baasha; and both were slain by the sword (vide ch. xv. 25—28. xvi. 8—10. For other predictions, vide ch. xvii. 1. (compared with James v. 17.) xx. 13. xxi. 19—24.)] but that which foretold that Josiah, mentioned by name, should be born unto the house of David, and slay the priests of the high places, was not fulfilled till above 350 years after it was delivered. (Ch. xiii. 1—3. comp. 2 Kings xxiii. 15—20. Joseph. Antiq. lib. x. c. 4.

ed. Hudson.) Some of its prophetic denunciations were uttered under figurative description (ch. xxii. 17.); and Micaiah, to illustrate the infatuation which God had suffered to prevail in the counsels of Ahab, that it might mislead him to destruction, unfolds to the misguided monarch the danger of his projected enterprise, under a representation received in a vision; in which an imaginary council, and the supposed agency of a lying spirit are introduced, in order to explain the divine conduct in some analogous proceedings. (Ch. xxii. 19—28. Vide etiam 2 Kings vi. 17. Job i. 6—12.) Both the books of Kings are cited as authentic by our Saviour and his Apostles. Matt. xii. 42. Luke iv. 25—27. Acts vii. 47. Rom. xi. 2—4. James v. 17, 18. Gray on the Old Testament, 189—199.

2, 3 Joh.:—Vide post.

The Kalendar.

MAY hath xxxj. days.

The Moon hath xxx.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
2	1	b	Kalend.	S. Philip, & S. Jacob Ap.			Jude.
	2	c	6 No.	(& Mart.	1 King. 8.	Acts 28.	1 King. 9.
19	3	d	5 No.	Invention of the Crofs.	10.	Matth. 1.	11.
8	4	e	4 No.		12.	2.	13.
	5	f	3 No.		14.	3.	15.
16	6	g	Pr. No.	S. John Evang. ante port.	16.	4.	17.
5	7	A	Nonæ.	(Latin.	18.	5.	19.
	8	b	8 Id.		20.	6.	21.
13	9	c	7 Id.		22.	7.	2 King. 1.
2	10	d	6 Id.		2 King. 2.	8.	3.
	11	e	5 Id.		4.	9.	5.
10	12	f	4 Id.		6.	10.	7.
	13	g	3 Id.		8.	11.	9.
18	14	A	Pr. Id.		10.	12.	11.
7	15	b	Idus.		12.	13.	13.
	16	c	17 Kl. Junij.		14.	14.	15.
15	17	d	16 Kl.		16.	15.	17.
4	18	e	15 Kl.		18.	16.	19.
	19	f	14 Kl.	Dunstan, Archb. of Cant.	20.	17.	21.
12	20	g	13 Kl.		22.	18.	23.
1	21	A	12 Kl.		24.	19.	25.
	22	b	11 Kl.		Ezra 1.	20.	Ezra 3.
9	23	c	10 Kl.		4.	21.	5.
	24	d	9 Kl.		6.	22.	7.
17	25	e	8 Kl.	(of Cant.	9.	23.	Nehe. 1.
6	26	f	7 Kl.	Augustin, first Archbish.	Nehe. 2.	24.	4.
	27	g	6 Kl.	Ven. Bede Pr	5.	25.	6.
14	28	A	5 Kl.		8.	26.	9.
3	29	b	4 Kl.	CHARLES II. Nat. & Ret.	10.	27.	13.
	30	c	3 Kl.		Efther 1.	28.	Efther 2.
11	31	d	Pr. Kl.		3. Mark 1.	4.	14.

d 2

JUNE

The 45th page [d 2] of the Sealed Books commences with "The Kalendar."

l. 33. After the letters "Pr" an erasure occurs.

l. 33. There is an erasure immediately after the "Pr", but it does not prevent the indenture into the paper of "esbyter." being pretty perceptible; and neither the first "e" of that part of the word Presbyter, nor the full stop after it, is wholly erased. Q. B. Book. G. J. B.

l. 33. "esbyter" erased after the letters "Pr". C. P. Book. E. H.

l. 33. "esbyter" cancelled. Ch. Ch. Book. W. J.

l. 33. "sbyter" of "Presbyter" cancelled. Ely Book. W. K. C.

l. 33. "Presbyter" is inserted after "Bede". MS. Book, Dublin. C. R. E.

**S. Philip, & S. Jacob Ap.
& Mart.**:—Vide post.

Jude.:—Vide post.

1 King.:—Vide ante, 207.

Acts.:—Vide post.

Rom.:—Vide post.

Invention of the Cross.:—The circumstances to commemorate which this festival was established, have been thus reported. "Helena, the mother of Constantine, being admonished by a dream, to search for the Cross of Christ at Jerusalem; thither she went, and employed labourers to dig at Golgotha: who, after opening the ground very deep, (vast heaps of rubbish being thrown there on purpose, by the spiteful Jews, or heathen;) they find three crosses; viz. that of our Saviour, and the two other of the thieves which were crucified with him. But being at a loss to know which was the Cross of Christ, Paulinus (Ep. xi.) asserts, that the three crosses were applied to a dead carcase. Two of them had no effect, but the third raised it to life. Socrates tells the same story, of its being applied to a woman, not dead, but dying; and that she recovered. But Eusebius, in his Life of Constantine, (lib. iii. cap. 28.) speaking of the discovery of the sepulchre, mentions not a word of the cross. And, though it appears in Eusebius's Chronicon; yet, being put there in a wrong year, it could not be written by Eusebius himself, but by some interpolator: for Eusebius being so good a chronicler for former ages, could not be mistaken in the chronology of his own time. The story seems to be invented about the time of St. Ambrose; who tells it much as before related; but only, instead of the dead body being raised, to know our Saviour's Cross by, he says, the old inscription, JESUS NAZ., &c. was remaining upon it. In consequence of these statements every superstitious Christian was for getting a piece of the Cross; insomuch that, in Paulinus's time, (a scholar to St. Ambrose, and

afterwards Bishop of Nola, who flourished about the year 420) there was much more of relics of the Cross, than ever there was of the original wood: wherefore that father says, it was miraculously increased:—*innumeris quotidie hominum votis lignum suum commodat, ut detrimenta non sentiat.*" Nicholls on the Common Prayer.

Matth.:—Vide post.

S. John Evang. ante port.

Latin.:—This holyday was instituted in memory of St. John's reported miraculous deliverance at Rome from the furnace of boiling oil prepared for his destruction by the orders of Domitian, which he was thrown into, but escaped from unhurt. This history is related by Tertullian, *De Præscr. Hæret.* cap. 36. p. 215. ed. Lutet. Paris. 1664. and St. Jerome, *In Matt.* xx. tom. ix. p. 49. ed. Francof. 1684. The Porta Latina, one of the gates of the city, being the scene of the event, gave the name to this festival; which is mentioned in the Martyrology of St. Jerome, in the Sacramentary of St. Gregory, and in other ancient Offices.

2 King.:—The Second Book of Kings is a continuation of the national records of the Israelites, embracing a period of about three hundred years, from the death of Jehoshaphat, 889 years B.C., to the destruction of Jerusalem and its splendid temple by Nebuchadnezzar, king of Babylon, 588 years B.C.

This book may be divided into two principal parts.

i. The contemporary history of the kingdoms of Judah and Israel, to the end of that of Israel in its captivity by Shalmaneser, king of Assyria, ch. i.—xvii.

ii. The history of the decline and fall of the kingdom of Judah, and its captivity by Nebuchadnezzar, king of Babylon, ch. xviii.—xxv.

In tracing the decline and fall of idolatrous Israel, we see an awful illustration of the fearful consequences of sin. Zachariah, the son of Jeroboam the Second, after a reign of

six months, is killed by Shallum, who, after a reign of one month, is killed by Menahem; and his son and successor, Pekahiah, is assassinated by Pekah, who is himself put to death by Hoshea.

The preservation and continued pre-eminence of Judah, and of the family of David, show very remarkably the finger of Providence preparing for the coming of the Messiah, as foretold by prophecy. (Gen. xlix. 10.; Isaiah xi. 10.) While in the short period of 254 years the crown of Israel passed through nine different families, viz. those of Jeroboam, Baasha, Zimri, Omri, Jehu, Shallum, Menahem, Pekah, Hoshea; the crown of Judah was preserved in the family of David 388 years, though at times the utmost effort was made to exterminate it: such as Rehoboam's danger from Shishak (2 Chron. xii. 9.), Abijah's from Jeroboam (2 Chron. xiii. 3.); that of Asa from Zerah (2 Chron. xiv. 9.); but particularly Athaliah's attempt to destroy "all the seed royal," 2 Kings xi. 1—3.

The preservation of the house of David is the more remarkable from the great wickedness of many of that family, as Jehoram, Ahaziah, Ahaz, Amon; vide 2 Chron. xxi. 7.: Psalm lxxxix. 28—35.; Luke i. 69—73. Nicholls's Help, 240.

The whole period seems to have been dark and guilty, the glory of the kingdom being eclipsed by the calamities of its division; and by the increasing miseries of idolatry and ambition. Successive tyrannies, treasons, seditions, and usurpations, and the instant punishment which they produced, serve at once to illustrate the evil character of the times; and the vigilant equity of the divine government.

The events are described with great simplicity, though in themselves highly interesting and important. The account of Elijah's assumption into heaven; of Elisha's succession to his ministry; and of the series of illustrious miracles performed by Elisha: the story of Naaman; and of the panic flight of the Syrians: the history of

Benhadad and Hazael; of the predicted death of Ahab and Jezebel, and their children; and of the destruction of Baal's prophets, are all pregnant with instruction, and have supplied a theme for frequent dissertation.

The predictions described as delivered and fulfilled in this book, are those which foretold the death of Ahaziah (ch. i. 16.); the birth of a son to the Shunammite (ch. iv. 16.); the recovery of Naaman (ch. v. 10.); plenty in Samaria (ch. vii. 1.); the crimes and cruelty of Hazael (ch. viii. 10. 12.); the success of Joash (ch. viii. 19.); the defeat of Sennacherib (ch. xix. 6, 7. 28, 29. 33. and Herod. lib. ii. c. 14. Joseph. Antiq. lib. x. c. 2.); the prolongation of Hezekiah's life (ch. xx. 6.); the Babylonish captivity (ch. xx. 17, 18.); and the peaceful reign of Josiah (ch. xxii. 20.). Gray on the Old Testament, 201—203.

I Cor.:—Vide post.

Dunstan, Archb. of Cant.:

—Was well extracted, King Athelstan being his kinsman. He was well-skilled in painting, graving, music, and refining and forging metals; qualifications much above the genius of his time, and which made him first be reputed for a conjuror, and afterwards for a great saint. He was confessor to Edred, Edwin, Edgar, Edward, kings of the West-Saxons; and was Archbishop of Canterbury from A.D. 959 to 988. King Edgar leaving him guardian to his son Edward, he secured his succession to the crown and also his consecration. The monks, to whom he was a very great friend, applying all his endeavours to enrich them and their monasteries, have filled his life with several foolish stories; as of his making himself a cell all of iron, at his own forge; of his harp playing by itself, without a hand; of a she-devil's coming in the shape of a fine lady, to tempt him, and his taking her by the nose with his red-hot tongs. Nicholls on the Common Prayer.

Ezra:—It is supposed, that Ezra

compiled from the national records the two books of Chronicles. These registers contain an abstract, in order of time, of the whole sacred history, and records of the whole Bible, from the creation down to the Babylonish captivity, embracing a period of 3468 years.

The design of the Chronicles is to furnish a continued course of ancient authentic history; and to supply many important matters relating to both persons and things, which are omitted in the other inspired historical books. They afford an affecting illustration of the dispensations of God towards his highly favoured, yet ungrateful people: and they shew the unspeakable advantages arising to nations from pious sovereigns, as seen in the cases of David, Jehoshaphat, and Hezekiah, and the dreadful evils of national depravity and irreligion.

The First Book of Chronicles may be divided into three parts:—

i. Genealogies from Adam to the time of Ezra, with short historical notices intermixed, ch. i.—ix.

ii. The history of Saul, with immediate reference to the transfer of the kingdom from him to David, ch. x.

iii. The history of David, in which is an enlarged account of the regulations he made with regard to the public worship of God, such as fixing the order of the priests and Levites, their various duties, &c., and the preparation made for building the Temple, ch. xi.—xxix.

The genealogical tables of this book must have been highly important among the Jews, who were led by the prophetic promises to be extremely observant of these particulars. They exhibit the detail of the sacred line through which the promise of the Messiah was transmitted. The genealogies are carried back without interruption to Adam through a period of nearly 3500 years, and afford a striking proof of the solicitude which prevailed among the Jews to ascertain the completion of the promises, as also of the vigilant care with which the sacred accounts were preserved; and they could not be corrupted, for most of the people

could repeat them *memoriter*. The precedence of the several families, likewise; their marriages; and many advantages, were often dependent on the accuracy of these accounts; and those, who could not prove their descent, were deprived of many privileges.

A regular and unpolluted lineage was especially necessary to those who aspired to the priesthood; and such as could not produce it were deemed incapable of admission to that high office. (Ezra ii. 61, 62. Selden de Success. ad Pontif. lib. ii. c. 2, p. 156, and c. iii. p. 161. Joseph. cont. Apion. lib. i. Maimon. in Mishnah Biath. c. vi. s. 11.) Ezra likewise, by pointing out the division of families, as recognised before the destruction of Jerusalem, enabled each tribe, at the return from the captivity, to be restored to its appropriate inheritance.

The authority of the book is established by St. Paul's accommodation of a prophetic passage selected from it to the character of our Saviour (1 Chron. xvii. 13., xxii. 10., Heb. i. 5.), and by a positive prophecy of the eternity of Christ's kingdom (ch. xvii. 14.); as well as by other occasional predictions (ch. xxii. 9, 10.). Gray on the Old Testament, 209—211.

The Second Book of Chronicles begins with the reign of Solomon and the building of the temple, and contains a history of about 480 years, till the return from Babylon. It coincides very much with the First and Second books of Kings; except that, as in them the history of Judah and Israel were mixed together, in this we have scarcely any thing but the history of David's descendants, much of which we had not before.

As an illustration of the importance of comparing these two books with the books of Kings, and the writings of the Prophets, in order to have a just view of the characters described, it may be remarked, that the books of Chronicles give no account of Solomon's apostasy, and the books of Kings no account of Manasseh's repentance.

Several predictions are scattered through the Second Book of Chronicles;

as the promises made to Solomon (ch. i. 12., vii. 17—22.), to Jehoshaphat (ch. xix. 2., xx. 15. 17. 37.), and to others (ch. xxxiii. 8.). Some sentiments appear to be transcribed from it into the New Testament. (Comp. ch. ii. 5, 6. with Acts vii. 48, 49., and xvii. 24.; also ch. xix. 7. with 1 Pet. i. 17.) Gray on the Old Testament, 215.

The two books of Chronicles jointly considered, present in a connected view, a compendium of the Jewish history. In almost all the Hebrew manuscripts, they are placed as the conclusion of the Bible. In most of the versions, as in our translation, they immediately succeed the books of Kings, and precede the book of Ezra. This appears to be the proper and original order, and is supported by the Cambridge manuscript. Dr. Kennicott (Dissert. on 1 Chron. xi. 1. vol. i. p. 492.) supposes that the last two verses of the Second Book of Chronicles were improperly added to it by a transcriber, who carelessly wrote down the beginning of Ezra, and on discovering his mistake, broke off abruptly, and beginning Ezra again, repeated the verses with proper distinction of place. Gray on the Old Testament, 216.

The book of Ezra is so called from the name of the priest who wrote it. It is an important continuation of the Jewish history, after the return of that people from their 70 years captivity in Babylon; embracing a period of about 79 years; from A.M. 3468, when Cyrus became master of Persia, to A.M. 3547, when Ezra effected the reform described in the last chapter of his book: for between the dedication of the Temple and the departure of Ezra from Babylon in the seventh year of the reign of Artaxerxes Longimanus, is a period of 57 or 58 years; which this book passes over in silence, only mentioning that the Jews had during that time intermixed with the Gentiles.

This book, from the 8th verse of the 4th chapter to the 19th verse of the 6th chapter, and from the 12th verse of the 7th chapter to the 27th verse, was written in Chaldee; for as those parts contain chiefly let-

ters, conversation, and decrees uttered in that language, it was consistent with the fidelity of the sacred historian, to describe the very words which were used; especially as the people recently returned from the captivity were familiar with the Chaldee, and perhaps more conversant with it than even with the Hebrew tongue. Gray on the Old Testament, 223.; 1 Tomline's Elements, 89.

The book of Ezra consists of three parts:—

i. It relates the return of the Jews from their captivity in Babylon under the charge of Zerubbabel, the grandson of Jehoiachin, king of Judah; particularly informing us upon what encouragement and in what numbers they returned; ch. i. ii.

ii. It gives an account of the rebuilding and dedication of the Temple, notwithstanding the repeated hindrances from the Samaritans; ch. iii.—vi.

iii. It relates the journey of Ezra to Jerusalem as a deputy of Artaxerxes, and, on his arrival, his deep mourning over and dissolution of the marriages of the Jews with heathen women, ch. vii.—x. The great effects following upon his earnest intercession on this account are a strong encouragement to us to pray for each other; ch. ix. 5; x. 1.

This book records the fulfilment of the prophecies of Isaiah (xliv. 28.), and Jeremiah (xxv. 12; xxix. 10.), one of whom had predicted the name of their deliverer, the other the exact time of their deliverance. It is important also to remark, that God foretold by his prophet Jeremiah, not only the time of the return of the Jews, but also the penitent state of heart which should be the cause of it. Jerem. xxix. 12—14.; xxxi. 8, 9. 18—20. Nicholls's Help, 248.

Ezra was a most useful person to the Jews, who reverence his memory with a regard almost equal to that which they entertain for Moses. He is not styled a prophet in scripture; but our Saviour makes no distinction between the authors of the sacred books, except that of "Moses and the Prophets;" and he was undoubtedly

an appointed minister of God, and wrote under the influence of the Holy Spirit, or his book would not have been admitted into the Hebrew canon, or received as sacred from the earliest ages of the Christian Church.

He is reported by some traditionary accounts to have died in the 120th year of his age, and to have been buried at Jerusalem. Gray on the Old Testament, 226, 227.

Nehe.: — The Book of Nehemiah is a valuable record of the improvements in the city of Jerusalem, and the reformation among the people, which were promoted and carried on by an inspired ruler of that name. This eminent man was one of the Jewish captives, selected from among them, and retained by the Persian monarch to fill the office of his cup-bearer, a station of great honour and influence in the ancient eastern nations. 1 Tomline's Elements, 91.

The book of Nehemiah being subjoined in the Hebrew canon to that of Ezra, as a continuation of his history, was often considered as his work (Hieron. Præf. in Reg., Euseb. Chron. ad An. 1584.), and in the Latin and Greek Bibles it is called the Second Book of Ezra; but it undoubtedly was written by Nehemiah, in a more simple style than that employed by Ezra, and he professes himself the author of it in the beginning, and uniformly speaks in the first person. It was probably admitted into the catalogue of the sacred writings by some rulers of the great synagogue. When Isidore asserted that the Second Book of Ezra was not in the Hebrew canon, he meant the apocryphal book attributed to him; for he says, that Ezra's first book contained the words of Ezra and Nehemiah. Isidor. Orig. lib. vi. c. ii.

The period to which this book relates is several years later than the history of Ezra. Nehemiah arrived at Jerusalem about thirteen years after Ezra; and after he had governed Judea for about twelve years, he returned to Artaxerxes, who granted him a new commission: with this he went again

to Jerusalem, and ruled among the Jews in the whole about thirty-four years.

The book of Nehemiah closes the Old Testament history at the death of its author, in the year of the world 3584, and 420 years before the birth of Christ. It may be thus divided:—

Ch. i. and ch. ii. 1—11. contains the account of Nehemiah's departure from Shushan, and arrival at Jerusalem; ch. ii. 12—20., ch. iii. iv. and v., and ch. vi. 15., the building of the walls; ch. vii.—xii., the first reformation accomplished by Nehemiah; and ch. xiii., the second reformation accomplished by Nehemiah on his return to Jerusalem. Nicholls's Help, 250.

Augustin, first Archbish. of Cant.: — was sent by Gregory, bishop of Rome, to convert the Saxons, and hence obtained the name of the Apostle of the English. He was made archbishop of Canterbury, A.D. 596. He had a contest with the monks of Bangor, about submission to the see of Rome, they refusing any subjection but to God, and the bishop of Caerleon. Soon after this difference, Ethelfrith, a pagan king of Northumberland, invaded Wales, and slaughtered 150 of these monks, who came in a quiet manner to mediate a peace. Some historians have imputed their massacre to the instigation of Augustin, in revenge for their opposition to him; but there does not appear to be sufficient ground for the imputation. He died about the year 610.

Ven. Bede Pr.:—was born at Yarrow in Northumberland, A.D. 673, and died A.D. 735. He was a monk, and the author of several learned philosophical and mathematical tracts, as also of Comments upon the Scripture: but his most valuable work is his Ecclesiastical History of the Saxons. His learning and piety gained him the surname of Venerable. The Second Council of Aix la Chapelle, in 836, mentions him as "the Venerable;" and he was honoured as a saint, and included in foreign martyrologies before that time:

and in modern times he has been styled "the Admirable Doctor." Boniface called him the Lamp of the English Church.

CHARLES II. Nat. & Ret. :
—Vide post.

Esther:—The book of Esther derives its name from the person whose history it relates. It records an extraordinary display of divine Providence, in the elevation to the throne of Persia, of an orphan Jewish captive, who by the interest which she conciliated with Ahasuerus, delivered the Jews from a great destruction which had been contrived for them by Haman, an insolent favourite of the king. It presents an interesting description of mortified pride, and of malice baffled to the ruin of its contrivers. It likewise exhibits a very animated representation of the vexations and troubles, of the anxieties, treachery, and dissimulation of a corrupt court. This preservation of the Jews happened in the time of Ezra; and Ahasuerus is supposed to be the same as Artaxerxes mentioned in Ezra. 1 Tomline's Elements, 93.

We have no sufficient evidence to determine, nor is it, perhaps, of much importance to ascertain precisely who was the author of the book of Esther; but that it was a genuine and faithful description of what actually happened, is certain; not only from its admission into the canon, but also from the institution of the Feast of Purim (instituted in memory of the lots cast by Haman, ch. iii. 7. ix. 24.), which from its first establishment has been regularly observed as an annual solemnity (2 Macc. xv. 36, 37. Codex Theod. Tit. de Judæis.) on the 14th and 15th days of the month Adar, in commemoration of the great deliverance which Esther, by her interest, had procured; and which is even now celebrated among the Jews with many peculiar ceremonies.

The Jews maintain that this book was unquestionably inspired by the Holy Ghost; and that though all the books of the Prophets and of the

Hagiographi shall be destroyed at the coming of the Messiah, that of Esther shall continue with those of Moses; for Esther had said, that "the days of Purim should not fail from among the Jews." (Ch. ix. 28.) This is meant, however, only of that part of the book which our Church considers as canonical; for the six chapters, which are only in the Greek and Latin copies, were never received by the Jews; and they are rejected as apocryphal by us, in conformity to the sentiments of the ancient Church. It is to be lamented, that the spurious chapters were ever annexed to the authentic part, since they tended to bring discredit on the sacred book; and it has been supposed that a disrespect for the apocryphal additions induced some ancient writers to leave it out of the catalogue of canonical books (Euseb. Hist. Eccles. lib. iv. c. xxvi.; Athan. Epist. 39. Op. p. 55. tom. ii. ed. Paris. 1627.; Greg. Nazianz. de Ver. ap. Germ. Script. Lib. tom. ii. p. 98. ed. Paris. 1630.), and occasioned Luther to express a wish that it might be expunged from the list (Conviv. Serm. f. 494. et Lib. de Serv. Arbit. tom. iii. f. 82.). These chapters, however, being rescinded, the remainder is entitled to our reverence as canonical. It is established by the suffrage of antiquity, and bears every mark of authenticity and truth. Euseb. Hist. Eccles. lib. vi. c. xxv. Hilar. in Ps. i.

The history of the book of Esther may be supposed to have commenced about A.M. 3544, and it contains an account of a period which extends from ten to twenty years.

It has been remarked, that the name of God is not mentioned throughout the book; his superintendent providence is, however, frequently illustrated: it is shewn, indeed, in every part of the work; disconcerting evil designs, and producing great events by means seemingly inadequate. Gray on the Old Testament, 239—244.

Mark:—Vide post.

~~The Kalendar.~~

JUNE hath xxx. days.

The Moon hath xxix.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	e	Kalend	Nicomede Rom. Pr. & M.	Esther 5.	Mark 2.	Esther 6. 1 Cor. 15.
19	2	f	4 No.		7.	3.	8. 16.
8	3	g	3 No.		9.	4.	Job 1. 2 Cor. 1.
16	4	A	Pr. No.	Job 2.	5.	3.	2.
5	5	b	Nonæ.	Boniface B. of Mentz, & M.	4.	6.	5. 3.
	6	c	8 Id.		6.	7.	7. 4.
13	7	d	7 Id.		8.	8.	9. 5.
2	8	e	6 Id.		10.	9.	11. 6.
	9	f	5 Id.		12.	10.	13. 7.
10	10	g	4 Id.		14.	11.	15. 8.
	11	A	3 Id.	S. Barnabas Apost. & M.			
18	12	b	Pr. Id.		16.	12.	17, 18. 9.
7	13	c	Idus.		19.	13.	20. 10.
	14	d	18 Kl. Julij.		21.	14.	22. 11.
15	15	e	17 Kl.		23.	15.	24, 25. 12.
4	16	f	16 Kl.		26, 27.	16.	28. 13.
	17	g	15 Kl.	S. Alban Martyr.	29.	Luke 1.	30. Galat. 1.
12	18	A	14 Kl.		31.	2.	32. 2.
1	19	b	13 Kl.	(the W. Sax.	33.	3.	34. 3.
	20	c	12 Kl.	Transl. of Edward K. of	35.	4.	36. 4.
9	21	d	11 Kl.		37.	5.	38. 5.
	22	e	10 Kl.		39.	6.	40. 6.
17	23	f	9 Kl.	Fast.	41.	7.	42. Ephes. 1.
6	24	g	8 Kl.	Nativity of S. John Bapt.			
	25	A	7 Kl.		Prov. 1.	8.	Prov. 2. 2.
14	26	b	6 Kl.		3.	9.	4. 3.
3	27	c	5 Kl.		5.	10.	6. 4.
	28	d	4 Kl.	Fast.	7.	11.	8. 5.
11	29	e	3 Kl.	S. Peter Apostle & Mart.			
	30	f	Pr. Kl.		9.	12.	10. 6.

JULY

The 46th page of the Sealed Books commences with "The Kalendar."

Nicomede Rom. Pr. & M.:—was scholar to St. Peter. He appeared to be a Christian, by his honorably burying one Felicula, a martyr. He was beat to death with leaden plummets, for his religious tenets, in Domitian's reign.

Efther:—Vide ante, 215.

Mark:—Vide post.

I Cor.:—Vide post.

Job:—The books of the Bible preceding Job, except some small portions, were written in prose; but Job, Psalms, Proverbs, Ecclesiastes, and Solomon's Song, and many parts of the prophetic books, are written in Hebrew poetry. They are more entirely of a religious character than the preceding; and they are of greater importance to the Christian church, for the special instructions which they convey. The book of Job, if we except the book of Genesis, is the most ancient writing in the world, and it has been particularly distinguished as doctrinal. Vide 1 Tomline's Elements, 5.

The book of Job derives its name from the person whose history it records. The existence of Job is affirmed by the concurrent testimony of all eastern tradition; the whole history of this illustrious character, with many fabulous additions, was known among the Syrians and Chaldeans; many of the noblest families among the Arabians are distinguished by his name, and boast of being descended from him; and lastly, Job is mentioned as a real character by Ezekiel (xiv. 14.) and St. James (v. 11.). Vide etiam Tobit ii. 12. 15. in Vulgate. Clem. Epist. ad Cor. ch. xvii. and Arast. ap. Euseb. Præp. Evang. lib. ix. c. xxv.

This book is interesting as containing the earliest record of patriarchal religion, as it was professed by one probably not of the promised seed. It also remarkably displays the providence of God, and the plan of his moral government, and illustrates the glory of the divine attributes. It

forcibly alludes to the doctrine of human depravity (ch. xiv. 4.; xv. 14—16.), speaks of sacrifice as the divinely appointed means of removing God's anger (ch. i. 5.; xlii. 8.), and shews the benefit of intercessory prayer. Ch. xlii. 8, 9.

The book proves, that the power of temptation, allowed to evil spirits, is restricted, in merciful consideration of human weakness. It exhibits in an interesting history, the vicissitudes of human affairs. It illustrates the danger of contention; the ingratitude and baseness of common friendship (ch. xlii. 11.); the vigilant care of Providence; and the necessity of resignation to the divine will. Through the whole work we discover religious instruction shining forth amidst the venerable simplicity of ancient manners. It every where abounds with the noblest sentiments of piety, uttered in the spirit of inspired conviction. It is a work unrivalled for the magnificence of its language, and for the beautiful and sublime images which it presents. In the wonderful speech of the Deity, every line delineates his attributes, every sentence opens a picture of some grand object in creation characterized by its most striking features. Add to this, that the prophetic parts reflect much light on the economy of God's moral government; and every admirer of sacred antiquity, every enquirer after religious instruction, will seriously rejoice, that the enraptured sentence of Job (ch. xix. 23.) is realized to a more effectual and unforeseen accomplishment: that while the memorable records of antiquity have mouldered from the rock, the prophetic assurance and sentiments of Job are graven in scriptures, which, no time shall alter, no changes shall efface.

The book, however, whether written originally in the Arabic or in the Hebrew language; whether composed or translated by Moses or any subsequent prophet, is an inspired production, since it is certainly in the Jewish canon. The work is not, indeed, particularly mentioned by Josephus: be-

cause the history which it contains was totally unconnected with the Hebrew affairs, as recorded in the Hebrew language, of which he professed exclusively to treat. (Procem. Antiq. Jud. et Vit. Joseph.) It must, however, be supposed to have been included in the catalogue of twenty-two books, which he assigned as the number contained in the sacred list (Joseph. cont. Apion, lib. i. § viii. p. 1333. ed. Hudson.); and it is cited as scriptural by the Apostles (comp. ch. v. 13. and 1 Cor. iii. 19.; James v. 11.; also ch. v. 17. and Hebrews xii. 5.); and was universally received as canonical by all the fathers, councils, and churches. Gregor. Præf. in Job.

Though the book of Job is by no means to be considered as a drama written with fictitious contrivance; or as resembling in its construction, any of those Grecian compositions which it preceded so long; it may still be represented as so far dramatic, as the parties are introduced speaking with great fidelity of character, and as it deviates from strict historical accuracy for the sake of effect. It is a complete, though peculiar work: regular in its subject and the distribution of its parts (Lowth's Præl. Poet. xxxiii.). The conclusion, which relates the final prosperity and death of Job, must have been added by the compiler. Gray on the Old Testament, 266, 267. 1 Tomline's Elements, 93.

2 Cor.:—Vide post.

Boniface B. of Mentz, & M.:

—was a Saxon presbyter, born in England, and at first called Winfrid. He was sent a missionary by Pope Gregory II. into Germany, where he converted the people of several countries, and thence obtained the name of the Apostle of Germany. He was made bishop of Mentz, A.D. 745. He was one of the most considerable men of his time; most ecclesiastical matters of that age, as appears by his letters, going through his hands. He was also a great friend and admirer of Bede (ante, 214. "Ven. Bede Pr.") Carrying on his conversions in Frisia, he was

killed by the barbarous people, near Utrecht, A.D. 755.

S. Barnabas Apost. & M.:

—Vide post.

S. Alban Martyr.:—was the first Christian martyr in this island. He lived at Verulam, now called from him St. Albans. He is said to have been converted to Christianity by one Amphibalus, a priest of Caerleon in Wales; who, flying from persecution into England, was hospitably entertained by Alban, until a strict search being made for him, Alban could no longer keep him in security, and therefore by changing clothes with him, procured him an opportunity of escaping. This becoming known, exposed Alban to the fury of the pagans; who, summoning him to do sacrifice to their gods, and having, on his refusal, cruelly tormented him, killed him, about A.D. 250.

Luke:—Vide post.

Galat.:—Vide post.

Transl. of Edward K. of the W. Sax.:—This prince being barbarously murdered by his step-mother (ante, 201. "Edw. K. of the West-Sax."), was first buried at Wareham, without any solemnity; but his remains were, three years afterwards, translated by Duke Alferus to the minster of Shaftesbury, and there interred with great pomp; and to commemorate that event this festival was instituted.

Ephes.:—Vide post.

Nativity of S. John Bapt.:

—Vide post.

Prov.:—The Proverbs, as we are informed at the beginning, and in other parts of the book (vid. ch. i. 1. xxv. 1.), were written by Solomon, the son of David; a man, as the sacred writings assure us, peculiarly endued with divine wisdom. (Vide 1 Kings iii. 12. iv. 29—31. 2 Chron. i. 12.) He was the author of various voluminous works, but of these, however, three only were admitted into the

canon of the sacred writ by Ezra; the others being either not designed for religious instruction, or so mutilated by time and accident, as to have been judged imperfect. The book of Proverbs, that of Ecclesiastes, and that of the Song of Solomon, are all that remain of him, who is related to have spoken "three thousand proverbs" (vide 1 Kings iv. 32.); whose "songs were a thousand and five;" and who "spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall;" who "spake also of beasts, and of fowl, and of creeping things, and of fishes."

Solomon was born about A.M. 2971, and succeeded David about 18 years after; and enjoyed a prosperous reign of near 40 years. Under his government the kingdom was remarkable for its well regulated economy and its extensive commerce. It was so enlarged by his conquests and politic management, that "he reigned over," or made tributary, "all the kings from the river (Euphrates) even unto the land of the Philistines, and to the border of Egypt." (2 Chron. ix. 26.) The son of Sirach said of him, that he was "a flood filled with understanding, that his soul covered the whole earth; and that he filled it with dark parables." Eccclus. xlvii. 14, 15.

His character, like that of every human being, was occasionally marked with the stains of sin, particularly towards the close of life, when his enfeebled mind was seduced to corrupt affections and idolatry. Gray on the Old Testament, 305.

The Proverbs of Solomon are so justly founded on principles of human nature, and so adapted to the permanent interests of man, that they agree with the manners of every age, and may be assumed as rules for the direction of our conduct in every condition and rank of life, however varied in its complexion, or diversified by circumstances: they embrace not only the concerns of private morality, but the great objects of political importance. St. Basil writes of this book, that it is

ὁλως διδασκαλία βιοῦ, a universal instruction for the government of life.

The Proverbs generally consist of two sentences, joined in a kind of antithesis; the second being sometimes a reduplication, sometimes an explanation, and sometimes an opposition in sense to the first.

It is very important to observe, that Solomon, the writer of this book, lays down this rule as the foundation of all his instructions: "The fear of the Lord is the beginning of wisdom:" thus teaching us that there can be no virtue in our intercourse with our fellow-creatures, where this is wanting as the motive of action.

The book may be considered under five divisions. The first part, which is a kind of preface, extends to the tenth chapter. This contains general cautions and exhortations from a teacher to his pupil, delivered in very various and elegant language: duly connected in its parts; illustrated with beautiful descriptions; decorated with all the ornaments of poetical composition, and well contrived as an engaging introduction to awaken and interest the attention.

The second part extends from the beginning of the tenth chapter to the seventeenth verse of the twenty-second, and contains what may strictly and properly be called Proverbs, given in unconnected general sentences with much neatness and simplicity; adapted to the instruction of youth, and probably more immediately designed by Solomon for the improvement of his son, Rehoboam; though the phrase "my son" is only a term of general application (Vide Hebrews, ch. xii. 3. Michael. Præf. in lib.). These are truly, to use his own comparison, "apples of gold in pictures of silver."

In the third part, which contains what is included between the seventeenth verse of the twenty-second chapter and the twenty-fifth chapter, the tutor is supposed, for a more lively effect, to address his pupil as present; he drops the sententious style of proverbs, and communicates exhortations in a more continued and connected strain.

[NOTES ON THE MONTH OF JUNE.]

The proverbs which are included between the twenty-fifth and thirtieth chapters, and which constitute the fourth part, are supposed to have been selected from a much greater number by the men of Hezekiah; that is, by the prophets whom he employed to restore the service and the writings of the church, as Eliakim, Joah, and Shebnah, and probably Hosea, Micah, and even Isaiah, who all flourished in the reign of that monarch, and doubtless co-operated with his endeavours to re-establish true religion among the Jews. These proverbs, indeed, appear to have been selected by some collectors after the time of Solomon, as they repeat some which he had previously introduced in the former part of the book. Comp. ch. xxv. 24. with ch. xxi. 9., ch. xxvi. 13. with ch. xxii. 13., and ch. xxvi. 22. with ch. xviii. 8.

The fifth part contains the prudent admonitions which Agur, the son of

Jakeh, delivered to his pupils, Ithiel and Ucal; these are included in the 30th chapter. It contains also the precepts which the mother of Lemuel delivered to her son, as described in the 31st chapter. Gray on the Old Testament, 298—301.

The Septuagint and other versions of this book differ occasionally from the Hebrew original; and contain indeed more proverbs, some of which are to be found also in the book of Ecclesiasticus. The order likewise of the poetical works is different in the Septuagint and in some manuscripts; where the metrical books run thus, Psalms, Job, and Proverbs. (Codex Alexand. Vide Grabe in Prolog. cap. 1. s. 2. Melito, apud Euseb. Eccles. Hist. lib. iv. c. 26.) Gray on the Old Testament, 308.

S. Peter Apostle & Mart.:
—Vide post.

The Kalendar.

JULY hath xxxj. days.

The Moon hath xxx.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
				Prov. 11.	Luke 13.	Prov. 12.	Phil. 1.
19	1	g	Kalend.				
8	2	A	6 No.	Visitat. of the Bl. V. Mary.	13.	14.	2.
	3	b	5 No.		15.	16.	3.
16	4	c	4 No.	Transl. of S. Martin. B. & C.	17.	18.	4.
5	5	d	3 No.		19.	20.	Coloff. 1.
	6	e	Pr. No.		21.	22.	2.
13	7	f	Nonæ.		23.	24.	3.
2	8	g	8 Id.		25.	26.	4.
	9	A	7 Id.		27.	28.	1 Theff. 1.
10	10	b	6 Id.		29.	31.	2.
	11	c	5 Id.	Ecclef. 1.	23.	Ecclef. 2.	3.
18	12	d	4 Id.	3.	24.	4.	4.
7	13	e	3 Id.	5. John 1.	6.	5.	
	14	f	Pr. Id.	7.	2.	8.	2 Theff. 1.
15	15	g	Idus.	Swithun, B. Winch. Transl.	9.	10.	2.
4	16	A	17 Kl. Aug.	11.	4.	12.	3.
	17	b	16 Kl.	Jerem. 1.	5.	Jerem. 2.	1 Tim. 1.
12	18	c	15 Kl.	3.	6.	4.	2, 3.
1	19	d	14 Kl.	5.	7.	6.	4.
	20	e	13 Kl.	Margaret, V. & M. Antioch	7.	8.	5.
9	21	f	12 Kl.	S. Mary Magdalen.	9.	10.	6.
	22	g	11 Kl.	11.	10.	12.	2 Tim. 1.
17	23	A	10 Kl.	13.	11.	14.	2.
6	24	b	9 Kl.	Fast.	15.	16.	3.
	25	c	8 Kl.	S. James Apostle & Mart.	13.		4.
13	26	d	7 Kl.	S. Anne, Mother to the Bl.	17.	18.	Titus 1.
3	27	e	6 Kl.	(Virg. Mary.	19.	20.	2, 3.
	28	f	5 Kl.	21.	16.	22.	Philem.
11	29	g	4 Kl.	23.	17.	24.	Heb. 1.
	30	A	3 Kl.	25.	18.	26.	2.
19	31	b	Pr. Kl.	27.	19.	28.	3.

d 3

AUGUST

The 47th page [d 3] of the Sealed Books commences with "The Kalendar."

l. 26. at is not inserted in MS. Book, Dublin. C. R. E.

l. 27. "S. Mary Magdalen." is retained in this place in MS. Book, Dublin. C. R. E.

Prov.:—Vide ante, 218.

Luke:—Vide post.

Phil.:—Vide post.

Vifitat. of the Bl. V. Mary.:

—About the year 1383 a great schism arose in the church of Rome, between two anti-popes, Urban VI. and Clement VII.; the first chosen by the Italian, the latter by the French faction, among the cardinals. This occasioned many serious disorders, to avert which for the future, Urban, to secure the intercession of the blessed Virgin for their removal, instituted this festival in memory of the journey which the mother of our Lord took into the mountains of Judea to visit the mother of St. John the Baptist; and its institution was confirmed by Boniface IX. It was not universally observed, however, until the council of Basle (July 1, 1441.) decreed that it should be celebrated in all Christian churches, in order that the Virgin, being honoured with this solemnity, might by her intercession reconcile her Son, whose anger was then excited at the sins of men, and might grant peace and unity among the faithful.

Transl. of S. Martin. B. & C.:

—This saint was born in Pannonia, and for some time lived the life of a soldier; but he at last took orders, and was made bishop of Tours in France. He was very active in breaking down the heathen images and altars, which were standing in his time. He was 26 years bishop, and died A.D. 400. The French had formerly such an esteem for his memory, that they carried his helmet with them into their wars; either as an ensign, to encourage them to bravery, or as a sort of charm, to procure them victory. His feast day is celebrated on the 11th of November in the Roman Catholic church. The present day is the day of his translation, or the removing of his body: for Perpetuus, bishop of Tours, removed his body from its former burying-place, which was mean, unto a noble tomb, A.D. 482;

(222)

getting Sidonius Apollinaris to write the epitaph. (Sid. lib. iv. ep. 31.) It begins thus:

Martini Corpus totis venerabile terris,
In quo post vitæ tempora vivit honor.
Texerat hinc primùm plebeio machina cultu,
Quæ Confessori non erat æqua suo, &c.

Coloff.:—Vide post.

1 Theff.:—Vide post.

Ecclef.:—The book of Ecclesiastes was unquestionably the production of Solomon, who for the great excellency of his instructions was emphatically styled "the Preacher." It is said by the Jews to have been written by him, upon his awakening to repentance, after he had been seduced in the decline of life to idolatry and sin. Seder Olam Rabba, c. xv. p. 41. Hieron. in Eccles. i. 12. Vide etiam ch. ii. 10. vii. 26. Gray on the Old Testament, 309.

The book is in the Hebrew denominated "Cōheleth," a word which signifies one who speaks in public; and which, indeed, is properly translated by the Greek word Ἐκκλησιαστής, the Preacher. The Hebrew word has, however, a feminine termination in respect to wisdom, personified, as it were, in Solomon; or as abstractedly used, it seems, to imply preaching. 1 Tomline's Elements, 103.

The book may be considered as a kind of enquiry into the chief good; an enquiry conducted on sound principles and terminating in a conclusion which all, on mature reflection, will approve. The great object of Solomon appears to have been, from a comprehensive consideration of the circumstances of human life, to demonstrate the errors of men and the vanity of all secular pursuits. He endeavours to illustrate by a just estimate, the insufficiency of earthly enjoyment, not with design to excite in us a disgust of life, but to influence us to prepare for that state where there is no vanity. (August. de Civit. Dei, lib. 20. c. iii. Hieron. Com. in Eccles.) With this view, the Preacher affirms, that man's labour, as far as it has respect only to present objects, is vain and unprofit-

able (comp. ch. i. 2. and Persius, Sat. 1. v. 1.); that, however prosperous and flattering circumstances may appear, yet, as he could from experience assert, neither knowledge, nor pleasure, nor magnificence, nor greatness, nor uncontrolled indulgence, can satisfy the desires of man; that the solicitude with which some men toil and heap up possessions for descendants often unworthy, is especial vexation; and that it is better far to derive such enjoyment from the gifts of Providence, as they are designed to afford, by being rendered subservient to good actions. (Vide ch. ii. 24. iii. 12. viii. 15. ix. 7—9. Acts xiv. 17. 1 Tim. iv. 1—4.) Gregor. Nyssen. Hom. i. in Eccles. tom. i. p. 375. ed. Paris. 1638. Salen. Dial. Eccles. Bib. Patav. in Eccles. tom. i. col. 147. Castal. Præf. in Eccles. Collyer's Sacred Interp. vol. i. p. 339. Gray on the Old Testament, 313.

It especially instructs us, that knowledge is not our proper happiness (Eccles. i. 18.; xii. 12.), but, as Bishop Butler remarks, that another end is appointed to direct our lives to, an end which the most knowing may fail of, and the most ignorant arrive at; and the author sums up the purpose of the whole book in these remarkable words: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Ch. xii. 13.

John:—Vide post.

2 Theff.:—Vide post.

Swithun, B. Winch. Transl.:—was first a monk, and afterwards a prior of the convent in Winchester. Upon the death of Helinstan, bishop of that see, he was, by the favour of King Ethelwolp, promoted to succeed him in that bishopric, A.D. 852, and continued in it eleven years, to his death. He would not be buried within the church, as the bishops then generally were, but in the cemetery. Many miracles being reported to be done at his grave, there was a chapel built over it, and a solemn translation

made in honour of him; which was this day celebrated.

Jerem.:—The books commencing with Isaiah, sixteen in number (Lamentations being considered as an appendix to Jeremiah), are prophetic. Their writers were a class of God's ministers, who were formerly called seers, holy men of God, and prophets. They were the philosophers, divines, and instructors of the Hebrews in religion and virtue. The earlier prophets, as Elijah, Elisha, Micaiah, and some others, appear to have committed nothing to writing: but those who were endowed with the spirit of prophecy in its most exalted sense, and who were commissioned to utter predictions, the accomplishment of which was far distant, were directed to write, or cause them to be written.

The prophecies in these books embrace a vast range of subjects, especially relating to the Jewish nation, to Jesus Christ, and the Christian church; and include notices of the several empires and nations of the world, down to the end of time, as they were, or as they will be, in various ways connected with the church of God.

The distinction of the prophets into greater and less, alludes to the size of their books, and not in any measure to their authority or importance. They are all but parts of an entire work of a single author, the Holy Spirit dividing to every man severally as He will; and the great subject of the prophecies contained in them is the promulgation of the gospel, and the complete establishment of the Messiah's kingdom.

The prophetic books may be thus arranged, according to the order of time in which they were written:—

I. Before the captivity of the ten tribes by Shalmaneser, king of Assyria: Jonah, Amos, Hosea, Joel, Isaiah, and Micah.

II. Between that and the seventy years' captivity of Judah in Babylon: Nahum, Zephaniah, Jeremiah, Habakkuk, Obadiah.

III. During this captivity: Jeremiah, Ezekiel, Daniel.

IV. After this captivity: Haggai, Zechariah, Malachi.

Altogether they occupy a period of about 400 years, beginning about 600 years after the giving of the Law at Sinai, and ending about 400 years before the coming of Christ.

If in these four periods we compare the prophetic writings with the historical books written during the same times, they will materially illustrate each other. Vide post, Tables of the "Chronological Order of the Old Testament Books of History and the Law" and "Chronological Order of the Prophetical Books of the Old Testament."

Jeremiah was the son of Hilkiah; probably not of that Hilkiah (2 Kings xxii. 4. Clemens Alexand. Strom. lib. i. p. 390. ed. Potter. Sixt. Senens.) who was high priest in the reign of Josiah, but certainly he was of sacerdotal extraction; and a native of Anathoth, a village about three miles from Jerusalem, appointed for the priests in that part of Judea, which was allotted to the tribe of Benjamin (Hieron. Præf. in Prophet. Josh. xxi. 13. 18. xviii. 28.). He was called to the prophetic office nearly at the same time with Zephaniah, in the 13th year of the reign of Josiah, the son of Amon, A.M. 3376. Gray on the Old Testament, 398.

Jeremiah prophesied for about forty-three years before the destruction of Jerusalem; and during several years after that calamitous event, which took place 588 years before the birth of Christ. After the destruction of Jerusalem, Jeremiah followed those Jews who retired into Egypt. There he continued to reprove them on account of their idolatry, and sealed the truth of his ministry by the blood of martyrdom, the Jews having stoned him.

The style of Jeremiah, though not devoid of occasional splendor and sublimity, is certainly inferior in that respect to that of Isaiah,—it is more plain and simple than that of any of the prophets, except perhaps that of Obadiah. 1 Tomline's Elements, 110.

The first part of the book is chiefly poetical, and, indeed, nearly one half of

the work is composed in some kind of measure. The historical part, towards the middle of the work, is written with much simplicity of style. The last six chapters, which are entirely in verse, contain several predictions delivered in a high strain of dignity. The descriptions of Jeremiah have all the vivid colouring that might be expected from a painter of contemporary scenes. The historical part has some characters of antiquity that ascertain the date of its composition. The months are reckoned by numbers; a mode which did not prevail after the captivity, when they were distinguished by Chaldaic names. Besides the eleventh verse of the tenth chapter, which is written in Chaldee, there are likewise a few Chaldaic expressions, which about the time of Jeremiah must have begun to vitiate the Hebrew language. Gray on the Old Testament, 407.

The book of Jeremiah differs from that of Isaiah, in this respect: that while it was the leading object of Isaiah to attempt the reformation of the Jews, the awful nature of Jeremiah's message was to proclaim the near desolation of his country, now hardened in impenitence. This gives a peculiar feature both to his character and writings, which has led to his being called the weeping prophet. Vide ch. ix. 1.

The prophecies, as they are now placed, appear not to be arranged in the chronological order in which they were delivered. (Origen. Epist. ad African. Hieron. Præf. in Hierem. Blaney's Translat. of Jeremiah.) Whether they were originally so compiled by Jeremiah, or Ezra, or whether they have been accidentally transposed, cannot now be determined. It is generally maintained, that if we consult the dates of their publication, they should be placed thus:

In the reign of Josiah, ch. i.—xii.

In that of Jehoiakim, ch. xiii.—xx. xxi. 11—14. xxii. xxiii. xxv. xxvi. xxxv. xxxvi. xlv.—xlix. 1—33.

In that of Zedekiah, ch. xxi. 1—10. xxiv. xxvii.—xxxiv. xxxvii.—xxxix. xlix. 34—39. l. and li.

Under the government of Gedaliah, ch. xl.—xliv. Gray on the Old Testament, 403.

Jeremiah does not seem to have received any revelations from God in the short intermediate reigns of Jehoahaz, the son of Josiah, or of Jeconiah, the son of Jehoiakim.

The prophecies which related to the Gentiles are contained in the 46th and five following chapters, being placed at the end, as in some measure unconnected with the others. But in some copies of the Septuagint—as in the Vatican and Alexandrian—these six chapters follow immediately after the 13th verse of the 25th chapter. Though the Israelites had been carried captive before Jeremiah began to prophesy, he occasionally addressed the ten tribes, as some remains of them were still left in Samaria.

Jeremiah foretold the fate of Shallum, Jehoiakim, Jeconiah, and Zedekiah (ch. xxxiv. 2—5, comp. 2 Chron. xxxvi. 19. 2 Kings xxv. 5. and Jerem. lii. 11.); the Babylonish captivities; the complicated miseries which were to precede and characterise the desolation of Jerusalem (ch. xiv. 1—12. xxi. 3—10.), when its temple should be destroyed, and the city be deserted of God, like Shiloh when deprived of the ark (ch. vii. 12. 14.); the fate of those that remained there (ch. xxv. 9. xxvii. 6—8.); and the precise period of the detention of the people in Assyria (ch. xxv. 11. 12. xxix. 10. comp. Dan. ix. 2. Ezra i. 1.—Newton's 8th and 11th Dissert. on the Prophecies.). He described the destruction of Babylon and the downfall of many nations (ch. xxv. 12. Vide etiam ch. ix. 26. xxv. 19—25. xlii. 10—18. xlv. and following chapter.—Newton's 12th Dissert. on the Prophecies), in predictions of which the gradual and progressive completion kept up the confidence of the Jews in the accomplishment of those prophecies which he delivered relative to the Messiah and his period. (Ch. xxiii. 5, 6. xxx. 9. xxxi. 15. xxxii. 14—18. xxxiii. 9. 26. Huet. Demon. Evang. Prop. vii. s. 16. p. 312. ed. 1679.) He

foreshowed the miraculous conception of Christ (ch. xxxi. 22.); the virtue of his atonement; the spiritual character of his covenant; and the inward efficacy of his laws. Ch. xxxi. 31—36. xxxiii. 8. Gray on the Old Testament, 404.

I Tim.:—Vide post.

Margaret, V. & M.^{at} Antioch:—was born at Antioch, in Pisidia, and daughter of a heathen priest. Olybrius, president of the East under the Romans, had an inclination to marry her, but finding she was a Christian, he deferred doing so till he could persuade her to renounce her religion: but as she persisted in absolutely refusing, he first tortured her, and then cut off her head. She has the same office among the Romanists, as Lucina had among the heathens; viz. to assist women in their childbirth. Her name is mentioned in the Ordo Romanus, and in the council of Oxford. Vida and Mantuan have celebrated her martyrdom in verse. The Greeks, in their menologies, record her under the name of Marina.

S. Mary Magdalen.:—The history of this pious penitent is sufficiently known from the Gospels.

By the first Common Prayer Book of King Edward VI. the 22nd of July was dedicated to the memory of St. Mary Magdalen. In the service for the day, Prov. xxxi. 10. to the end, was appointed for the epistle; and Luke vii. 36. to the end, for the gospel. But it, upon a stricter inquiry, appearing doubtful to our reformers, whether the woman mentioned in the portion of Scripture appointed for the gospel, was Mary Magdalene, they thought it more proper to discontinue the festival.

The collect that was appointed, is as follows: "Merciful Father, give us grace, that we never presume to sin through the example of any creature: but if it shall chance us at any time to offend thy divine Majesty, that then we may truly repent and lament the same, after the example of Mary Magdalen, and by lively faith obtain remis-

sion of all our sins, through the only merits of thy Son our Saviour Christ."

2 Tim.:—Vide post.

S. James Apostle & Mart.:

—Vide post.

S. Anne, Mother to the Bl.

Virg. Mary.:—was the wife of Joachim, the father of the Blessed Virgin Mary. An ancient piece of her genealogy, set down formerly by Hippolitus the martyr, is preserved in Nicephorus (Lib. ii. c. iii. vol. i. p. 136. (a).): It is follows, There were three sisters of Bethlehem, daughters of Matthan the priest, and Mary his wife, under

the reigns of Cleopatra and Casopares, king of Persia, before the reign of Herod, the son of Antipater. The eldest was Mary; the second was Sobe; the youngest's name was Anne. The eldest being married in Bethlehem, had for her daughter Salome the midwife: Sobe, the second, likewise married in Bethlehem, and was the mother of Elizabeth. Last of all, the third married in Galilee, and brought forth Mary, the mother of Christ.

Titus:—Vide post.

Philem.:—Vide post.

Heb.:—Vide post.

The Kalendar.

AUGUST hath xxxi. days.

The Moon hath xxx.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
3	1	c	Kalend.	Lammas day.	Jere. 29.	John 20.	Jere. 30. Hebr. 4.
16	2	d	4 No.		31.	21.	32. 5.
5	3	e	3 No.		33.	Acts 1.	34. 6.
	4	f	Pr. No.		35.	2.	36. 7.
13	5	g	Nonæ.		37.	3.	38. 8.
2	6	A	8 Id.	Transfigur. of our Lord.	39.	4.	40. 9.
	7	b	7 Id.	Name of Jefus.	41.	5.	42. 10.
10	8	c	6 Id.		43.	6.	44. 11.
	9	d	5 Id.	(Rome, & Mart.	45,46.	7.	47. 12.
18	10	e	4 Id.	S. Laurence Archdeac. of	48.	8.	49. 13.
7	11	f	3 Id.		50.	9.	51. Jam. 1.
	12	g	Pr. Id.		52.	10.	Lam. 1. 2.
15	13	A	Idus.		Lam. 2.	11.	3. 3.
4	14	b	19 Kl. Sept.		4.	12.	5. 4.
	15	c	18 Kl.		Ezek. 2.	13.	Ezek. 3. 5.
12	16	d	17 Kl.		6.	14.	7. 1 Pet. 1.
1	17	e	16 Kl.		13.	15.	14. 2.
	18	f	15 Kl.		18.	16.	33. 3.
9	19	g	14 Kl.		34.	17.	Dan. 1. 4.
	20	A	13 Kl.		Dan. 2.	18.	3. 5.
17	21	b	12 Kl.		4.	19.	5. 2 Pet. 1.
6	22	c	11 Kl.		6.	20.	7. 2.
	23	d	10 Kl.	Fast.	8.	21.	9. 3.
14	24	e	9 Kl.	S. Bartholomew Ap. & M.		22.	1 John 1.
3	25	f	8 Kl.		10.	23.	11. 2.
	26	g	7 Kl.		12.	24.	Hofea 1. 3.
11	27	A	6 Kl.	(C. D.	Hof. 2,3.	25.	4. 4.
	28	b	5 Kl.	S. Auguftin, Bifh. of Hippo.	5,6.	26.	7. 5.
19	29	c	4 Kl.	Beheading of S. John Bapt.	8.	27.	9. 2, 3 John
8	30	d	3 Kl.		10.	28.	11. Jude.
	31	e	Pr. Kl.		12.	Matth. 1.	13. Rom. 1.

SEPTEMBER

The 48th page of the Sealed Books commences with "The Kalendar."

1. 2. The "j" of "xxxj." and the "y" of "days" are defaced as here shown.

1. 7. "Jerem." and "Jerem.", and not "Jere." and Jere.", in MS. Book, Dublin. C. R. E.

Lammas day.—There are various accounts of the origin of this holyday. In the Roman church it is called the Feast of St. Peter in the Fetters; being the day of the commemoration of St. Peter's imprisonment. (Acts xii.) It is said that Eudocia, wife of the emperor Theodosius, whilst staying at Alexandria on her way to Jerusalem, saw the people celebrating the first of August as it had been kept since the termination of the war with Antony and Cleopatra, in memory of Augustus; he being that day saluted by that name, and the month having changed its name from Sextilis to August: and that being presented, on her arrival at Jerusalem, with the great iron fetters St. Peter was loaded with in prison, she, A.D. 439, sent them to Rome, to her daughter Eudoxia, the wife of the emperor Valentinian, who built a church in honor of St. Peter, where they were laid up: and that the empress Eudocia thinking it unreasonable that a holyday should be kept in memory of a heathen prince, which would better become that of a godly martyr, Theodosius, at her instance, passed a decree for the observation of the festival in honor of St. Peter.

One reason given for this being called Lammas day is the Roman Catholics conceiving that St. Peter was patron of the lambs, from our Saviour's words to him, "Feed my lambs," and their likewise thinking that the mass of this day was very beneficial to make their lambs thrive. Dr. Hammond's and Somner's account of the name, however, is more rational and easy, viz. that it is derived from the old Saxon *Hlafmæsse*, i. e. loaf-mass, it having been the custom of the Saxons to offer on this day an oblation of loaves made of new wheat, as the first fruits of their new corn. In later times (as Todd observes in his edition of Johnson's Dictionary) Lammas day is called, in the Salisbury Manuals, *benedictio novorum fructuum*.

Jere.—Vide ante, 223.

John.—Vide post.

(228)

Hebr.—Vide post.

Acts.—Vide post.

Transfigur. of our Lord.—

This feast was introduced about the latter end of the sixth century; for about that time Damascenus and Cosmas wrote hymns to be sung upon its celebration: and it is mentioned not only in Photius's Nomocanon, but also by Wandelbertus in Trithemius, who lived under Lotharius, A.D. 850. Potho, monk and priest of Prum, who wrote in the year 1152, did not acknowledge this holyday, and condemned its revivers of novelty: but in the year 1457, Pope Calixtus III. passed a decree for its universal observation; encouraging the observers by indulgences. Goar, in his *Rituale Græcorum*, p. 12. mentions this feast under the name of *θαβώριον*, in a metrical enumeration of the eleven dominical festivals observed in the Greek Church.

Name of Jefus.—The saint who was originally celebrated this day, was Afra, a courtesan of Crete, who being converted to Christianity, by Narcissus, bishop of Jerusalem, suffered martyrdom, under Diocletian, A.D. 303; but in the Breviary as reformed by Pius V. Donatus, who suffered martyrdom under Julian, A.D. 362, was substituted in her room. Our reformers chose to dedicate the day to the name of our blessed Lord; but for what reason, our ritualists have not discovered.

S. Laurence Archdeac. of Rome, & Mart.—was by birth a Spaniard, treasurer of the church of Rome, and archdeacon to Sixtus II., Bishop of Rome. St. Ambrose gives us this history of him. "When he saw Sixtus, his bishop, led to martyrdom, he cried out, Where do you go, father, without your son? With that, Sixtus bid him diligently look after the treasures of the Church. The emperor then commanded that Laurence should be taken up. And when the guards urged him to deliver up the treasures in his possession to the em-

peror, he desired three days' time to gather them up. And then he gathered together all the poor and sick people which he could meet with, and shewing these to the guards, he said, These are the treasures of the Church, upon whom whosoever lays any thing out, it is not lost, but is restored to him with usury. The hungry creatures seeing their appetites so baulked, laid Laurence upon a gridiron over the coals; and when he was there, he said he was rather comforted than tormented: Roast the other side now, for this is enough. At last, commending his soul to God, he died, Aug. 10, A.D. 261." (Ambros. Off. lib. i. c. 41.; lib. ii. c. 28. Serm.) His martyrdom is also recorded by Prudentius, in an hymn upon him; and by St. Austin, in Joh. Tract. 27. Serm. 3. de Sanct. The empress Pulcheria built a temple to his honor; which was rebuilt, or enlarged by Justinian. Procop. lib. i. de Ædif. Just. Imp. Nicholls on the Common Prayer.

Jam.:—Vide post.

Lam.:—The Lamentations are the mournful elegies which Jeremiah composed on beholding the city and temple of Jerusalem lying in heaps of ruins. These poems are remarkable both for the plan on which they are written, and for the subjects which they commemorate.

The subject of these Lamentations is the various dreadful calamities of the Jews, through the unfeeling brutality of the Babylonian soldiers; but they are understood to predict the still greater miseries which were brought upon the Jews when the city and temple were finally destroyed by the Roman soldiers, the severer judgment of heaven on account of their crucifying "the Lord of glory."

The work is divided into five parts: in the first, second, and fourth chapters, the prophet speaks in his own person; or, by a very elegant and interesting personification, introduces Jerusalem, as speaking. In the third chapter, a chorus of the Jews speaks as one person, like the Coryphæus of

the Greeks. In the fifth, which forms a kind of epilogue to the work, the whole nation of the captive Jews is introduced in one body, as pouring out complaints and supplications to God. Each of these five parts is distributed into twenty-two periods or stanzas, in correspondence with the number of the Hebrew letters. In the three first chapters, these periods are triplets, or consist of three lines. There is, however, in each of the first two chapters one tetracolon, or stanza of four lines. In the first four chapters, the initial letter of each period follows the order of the alphabet; and in the third chapter, each verse of the same stanza begins with the same letter. (The third chapter has 66 verses in our translation, because each of the twenty-two periods is divided into three verses, according to the initial letters. It is remarkable that in the second, third and fourth chapters, the initial letter **ד** is placed before **י**, contrary to the order observed in the alphabet, and in the first chapter, as well as in the acrostic Psalms.)

In the fourth chapter, all the stanzas are evidently distiches, as also in the fifth, which is not acrostic. The Lamentations appear to have been sung in public service. (Lowth's Prælect. 22. and Preface to Isaiah, p. 31.) The intention of this acrostic, or alphabetic arrangement, was probably to assist the memory in retaining sentences not much connected, and the same method was adopted, and is even still used by the Syrians, Arabians, and Persians. It is remarkable also, that though the verses of the fifth chapter are short, yet those of the other chapters seem to be nearly half as long again as those which usually occur in Hebrew poetry; and the prophet appears to have chosen this measure as more flowing, and accommodated to the effusions of sorrow, and, therefore, more agreeable to the nature of funeral dirges,—in fact, the Lamentations which occasionally occur, appear all to be composed of this long measure, which may be supposed to have been properly the elegiac mea-

sure of the Hebrews. Vide 2 Sam. i. 19—27. Ezek. xxviii. 11—19. Gray on the Old Testament, 413. 1 Tomline's Elements, 112.

Ezek.:—Ezekiel, who was the third of the great prophets, was the son of Buzi, a descendant of Aaron, of the tribe of Levi; that is, of the sacerdotal race. He is said to have been a native of Sarara, and to have been carried away captive at the age of thirteen to Babylon, with Jehoiachin, king of Judah, A.M. 3406. (Pseudo-Epiphani. in Vit. Prophet. Joseph. lib. x. c. vi. 443.) He prophesied during the early part of the captivity, and continued it about 21 years, commencing his ministry about 590 years before the birth of Christ. The design of his prophecies was the instruction of the captives: for the first multitude who had been carried to Babylon, seeing no appearance of Jerusalem being destroyed, as Jeremiah had foretold, deplored their condition in having submitted to the Chaldeans. Ezekiel, therefore, was raised up to exercise his ministry. 1 Tomline's Elements, 115.

The authenticity of Ezekiel's book will admit of no question. He represents himself as the author in the beginning and other parts of it, and justly assumes the character and pretensions of a prophet (ch. i. 1. ii. 2. 5. Clem. 1 Epist. Cor. c. 17.); as such he has been universally regarded. Gray on the Old Testament, 421.

His writings may be divided into four parts.

Ch. i.—iii. contain the glorious appearance of God to the prophet, and his solemn appointment to his office, with instructions and encouragement for the discharge of it.

Denunciations against the Jewish people are embodied in ch. iv.—xxiv., foretelling the total destruction of the temple and city of Jerusalem, and occasionally predicting another period of yet greater desolation, and more general dispersion.

Prophecies against various neighbouring nations, enemies and oppres-

sors of the Jews, are contained in ch. xxv.—xxxii.

From the thirty-third to the fortieth chapter, Ezekiel inveighs against the hypocrisy and murmuring spirit of his captive countrymen. Having heard in Assyria the fall of Jerusalem, he foreshews further inflictions of divine wrath, but encourages the people to resignation by promises of deliverance (ch. xxxvi. 11. xxxvii. 12. 14. 21.), by assurances that they should be corrected (as they effectually were) from their propensities to idolatry, and by intimations of spiritual redemption. (Ch. xxxiv. 4. xxiii. et seq. xxxvii. 24. et seq.) In the last two chapters of this division, under the promised victories to be obtained over Gog and Magog (Rev. xx. 8.), he appears to predict some fearful conflicts which are to precede the final return of the Jews from their dispersion, to be segregated under one sovereign and one shepherd (ch. xxxiv. 20—31. xxxvii. 18—28. xxxix. 23—29.), in the latter days; with an obscurity, however, that can be dispersed only by the event.

The last eight chapters of this book detail the description of a very remarkable vision of a new temple and city; of a new religion and polity, under the particulars of which is shadowed out the establishment of a future universal church. Vide ch. xliii. 1—4. Rev. iv. 2, 3. xi. 19. xiv. 17.

It deserves particularly to be remarked, that we are informed by Josephus, that the prophecy in which Ezekiel (Ezek. xii. 13.) foretold that Zedekiah should not see Babylon, though he should die there, was judged by that monarch to be inconsistent with that of Jeremiah, who predicted that Zedekiah should behold the king of Babylon, and go to Babylon. (Jerem. xxxiv. 3.) But both were exactly fulfilled; for Zedekiah did see the king of Babylon at Riblah, and then, being deprived of his eyes, he was carried to Babylon, and died there. Joseph. Antiq. lib. x. c. vii. p. 444. c. viii. p. 449.

I Pet.:—Vide post.

Dan.:—Daniel was a descendant of the kings of Judah. He is related to have been born at upper Beth-horon, which was in the territory of Ephraim. He was carried away captive to Babylon in the fourth year of Jehoiakim, A.M. 3398: probably in the eighteenth or twentieth year of his age (Aben-Ezra); and on account of his birth, wisdom, and accomplishments (Dan. i. 3—20. Ezek. xiv. 14. xxviii. 3.), he was selected to stand in the presence of Nebuchadnezzar; so that in him and his companions was fulfilled that prophecy in which Isaiah declared to Hezekiah that his issue should be eunuchs in the palace of the king of Babylon. 2 Kings xx. 18. Isa. xxxix. 6, 7.

Daniel flourished during the successive reigns of several Babylonish and Median kings, to the conquest of Babylon by Cyrus; in the beginning of whose reign he probably died. The events recorded in the sixth chapter were coeval with Darius the Mede; but in the seventh and eighth chapters Daniel returns to an earlier period, to relate the visions which he beheld in the first three years of Belshazzar's reign (Michael. Præf. in ch. vii. Hieron. Com. in c. vii. tom. v. p. 149. ed. Francof. 1684.); and those which follow in the last four chapters were revealed to him in the reign of Darius.

The book of Daniel is divided into twelve chapters, and contains two principal sections: the former historical, and the latter prophetical. Seventy weeks of years, or 490 years, reckoned from the seventh year of Artaxerxes in the month of Nisan, in which Ezra was commissioned to restore the Jewish state and polity (Ezra vii. 9—26.), will bring us to the month Nisan A.D. 33, in the very month and year Christ suffered for us. 1 Tomline's Elements, 118.

This book may be divided into two parts.

Part I. is chiefly historical, comprising the education of Daniel and his three friends, their advancement and

trials, issuing in their great honor, the punishment of Nebuchadnezzar, and the fall of Babylon, ch. i.—vi.

Part II. comprises various prophecies respecting the four great monarchies of Assyria, Persia, Greece, and Rome—to be succeeded by the establishment of Christianity; the division of the empire of Alexander into four, and of the Roman into ten kingdoms; the persecution of the Jews by Antiochus Epiphanes; the desolation of Jerusalem, and of the sanctuary; the power and destruction of Antichrist; distinct assurance of the resurrection of the just and the unjust. Dan. xii. 2, 3. ch. vii.—xii. Nicholls's Help, 285.

His predictions are the most extraordinary and comprehensive of all that are found in the prophetical writings; for they include the general history of the world, as well as that of the church of God under the Jewish and Christian dispensations, from the period in which he lived to the final consummation of all things; and he alone, of all the prophets, foretold the exact time when the Messiah should appear and finish the great work of human redemption.

Daniel not only predicted future events with singular precision, but likewise accurately defined the time in which they should be fulfilled, as was remarkably exemplified in that illustrious prophecy of the seventy weeks (ch. ix. 24—27.), in which he prefixed the period for “bringing in everlasting righteousness by the Messiah,” “for sealing up the vision and prophecy,” and for “anointing the most holy,” as well as in some other mysterious predictions which probably mark out the time or duration of the power of Antichrist (ch. vii. 25. viii. 14. xii. 7;) and, as some suppose, of the commencement of the Millennium, or universal reign of saints, which they conceive to be foretold; for the explanation of which we must wait the event.

From the fourth verse of the second chapter to the end of the seventh chapter of this book, Daniel wrote his history originally in the Chaldaic, or

Syriac language; and, indeed, the greatest part of the book bears marks of the Chaldaic idiom; as might well be expected from an author who had long resided in Chaldæa.

The remaining chapters, which were written in Hebrew, contain prophetic visions, which relate principally to the church and people of God.

Daniel's name, like that of many others of the sacred writers, has been borrowed to countenance spurious books, besides the apocryphal additions in our Bibles. A book entitled the Visions of Daniel was condemned as counterfeit and impious by the decree of Gratian (Decret. Part. ii. caus. 27. quæst. 1. c. xvi., and Athan. Synop. lib. ii. cit. by Gray on the Old Testament, 448.) In this book Daniel is said to have foretold how many years each emperor should live, as well as the events of his reign, and the future circumstances of the Saracens. Some supposititious magical writings were likewise attributed to the prophet. Jos. Alb. Fabrici. Codic. Pseudepig. V. Test. p. 1130.

S. Bartholomew Ap. & M.:
—Vide post.

I John:—Vide post.

Hosea:—was raised up among the people of Israel, after they had sunk into the grossest idolatry. He began to prophesy somewhat earlier than Isaiah, and exercised his ministry about sixty years.

He was the son of Beerī, and entered on the prophetic office some time between the years 3194 and 3219, which was during the successive reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and probably to about the third year of the reign of the last; or if we reckon by the kings of Israel, against which nation he chiefly prophesied, he may be described as having flourished during the reign of Jeroboam and his successors, to the sixth year of Hosea, which corresponds with the third year of Hezekiah. Hosea was, therefore, nearly contemporary with Isaiah,

Amos, and Jonah. 1 Tomline's Elements, 121.

The book is cited by St. Matthew as unquestionably the inspired production of a prophet (Matt. ii. 15. from Hosea xi. 1.), as likewise by St. Paul (Rom. ix. 25, 26. from Hos. ii. 23.; 1 Cor. xv. 4., where the apostle is supposed to refer to a remarkable passage in Hosea vi. 2. which is evidently prophetic of the resurrection of Christ), and, indeed, by Christ himself, Matt. ix. 1. 13. xii. 7.

The prophecies of Hosea being scattered through the book without date or connection, cannot now be chronologically arranged with any certainty.

He denounces God's vengeance against Ephraim, (the representative of the ten tribes,) who should vainly call on other nations for protection. He points out the folly of the people in their pursuits: telling them, that they had "sown the wind, and should reap the whirlwind." He threatens them in many prophecies, from among which we may select, those in which he foretold the captivities, dispersion, and sufferings of Israel (ch. i. 4, 5.; v. 5—7.; ix. 3. 6—17.; x. 5, 6. 15.; xiii. 16.); the deliverance of Judah from Sennacherib, figurative of salvation by Christ (ch. i. 7., comp. with 2 Kings xix. 35.); the punishment of Judah, and the demolition of its cities (ch. v. 10.; viii. 14.); the congregation of the Gentile converts (ch. i. 10, 11.; ii. 23., comp. with Rom. ix. 24. 26.); the conversion of the Israelites (ch. xiv. 4. 8.); the present destitute state of the Jews (ch. iii. 4.); and their future restoration in the general establishment of the Messiah's kingdom (ch. i. 11.; iii. 5.); the calling of our Saviour out of Egypt (ch. xi. 1., comp. with Matt. ii. 15.); his resurrection on the third day (ch. vi. 2., comp. with 1 Cor. xv. 4.); and the terrors of the last judgment, alluded to under figurative representations of temporal destruction impending over Samaria (ch. x. 8., comp. with Luke xxiii. 30. and Rev. vi. 16.). Thus, amidst the denunciations of wrath, the people were animated by some dawnings of

favour; and taught to cultivate righteousness and mercy in expectation of the blessings of the Lord (ch. x. 12.); and in the assurances of a final ransom from the power of the grave, and of a redemption from death to be finally vanquished and destroyed. Ch. xiii. 14., comp. with 1 Cor. xv. 55. Nicholls's Help, 288.

S. Augustin, Bish. of Hippo. C. D.: — was born at Tagasta, a town of Numidia in Africa, A.D. 354, and died A.D. 430. He was bred up at first only to Latin letters; and read, for some time, only poetry and plays. Afterwards he studied rhetoric and philosophy; being professor of the first of these at Rome, and after that at Milan; where St. Ambrose instructed him in divinity; and set him right, as to some wrong notions which he had imbibed. He returned into Africa about the year 388; and three years after was chosen bishop of Hippo. He was a great and judicious divine, and the most voluminous writer of all the Fathers.

Beheading of S. John Bapt.:

—Honors were rendered to the memory of this saint in very early times, some miraculous cures having been supposed to be done by his relics in the fourth century: for which reason Julian the apostate ordered them to be burnt. Some of them, however, were privately reserved (Durand. Rat. lib. vii.); and his head was found in the emperor Valens' time, and being honorably wrapt in purple, was deposited, as a great relic, by his successor Theodosius in a church near Constantinople. (Soz. lib. vii. cap. 21.) Durandus says this festival was at first called Festum Collectionis S. Joh. Baptistæ, from the gathering up of his relics; and afterwards, by corruption, Festum Decolationis.

2, 3 John:—Vide post.

Jude:—Vide post.

Matth.:—Vide post.

Rom.:—Vide post.

~~The Kalendar.~~

SEPTEMBER hath xxx. days.

The Moon hath xxix.

				MORNING Prayer.		EVENING Prayer.		
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
16	1	f	Kalend.	Giles, Abbot & Confess.	Hof. 14.	Matth. 2.	Joel 1.	Rom. 2.
5	2	g	4 No.		Joel 2.	3.	3.	3.
	3	A	3 No.		Amos 1.	4.	Amos 2.	4.
13	4	b	Pr. No.		3.	5.	4.	5.
2	5	c	Nonæ.		5.	6.	6.	6.
	6	d	8 Id.		7.	7.	8.	7.
10	7	e	7 Id.	Enurchus Bish. of Orleans.	9.	8.	Obadiah	8.
	8	f	6 Id.	Nativity of the Bl. V. Mary	Jonah 1.	9.	Jon. 2, 3.	9.
18	9	g	5 Id.		4.	10.	Mich. 1.	10.
7	10	A	4 Id.		Mich. 2.	11.	3.	11.
	11	b	3 Id.		4.	12.	5.	12.
15	12	c	Pr. Id.		6.	13.	7.	13.
4	13	d	Idus.		Nah. 1.	14.	Nah. 2.	14.
	14	e	18 Kl. Octo.	Holy-Cross day.	3.	15.	Hab. 1.	15.
12	15	f	17 Kl.		Hab. 2.	16.	3.	16.
1	16	g	16 Kl.		Zeph. 1.	17.	Zeph. 2.	1 Cor. 1.
	17	A	15 Kl.	Lambert, Bish. & Mart.	3.	18.	Hag. 1.	2.
9	18	b	14 Kl.		Hagg. 2.	19.	Zech. 1.	3.
	19	c	13 Kl.		Zech. 2, 3.	20.	4, 5.	4.
17	20	d	12 Kl.	Fast.	6.	21.	7.	5.
6	21	e	11 Kl.	S. Matthew Ap. Eva. & M.		22.		6.
	22	f	10 Kl.		8.	23.	9.	7.
14	23	g	9 Kl.		10.	24.	11.	8.
3	24	A	8 Kl.		12.	25.	13.	9.
	25	b	7 Kl.		14.	26.	Mal. 1.	10.
11	26	c	6 Kl.	S. Cyprian, Archbish. of	Mal. 2.	27.	3.	11.
19	27	d	5 Kl.	(Carth. & M.	4.	28.	Tob. 1.	12.
	28	e	4 Kl.		Tob. 2.	Mark 1.	3.	13.
8	29	f	3 Kl.	S. Michael, and all Angels.		2.		14.
	30	g	Pr. Kl.	S. Jerom, Pr. Conf. & Doct.	4.	3.	6.	15.

OCTOBER

The 49th page of the Sealed Books commences with "The Kalendar."
l. 27. "Ev.", and not "Eva.", in MS. Book, Dublin. C. R. E

Giles, Abbot & Confess.:
—(or Ægidius) was born at Athens, and came into France, having first sold his patrimony, to bestow it in charitable uses. He lived two years with Cæsarius, bishop of Arles; and afterwards adopted the life of a hermit. The king, as he was hunting, found him in his cell; and pleased with his sanctity, built an abbey at Nismes for his sake, and conferred the abbacy upon him. He died A.D. 795.

Hof.:—Vide ante, 232.

Matth.:—Vide post.

Joel:—The book of Joel is placed in the Hebrew Bible immediately after that of Hosea; but in the Septuagint version the books of Amos and Micah are interposed between them. It is difficult to determine whether the Greek translators were authorized by chronology to change the order, since there is no positive criterion by which the age of Joel can be ascertained. 1 Tomline's Elements, 120.

We may, however, suppose him to have lived in the reigns of Uzziah, king of Judah, and of Jeroboam, king of Israel, who flourished as contemporary sovereigns between A.M. 3194 and 3219; and to have delivered his prophecies soon after Hosea had commenced his ministry. Gray on the Old Testament, 465, 466.

The most remarkable thing in the book of Joel, is the promise of the effusion of the Holy Spirit, which was fulfilled on the day of Pentecost.

The principal events predicted in this book are—the Chaldean invasion, under the figure of locusts, &c. (Joel i. 4., &c.); the destruction of Jerusalem by Titus (Joel ii. 30., &c., comp. with Matt. xxiv. 29.; Luke xxi. 11.), described with such force and aggravation of circumstances as to be in some measure descriptive of that final judgment which every temporal dispensation of the Almighty must faintly prefigure; the blessings of the gospel dispensation; the general outpouring of the Holy Spirit which was to ac-

company it (Joel ii. 28—32., comp. with Acts ii. 17. 21.; xxi. 9.); the conversion and restoration of the Jews to their own land; the destruction of the enemies of God; and the glorious state of the Christian Church, which is to follow it. Joel iii. Nicholls's Help, 289.

The book has been regarded as recording events which had occurred, but it appears rather to be entirely prophetic, though Joel, under the impression of foreseen calamities, describes their effects as present; and by an animated representation, anticipates the scenes of misery which lowered over Judæa (ch. i. 4—7—10. 16. 28., and Lowth's Prælect. 15.). Although it cannot be positively determined to what period the description contained in the first and second chapter may apply, it has been sometimes supposed that the prophet blends two subjects of affliction in one general consideration, or beautiful allegory; and, that under the devastation to be effected by locusts in the vegetable world, he portrays some more distant calamities to be produced by the armies of the Chaldæans in their invasion of Judæa. Hence a designed ambiguity in the expressions. Gray on the Old Testament, 468, 469.

Rom.:—Vide post.

Amos:—Little is known concerning Amos, except that he was an inhabitant of Tekoa, called to the prophetic office from being a herdsman, and a gatherer of sycamore fruit (ch. vii. 14.). In the simplicity of former times, these occupations were by no means considered in that degrading light in which they have been viewed since refinement hath introduced a taste for the elegant arts of life, and established fastidious distinctions. He was no prophet, as he informed Amaziah, neither was he a prophet's son: that is, he had no regular education in the schools of the prophets, but was called by an express irresistible commission from God, to prophesy unto his people Israel. Ch. vii. 14, 15.

Amos was contemporary with

Hosea (1 Tomline's Elements, 121.), and, like him, directed his prophecies chiefly to the ten tribes of Israel; though not exclusively, for he denounces judgment also against Judah, and threatens the kingdoms that bordered on Palestine,—as the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites. He foretels in clear terms the captivity of the ten tribes, and the awful calamities attending it; concluding with assurances that God would not utterly destroy the house of Jacob, but after sifting, as it were, and cleansing it, among the nations, He would raise it again to more than its former splendour and happiness in the kingdom of the Messiah, by the accession of Gentile subjects. Comp. ch. ix. 11—15. with Acts xv. 16. Nicholls's Help, 289.

Enurchus Bish. of Orleans.:—who is otherwise called Evortius, was bishop of Orleans in France; and present at the Council of Valentia, which was held A.D. 374. The monkish writers state that Enurchus “being sent by the church of Rome into France, upon account of the redemption of captives, at the time when the people of Orleans were in the heat of an election of a bishop, to succeed Desinianus; a dove alighted upon his head, which he could not without great difficulty drive away. The people observing this, took it for a sign of his great sanctity, and immediately thought of choosing him bishop; but before they would bestow their votes on him, they prayed that the same dove might alight upon him again; that so it might not be looked on as a thing of chance, but ordered by the special direction of God. After prayers, the dove alighted upon him a second time; and he was chosen bishop by the unanimous suffrages of all the city. He is reported to have quenched a fire in the city, by his prayers; to have directed the digging of the foundation of a church, in such a place, where the workmen found a pot of gold, almost sufficient for the defraying the charge thereof; in three days' time, to have converted to Christianity

7000 pagans; to have predicted his own death; and in a sort of prophetic manner, to have nominated Anianus for his successor.” Nicholls on the Common Prayer.

Obadiah:—It is not certainly known at what period Obadiah lived (1 Tomline's Elements, 123.); some suppose he was that excellent man who was governor of King Ahab's house, and the person who met Elijah, (1 Kings xviii. 3—7.) but others think with more probability that he flourished about the same time with Ezekiel and Jeremiah; and the best opinions concur in supposing him to have prophesied a little after the destruction of Jerusalem by Nebuchadnezzar, which happened about A.M. 3416.

Obadiah's name implies, the servant of Jehovah, a title equivalent to that by which Moses was distinguished (Numb. xii. 7.), and to that in which St. Paul gloried.

This prophet has not transmitted to us any particulars of his own origin or life, any more than of the period in which he was favoured with the divine revelation. That he received a commission to prophecy, is evident; as well from the admission of his work into the sacred canon, as from the completion of those predictions which he delivered.

The prophet's work is short, but composed with much beauty: it unfolds a very interesting scene of prophecy, and an instructive lesson against vain confidence and malicious exultation. After describing the pride and cruelty of the Edomites, he declares that though they dwelt in fancied security among the clefts of the rocks, yet the “mighty men of Teman should be dismayed,” and “every one of the mount of Esau should be cut off by slaughter;” intimating that those who had confederated with them against Jacob, and had been considered by them as their allies, should contribute to inflict the punishment of their malevolence. He concludes with consolatory assurances of future restoration and pros-

perity to the Israelites and to the Jews, to whom should arise deliverance from Zion: Saviours who should judge the nations; and a spiritual kingdom, appropriated and consecrated to the Lord. These prophecies began to be completed about five years after, when Nebuchadnezzar ravaged Idumæa, and dispossessed the Edomites of much of Arabia Petræa, which they never afterwards recovered. But they were still farther fulfilled in the conquests of the Maccabees over the remainder of the Edomites (1 Macc. v. 3. 65.); and they received their final accomplishment in the advent of that Redeemer, whom preceding Saviours had foreshewn. Gray on the Old Testament, 479—484.

Nativity of the Bl. V. Mary:

—It is said that, "About the year 695, this day was ordered to be celebrated, by Pope Sergius, on this occasion. A certain man, whose name we know not, heard a concert of angels in the air, solemnizing the nativity of the Blessed Virgin, as being born that night, which was the 8th of September. (Durand. Rat. lib. vii. Isidorus de Off.) Pope Innocent IV. honoured this feast with an octave, A.D. 1244, and Gregory XI. with a vigil, about the year 1370." Nicholls on the Common Prayer.

Jonah:—Although Jonah is placed fifth in the order of the minor prophets, he is generally considered as the most ancient of all the prophets, whose writings we possess. He prophesied in the reigns of Joash, and his son Jeroboam the Second, kings of Israel, about eighty years before the time of Isaiah. The subject of the book of Jonah is the mission of that prophet to the populous city of Nineveh, the capital of the Assyrian empire, and his successful ministry among its people. The design of this prophetic record is to show, by the striking example of the Ninevites, the forbearance and long suffering of God towards sinners, by which they are spared on their sincere repentance.

Among other testimonies given to the prophetic character of Jonah, may

be reckoned that of Tobit, who professed a firm confidence in the accomplishment of Jonah's prediction against Nineveh (Tobit xiv. 4—6. 15.), and whose son, indeed, afterwards lived to witness its completion. The sacred writers, likewise, and our Lord himself (2 Kings xiv. 25. Matt. xii. 39. 41. xvi. 4. Luke xi. 29. Vide etiam, 2 Esdras i. 39. and Clement. Epist. 1. ad Rom. c. vii. p. 33. ed. Wotton.), speak of him as a prophet of considerable eminence.

It must be remarked, that the miracle by which God punished the unbecoming flight of Jonah, was, agreeably to the figurative arrangements of the Old Testament, rendered symbolical of an event that was to occur under the New. The prophet, in this instance a sign of Christ (Matt. xii. 39, 40. xvi. 4. Luke xi. 29, 30. August. de Civit. Dei, lib. xviii. c. 30. [tom. v. col. 1196. ed. Paris. 1635.]); was swallowed up by a great fish, as our Saviour was admitted into the jaws of death; and for a similar continuance of time, since both were detained three days and three nights enclosed in the bars of the earth; and neither of them was suffered to see corruption. Ch. ii. 6. Comp. with Psalm xvi. 10. and Acts ii. 31.

It may be here remarked that as the Hebrew language has not any word which defines a natural day, the Jews describe what the Greeks call *νυχθήμερον*, by a night and a day. The space of time, therefore, which consists of one whole revolution of twenty-four hours, and part of two other days, is properly expressed in Hebrew by three days and three nights; the length of time during which Jonah and Christ were respectively sepulchred in the fish and in the grave. Vide Lowth in ch. i. 17.

The book of Jonah may be thus divided:—

Ch. i. ii. relate the first mission of Jonah, his disobedience and punishment.

Ch. iii. iv. the second mission—his success, and yet his discontent. Nicholls's Help, 291.

Mich.:—Micah was a prophet of Judah, and he exercised his ministry in the time of Isaiah. He was raised up to confirm the predictions of Isaiah, against both the Israelites and Jews, whom he called to repentance both by threatened judgments and by promised mercies.

The book of Micah has been considered the most important single prophecy in the Old Testament; and the most comprehensive respecting the birth-place and the personal character of the Messiah, and the blessings of his kingdom upon earth.

Micah was unquestionably the author of this book, and he speaks in that character. (Ch. iii. 1. 8.) In the Hebrew manuscripts he is placed the sixth, and in the Septuagint copies the third, in order of the twelve minor prophets.

Micah foretels in clear terms the invasion of Shalmaneser (ch. i. 6—8.; 2 Kings xvii. 4—6.), and that of Sennacherib (ch. i. 9—16.; 2 Kings xviii. 13.); the cessation of prophecy (ch. iii. 6, 7.); and the utter destruction of Jerusalem (ch. iii. 12.) by Vespasian: yet for the encouragement of the pious, he also predicts the destruction of Assyria, the representative of the enemies of the Christian church (ch. vii. 8. 10.); the promulgation of the gospel from Mount Zion; its beneficial effects (ch. iv. 1—8.; Isaiah ii. 2—4.); the birth-place of Christ; his divine nature, "whose goings forth have been from of old, from everlasting," (ch. v. 2., with Matt. ii. 6., John vii. 42.); and the exaltation of his kingdom over all nations (comp. ch. iv. 2. 7., with Luke i. 33.; ch. v. 5., with Eph. ii. 14.; and ch. vii. 18. 20., with Luke i. 72, 73.). Nicholls's Help, 292.

Nah.:—Nahum (as appears from ch. i. 1.) was a native of Elkosh, a village in Galilee; and he is supposed to have been contemporary with Isaiah.

Neither history nor tradition furnishes us with any account of Nahum, or of the period of his death. His tomb, or pretended tomb, was formerly shewn

in a village named Bethograbra, now called Giblin, near Emmaus.

This prophecy opens with a sublime description of the justice and power of God, tempered with long-suffering (ch. i. 1—8.), and foretells the destruction of Sennacherib's forces, and the subversion of the Assyrian empire (ch. i. 9—12.), together with the deliverance of Hezekiah, and the death of Sennacherib (ch. i. 13—15.). The destruction of Nineveh is then predicted in the most glowing colours, and with singular minuteness; and profane history assures us that these predictions have been exactly fulfilled. ch. ii. iii.

The book of Nahum will be best understood by being read as a continuation or supplement to the book of Jonah. The prophecies of both are directed against Nineveh. They form connected parts of one moral history; the remission of God's judgments being illustrated in the one, the execution of them in the other.

Holy-Cross day.:—This festival had its beginning about the year 615, and the following honor done to the Cross gave rise to it, according to Dr. Nicholls (on the Common Prayer), who states that, "Cosroes, king of Persia, had made great ravages in the Christian world, and having plundered Jerusalem, took away a great piece of the Cross, which Helena had left there; and, at times of his mirth, made sport with that, and with the Holy Trinity. Heraclius, the emperor, giving him battle, defeated the enemy, and recovered the Cross, bringing it back triumphantly to Jerusalem; where he found the gates shut against him, and heard a voice from heaven, which told him, That the King of kings did not enter into that city in so stately a manner; but meek and lowly, riding upon an ass. With that, the emperor dismounted from his horse; and went into the city, not only on foot, but barefooted, carrying in the wood of the Cross himself. Niceph. lib. viii. c. 29. Durand. Rat. lib. vii."

Hab.:—Habakkuk prophesied in

the time of Jeremiah, a short period before the siege and destruction of Jerusalem.

This book expresses the prophet's holy indignation at the iniquity of his countrymen, with earnest intercession for their welfare. The concluding prayer, in which he describes the wonders God had wrought for Israel in times past, was admirably calculated to inspire the pious among them with confidence in the prospect of their approaching calamity—the destruction of Jerusalem, and their captivity in Babylon.

It should seem from the title prefixed, and from the intimation subjoined to the last verse of this prayer, as well as from the word *Selah*, which occurs three times in the chapter, that the prayer was set to music; and perhaps performed in the service of the Temple. Lowth's *Prælect. Poet.* 21. & 28.

Habakkuk sometimes adopts the expressions of Isaiah, he is imitated by succeeding prophets, and is cited as an inspired person by the evangelical writers. Ch. ii. 3. 4.; comp. with Heb. x. 37, 38.; Rom. i. 17.; Gal. iii. 11.; and Acts xiii. 41.; comp. with Hab. i. 5. Gray on the Old Testament, 515.

Zeph.:—The prophet Zephaniah informs us (ch. i. 1.) that he was the son of Cushi; and that the word of the Lord came to him in the days of Josiah, king of Judah. He is supposed to have been of the tribe of Simeon; and as he traces back his pedigree for four generations, he was probably of distinguished birth, though not of the royal family as some have imagined. He may be supposed to have prophesied before the last reformation made by Josiah, A.M. 3381. He may be conceived also to have entered on his office towards the commencement of the reign of that monarch, who ascended the throne A.M. 3364, since he preceded Jeremiah, who began his prophetic ministry in the thirteenth year of Josiah's reign. Epiphanius relates that Zephaniah was born at mount Sarabatha, or Baratha.

His first chapter contains a general denunciation of vengeance against the princes of Judah and against their city, where some disputed the divine providence (ch. i. 8. 12.), and threatens punishment also to those who superstitiously observed the rites of idolaters, or violently invaded the property of others; (ch. ii. 5.; vide etiam i. 9.) and he declared that the great day of trouble and distress, of desolation and darkness, was at hand. In the second chapter, the prophet predicts woe to the Cherethites; the Moabites; Ammonites; and Æthiopians (ch. ii. 12.; comp. with Jerem. xvi. 2. 9.; Ezek. xxx. 4—10.; Joseph. *Antiq. lib. x. c. xi. p. 459.*); and describes the desolation of Nineveh in terms wonderfully descriptive. (Ch. ii. 14, 15.) These prophecies, excepting that relating to Nineveh, were chiefly accomplished by the conquests of Nebuchadnezzar.

In the third chapter, the prophet returns to Jerusalem, arraigns her pollutions, oppressions, and corruption, which should be visited in God's general judgments; and concludes, as is usual with the prophets, with promises of a remnant who should trust in the Lord's name; of a return to his favour; and of blessings partly completed by the Gospel dispensations, but finally to be accomplished in the universal restoration of the Jews. Ch. iii. 8—20.; compare particularly iii. 10. with Acts viii. 27. Gray on the Old Testament, 516—520.

I Cor.:—Vide post.

Lambert, Bish. & Mart.:—was bishop of Utrecht, about A.D. 670, in the time of Childeric II., and is said by some to have been murdered through his having reprov'd the licentiousness of Pepin, Duke of Austrasia. There are, however, various accounts of the causes of his death. Being canonized, he obtained at first only a simple commemoration in the calendar: but Robert, bishop of Liege, in a general chapter of the Cistercian Order, A.D. 1240, procured a solemn feast to be kept in the church to his honor.

Hag.:—Haggai is generally reputed to have been born in the captivity, and to have returned from Babylon with Zerubbabel. (Ezra ii. 2.; Cyrill. Lib. i. adv. Julian. Epiphan. et Doroth.) He is reckoned as the tenth in order among the minor prophets, both in the Hebrew and Greek copies; and may be considered as the first of the three prophets who flourished among the Jews after their return to their country.

He began to prophesy in the second year of Darius Hystaspes, A.M. 3484, about fifteen years after the foundation of the temple had been laid. (Ezra v. 1.) The prophets after the captivity sometimes reckoned by the dates of the reigns of those sovereigns to whom their country was subjected. Gray on the Old Testament, 521.

The Jews, in their work of erecting the second temple at Jerusalem, were seriously interrupted by the Persian governors of the neighbouring provinces, so as to cause them to cease from their labour for a period of about fourteen years, supposing the time to complete the building was not yet come. But God disposing Darius to renew the decree of Cyrus, raised up Haggai to encourage them in the work, which was then finished in a few years. 1 Tomline's Elements, 128.

Of the prophecies, more immediately relating to the Messiah and his kingdom, Haggai (ch. ii. 7—9.) foretels that the second temple, though much inferior as a building to the first, should far exceed it in glory. This was fulfilled by our blessed Lord, in whom dwelt all the fulness of the Godhead bodily (Col. ii. 9.), honouring it with his presence and preaching.

Ch. ii. 20—23. also predicts the important revolutions which would precede the great and final coming of the Messiah, typically described under the name of Zerubbabel, when the kingdoms of the world would become subject to his chosen servant. (Dan. ii. 44.; Rev. xi. 15.) The grandeur of this event was perhaps foreshadowed in the temporal commotions which happened before the first coming of our

Saviour, viz. the subversion of the Persian monarchy by the Grecian, and of the Grecian by the Romans; and in the terrible destruction of Jerusalem, and the ruin of the civil government of the Jews shortly after his ascension. Nicholls's Help, 297.

Zech.:—Zechariah was the son of Barachiah, the grandson of Iddo (ch. i. 1.; Ezra v. 1. vi. 14, where son is put for descendant, as is usual in Scripture), and unquestionably a contemporary of Haggai, (Haggai i. 1.), and began to prophesy two months after him, in the eighth month of the second year of Darius Hystaspes, A.M. 3484.

No certain information, however, can be collected concerning the time or place in which Zechariah was born.

The design of his writings was the same as that of his inspired colleague. But, the discourses of Zechariah are much more extended and particular, for the purpose of encouraging the Jews in re-establishing their national institutions.

He emblematically describes the four great empires (the chariots and horses probably representing the Babylonian, Persian, Macedonian, and Roman empires, ch. vi. 1.); he foretels many circumstances respecting the future condition of the Jews and their destruction by the Romans (ch. xiv., &c.); and with these he intersperses many moral instructions and admonitions.

The twelfth verse of the eleventh chapter of this book, which exhibits a prophetic description of some circumstances afterwards fulfilled in our Saviour, appears to be cited by St. Matthew as spoken by Jeremiah (Matt. xxvii. 9, 10.). This and the two preceding chapters, which are connected by a kind of continuation, have been thought to contain some particulars more suitable to the period of Jeremiah, than to that of Zechariah, or to the design of his appointment.

But whatever may be determined as to these three chapters, there is no sufficient reason to suppose, with some commentators, that the twelfth, thir-

teenth, and fourteenth chapters also, which constitute a distinct prophecy, were written before the time of Zechariah; since they contain nothing incompatible with the period of that prophet. Gray on the Old Testament, 538.

At whatever time they were composed, they were unquestionably the production of an inspired writer, since they are cited as such in the New Testament (John xix. 37.; Matt. xxi. 4, 5. xxvi. 31.). They contain prophecies which refer entirely to the circumstances of the Christian dispensation: in fact, next to Isaiah, Zechariah has the most frequent and plain allusions to the character and coming of Christ. Vide ch. ii. 10, 11. ch. iv. 6, 7. ch. vi. 10. 15. ch. ix. 9. ch. xi. 12 13. ch. xii. 10. ch. xiii. 7. ch. xiv. 8, 9.

S. Matthew Ap. Ev. & M.:
—Vide post.

Mal.:—Malachi was the last of the prophets under the Old Testament dispensation. He exercised his ministry about a hundred and twenty years after the return of the Jews from captivity in Babylon: and about four hundred and twenty years before the birth of Christ. The temple having been built, and the city being in a prosperous condition at the death of Nehemiah, the Jews, though retaining the forms of religion, became grossly hypocritical, profane, and wicked. Malachi was therefore raised up to call them once more to repentance, and to promote a revival of true religion among them.

His immediate object as a minister was to reprove the Jews for many great abuses which, even so soon after such judgments and such mercies as attended their captivity and return from Babylon, still prevailed among both priests and people. 1 Tomline's Elements, 130.

After a period of nearly 4000 years "the testimony of Jesus which is the spirit of prophecy" in the divine oracles of the Old Testament, ceased in the predictions of Malachi.

Malachi sealed up the volume of

prophecy in the description of that personage with whose appearance the Evangelists begin the Gospel history (Mark i. 1, 2.); and he who terminated the illustrious succession of the prophets of the first dispensation, and predicted the coming of the Baptist, was in an especial degree entitled to a share of our Saviour's testimony, when he declared, in terms which defined the objects and extent of Jewish prophecy, that "all the prophets and the law prophesied until John." (Matt. xi. 13.; Luke xvi. 16.) Malachi is likewise elsewhere frequently cited as a prophet by the writers of the New Testament. Matt. xi. 10. xvii. 10—12.; Mark i. 2. ix. 11. 12.; Luke i. 17. vii. 27.; Rom. ix. 13.

Prophecy had been the oracle of the Mosaic and Christian dispensations, to uphold the authority of the one, and reveal the promise of the other; and now its latest admonitions were like those of a faithful departing minister embracing and summing up his duties. Resigning its charge to the personal precursor of Christ, it expired with the Gospel on its tongue.

S. Cyprian, Archbish. of Carth. & M.:—was by birth an African, and of good family and education. Before his conversion he taught rhetoric; but was persuaded to Christianity by one Cæcilius, his intimate friend. He was elected bishop of Carthage, in the place of Donatus, A.D. 248. He fled from Carthage under the Decian persecution; and the enraged people made proclamation for his discovery in the open theatre. He shewed a great deal of prudence in regulating the church-censures to be inflicted upon those who had lapsed, in this persecution; as likewise, in deciding other disputes, in a council held at Carthage A.D. 251. Under Valerian, A.D. 258, he suffered martyrdom; having long previously to the storm that then arose, foretold its coming, and disposed his flock to bear it accordingly. Dr. Nicholls (on the Book of Common Prayer) observes, "The Cyprian in the Roman Calendar, who is celebrated this day, is not St.

Cyprian, archbishop of Carthage; but another Cyprian, of Antioch, who of a conjuror was made a Christian, and afterwards a deacon, and a martyr."

Tob.:—The book of Tobit is one of those included in what is commonly called "the Apocrypha." They are fourteen in number, viz.: 1 and 2 Esdras, the present book, Tobit, Judith, the supplement to the authentic book of Esther, the Wisdom of Solomon, Ecclesiasticus, Baruch (including the Epistle of Jeremy), the Song of the Three Holy Children, the History of Susanna, the History of the Destruction of Bel and the Dragon, the Prayer of Manasses, and 1 and 2 Maccabees.

The Church has ever distinguished between books *canonical* and *apocryphal*. The former comprise all the books of the Old and New Testaments, because they were all authenticated in the catalogue of Ezra, who had gathered and registered them. Under the name of *apocryphal* books are comprised those that were not within Ezra's catalogue. They were not received by general consent, nor read and expounded publicly in the church, nor admitted to prove any point of doctrine, except where they are conformable to the other Scriptures.

The Apocryphal Books are so denominated from the Greek word ἀποκρύπτω, to hide. The word seems to have been first applied only to books of doubtful authority; or as it is used by Origen, to imply works out of the canon. It was afterwards employed to characterize spurious and pernicious books. It has been thought, that books of doubtful character were first termed apocryphal by the Jews, because they were removed ἀπὸ τῆς κουπτήσ, from the ark of the covenant, where the canonical books were placed, (Euseb. lib. de Pond. et Mensur. 534.) or because shut up from the generality of readers, and concealed, as some assert, in a chest of the temple. In the primitive church, some of these books, especially those of Wisdom and Ecclesiasticus, were imparted to catechumens, and all of

them were allowed to be read under certain restrictions. (Vide Canon. Apost. lxxxiv. Bruns, Can. Apost. et Concil. p. 13. ed Berol. 1839.) Athanas. Synop. tom. iii. p. 128. ed. Bened. Gray on the Old Testament, 548.

It is universally allowed, that these books were not in the canon of the Jews, to whom alone were "committed the oracles of God" (Rom. iii. 2.; Joseph. cont. Apion, lib. i. § viii. p. 1333.; Hieron. Prol. Gal.); and, indeed, that they were composed after the closing of the sacred catalogue.

No books, indeed, were admitted into the canon of the Jews, but those of writers allowed to be inspired, or chronicles of their own nation transmitted from age to age, as the authentic records of their state and polity.

It is certain, that long after the time of our Saviour, the Hebrew canon consisted but of twenty-two books (Joseph. cont. Apion. § viii.; Euseb. Hist. Eccles. lib. iii. c. ix.; and the principal Rabbinical authorities); and that at this day the Jews adhere to the same list, though by separating books formerly united, they increase the number; and it is not probable, or consistent with any authentic accounts, to suppose, that at any time before or after Christ, the canon which the Jews so religiously respected, should have been altered by them. It is not probable that they should have admitted any addition after the death of Simon the Just, who was the last of the great Synagogue; or that if such addition had been allowed, they should have expunged these writings, which contain nothing so favourable to Christianity as the prophetic books which they have suffered to continue inviolate. Had the books been erased before the time of Christ, the sacrilege must have excited his censures; and since the establishment of the Gospel, any endeavour to deface the canon must have been detected and exposed.

These apocryphal books did not constitute any part of the Septuagint version of the Scriptures, as set forth

by the translators under Ptolemy. It is supposed, however, that many of them were received by the Jewish synagogue established at Alexandria, which possibly may have derived its origin from the period of that version (*Grabii Septuagint. Proleg. at Lib. Hist. c. i. prop. 24.*). From the Hellenistic Jews they were probably accepted by the Christian Church; but by whomsoever, and at whatever time they were communicated, it is certain that they were not received as canonical, or enrolled among the productions of the inspired writers; since they are not in any of the earlier catalogues (*Constit. Apost. lib. ii. c. lvii.; Canon. Apost. can. ult.*), and are excluded from the sacred list by the fathers of the Greek and Latin Church, who flourished during the first four centuries (*Dionys. Hierarch. Eccles. c. iii. p. 92. ed. Lutet. Paris. 1615.; Melito, ap. Euseb. lib. iv. c. xxvi.; Origen, ap. Euseb. Hist. Eccles. lib. vi. c. xxv.*); though they are often cited by them as valuable and instructive works, and sometimes even as divine, and as Scripture in a loose and popular sense. (Origen cites Tobit and the Maccabees as Scripture, (*lib. viii. in Epist. ad Rom. de Princip. lib. ii. c. i. Homil. 3 in Cant.*); as he does likewise the Shepherd of Hermas, and the book of Enoch, without believing them to be canonical in the strict sense of the word.)

In the language of the primitive Church they were styled ecclesiastical (*Ruffin. in Symbolum.*), as contradistinguished from those infallible works which were canonized as unquestionably inspired, and also from those erroneous and pernicious writings which were stigmatized and proscribed as apocryphal.

Whoever reads them with attention, must occasionally be highly gratified by the splendid sentiments, and sublime descriptions which they contain. They sometimes likewise present us with passages borrowed from the sacred writings, and with the finest imitations of inspired eloquence; they include besides, it may be, some scat-

tered fragments of divine wisdom, and some traditional precepts derived from men enlightened by a prophetic spirit. They occasionally illustrate the accomplishment of prophecy; and throw light on the Scriptures by explaining the manners, sentiments, and history of the Jews.

The apocryphal books bear an indirect and impartial testimony to the truth of our religion; they are venerable for their antiquity; recommended by long established approbation, and in some measure consecrated to our regard by the commendations of the Church, and by being annexed to the inspired writings. Gray on the Old Testament, 550—560.

Tobit was the son of Tobiel, of the tribe of Nephtali, in the city of Thisbe in Upper Galilee: he was probably born during the reign of Ahaz; but the year of his death is uncertain. The Vulgate supposes him to have lived 102 years, the Greek 158 years; but both accounts are erroneous. Gray on the Old Testament, 590.

Tobit was carried captive to Nineveh after the extinction of the kingdom of Israel by Enemassar or Salmannasser, about A.M. 3283. Ch. i. 10—13.

The apocryphal book which goes under his name is supposed to have been written in Chaldee by some Babylonian Jew, from the original memoirs, which were begun by Tobit himself, and continued by Tobias his son. What renders this conjecture the more probable is, that it was customary for the Jews to write such memoirs of things relating to their own families.

The book, if it ever existed in the Hebrew language, was certainly never in the Hebrew canon, and has no pretensions to be considered as the production of an inspired person. It was probably composed after the closing of the canon; but perhaps before the time of our Saviour, though as far as may be argued from the silence of Philo and Josephus, it does not seem to have been known to those historians, and it is not cited in the New Testament. It is not to be found in

the most ancient catalogues of the canonical books, as furnished by Melito; Origen; and the Council of Laodicea; and it must be added, that Athanasius (Athanas. Epist. festal. et in Synop. p. 128. ed. Bened.), Cyril of Jerusalem (Cyrill. Catech. 4.), Gregory Nazianzen (Greg. Nazianz. Carm. de Veris et German. Scrip. Lib.), Epiphanius (Epiphan. de Pond. et Mens.), Hilary (Hil. in Prolog. Psalm.), and St. Jerome (Hieron. Prol. Gal. Præf. in Tob. in Prov. &c. passim.), exclude it from the sacred code.

This book represents the duties of charity and patience, of filial affection and patriotic zeal, of social virtue and zealous devotion, in the most amiable light.

With respect to the history contained in this book, there is no sufficient reason to question its truth, at least as to the main particulars; and the Jews do not appear to have entertained any doubts on the subject (Juchasin Hieron. ad Chrom. et Heliod. Grot. Præf. ad Tob. Sixt. Senens. Bib. lib. viii.). It is written with much simplicity, and with an air of truth. The characters are described with great sincerity and effect; and the minute detail of genealogy, of time, place, and personal circumstances (ch. v. 16.), while they heighten the interest, tend to demonstrate the truth and reality of the relation.

The history of this captive, and of his family, is here related in a very interesting manner; it is enlivened with much variety of incident, and decorated with the display of many virtues. Some of the incidents, as the ministry of the angel, under false semblance and assumptions; the influence and defeat of the evil spirit; as well as the blindness and recovery of Tobit, have appeared so improbable to many authors, that they have chosen to consider the whole book as an instructive fiction, and to compare it to the *Cyropædia* of Xenophon, and the *Telemachus* of Fenelon, designed to illustrate the relative and social charities of life, and to exhibit a pattern of virtue exer-

cised in trials, and recompensed in this world; but there are not any physical objections to the causes assigned either for the deprivation (ch. ii. 10.) or restoration of sight to Tobit, or if they are not naturally capable of producing such effects, they might still be miraculously rendered instruments in the hands of Providence.

With respect to the agency of the angels, there is nothing inconsistent with reason, received opinions, or Scripture, in supposing a limited superintendence of superior beings.

It must be admitted, however, that there are passages in the book which express notions inconsistent with the doctrines of Scripture. The angel appears in some instances to be invested with a mediatorial character (ch. xii. 15.), in a manner injurious to the pre-eminence of Christ, and to be endued with attributes of omnipotence. Gray on the Old Testament, 582—593.

Allusion having been made to 1 & 2 Esdras,—Esther,—Song of the Three Children,—Prayer of Manasses and 1 & 2 Maccabees, it may not be inexpedient to make a few observations upon such works, although they do not appear in the *Kalendars* of the Sealed Books—nor is there any direction for their being read in the Services of the Church.

[1 Esdras]:—The First Book of Esdras, or Ezra (the word is written *עזרא* in the Hebrew, and *Εσδρας* in the Greek), is generally supposed to have been the work of some Hellenistic Jew. It is uncertain at what time it was composed; the particulars contained in it are related by Josephus: it was, therefore, probably written before the time of that historian.

The First Book of Esdras includes a period of about ninety years. The short historical sketch of the time which intervened between the celebration of the Passover by Josiah, and the captivity of the Jews, as imparted in the first chapter of this book, is taken chiefly from the thirty-fifth and thirty-sixth chapters of the second book of Chronicles. The strange but

lively story of the three competitors for the favour of Darius, which appears to have been introduced to recommend and embellish the character of Zerubbabel (ch. iii. iv. v.), is certainly fabulous in most of its particulars, but could not concern Zerubbabel, who at the period assigned was at Jerusalem. Ezra ii. 2.

The rest of the work, which is chiefly compiled from the books of Ezra and Nehemiah, is disfigured by many improbable and contradictory additions, and by many circumstances which appear to have been designedly introduced in order to disguise and vary the relation. It contains, perhaps, nothing exceptionable with respect to doctrine or precept; but its accounts are so incorporated with falsehood, that the compilers of our Liturgy have not appointed any selections from it to be read in the service of the Church. Gray on the Old Testament, 566.

[2 Esdras]:—This book has been by some ascribed to Ezra himself: but it seems that it was not derived from him, because it differs in style from the former book, and they have no connection or agreement with each other. The more general opinion is, that the Second Book of Esdras was written by a Jew converted to Christianity some time after the death of Domitian the emperor, and that it was his design to give his nation some consolation in the desolate state to which it was reduced by the last conquest and captivity by the Romans; and that fearing to provoke the Romans, as well as on account of their sufferings, to kindle their hatred against Christianity, to which he thought they would attribute their persecutions and afflictions, he conceals himself under the name of that ancient prophet.

The Second Book of Esdras is not now to be found in any Hebrew or Greek manuscripts. It is supposed to have been originally written in the Hebrew and Chaldee: but is extant only in a few Latin copies (Calmet states that it was first printed in the Latin edition of Nuremberg, published

in 1521. *Dissert. sur le Quatrième Livre d'Esdras*, note 1.), and in an Arabic version.

The author's pretensions, indeed, to inspiration, as well as to the name of Ezra, are destroyed by many false and absurd particulars. (Ch. iv. 44, 45. viii. 17.; comp. with Ezra i. 11. v. 5. vii. 11. xiii. 46, 47.; vide etiam ch. iii. 6. 19. v. 5. 52—55. vi. 42. 44. 49—52. 55. xiv. 21—44.) The book was never admitted into the Hebrew Canon; and there is no sufficient authority to prove that it was ever extant in the Hebrew language.

Its pretended prophecies are not produced in evidence by Christian writers, striking as such testimony must have been, if genuine; and the book was never publicly or generally acknowledged, either in the Greek or Latin Church (Bib. Sac. Sixt. V. and Clement. VIII.); nor was it ever inserted in the sacred catalogue, by either councils or fathers; but is expressly represented as apocryphal by St. Jerome, who describes it as rejected by the Church. Hieron. *Epist. ad Domnion et Rogat. et Procem. in Lib. Esd.* In answer to Vigilantius, who had produced some passages from this book, he says, "Tu vigilans dormis, et dormiens scribis: et proponis mihi Librum Apocryphum qui sub nomine Esdræ, a te et similibus tui legitur." Vide etiam Athan. *Synop. de lib. Esd.* Wolfius. *Bib. Heb. tom. i. n. 1768. p. 941.; et tom. ii. pp. 194. 196. 209.*

There appears to be some reason to suppose that the book, or at least that the greatest part of it, was produced after the promulgation of the Gospel. The work is, however, of too mixed and mysterious a character to authorize any positive determination. It is a collection of pretended prophecies; cabalistical fancies; and allusions to evangelical particulars. Amidst spurious fabrications, and passages transcribed from the Gospel, it may contain fragments of works written before the time of Christ; and many writers have considered it as a compilation of pieces, of which some, at least, may have been the genuine production of Ezra.

The Romish Church, though it admit not its canonical authority, has adopted some passages from it into its offices (2 Esdras ii. 36, 37.; Missa in Fer. post Pentacostem. Miss. Rom. p. 316.); and it is properly suffered to continue in our Bibles as a profitable book if discreetly and cautiously used; but not as having any authority in point of doctrine. Gray on the Old Testament, 568. 580.

[*Esther*]:—Some chapters are added by way of supplement to the authentic book of Esther, and are preserved by Josephus in his history. They are certainly of an ancient date: but we find in them manifest contradictions, and a style very different from the canonical writings, and therefore the compilers of the sacred canon had sufficient reason for placing them among the apocryphal compositions.

The chapters entitled, *The Rest of the Chapters of the Book of Esther*, are not extant in the Hebrew or in the Chaldaic language, but only in the Greek and Latin copies.

It is at least very doubtful whether these chapters did ever exist in the Hebrew language; and it is unquestionable that they never were in the Hebrew canon.

They were not considered as canonical by the ancient Church (Melito, ap. Euseb. Hist. Eccles. lib. iv. c. xxvi.; Athan. Epist. 39.; Gregor. Nazianz. Carm. de Veris et German. Script. Libris, p. 98. ed. Paris. 1630.; Sixt. Senens. Bib. lib. i. sect. 3.). Even the canonical book of Esther is not expressly enumerated in these catalogues: either because of these spurious additions, or, as the generality of writers suppose, because the authentic book was reckoned as one book with those of Ezra and Nehemiah; the three being attributed to the same author. The Fathers profess to receive the whole of the Hebrew canon exclusively; and in the synopsis attributed to Athanasius, the apocryphal part of Esther, which is described as beginning with the dream of Mordecai, is rejected; and the authentic part is

there said to be reckoned as one book with another; which other must have been that of Ezra, (Vide etiam Hieron. Præf. in Ezram et Nehem. The book is reckoned in the catalogues of Origen, Hilary, Cyril, and Epiphanius: and in that of the Council of Laodiceæ, (Vide Bruns, Can. Apost. et Concil. p. 79. ed. Berol. 1839.), though they might sometimes pass uncensured as annexed to the canonical book. St. Jerome, who confined himself to what was in the Hebrew, did not admit them into his translation (Hieron. Præf. in Esther.); but represented them as rhetorical appendages and embellishments subjoined to the Italic version. (In the Greek church they are still suffered to constitute a part of the book of Esther.) The most judicious writers of later times (Grotius, Præf. ad Addit. Esther; Dionys. Carthus. Cajetan.; Raynold Heidegger, lib. xi. c. x.; Kenthii. Proleg. ad. Lib. Apoc. V. T. p. 27., and Sixtus Senensis) have not scrupled to consider them as extrinsic and spurious additions.

Our Church judiciously adheres to the chapters which are contained in the Hebrew, which are indisputably authentic, and present us with an entire and valuable history. The adventitious parts are, however, suffered to continue in our Bibles as profitable in a subordinate degree. Gray on the Old Testament, 611.

[*Song of the Three Children*]:—is a song in praise of God, said to be uttered by the three companions of Daniel when thrown by Nebuchadnezzar into a burning furnace, and is to be admired for its instruction and tendency.

In some copies of the Greek version of Theodotion, and in the vulgar Latin edition of the Bible, this book is inserted between the twenty-third and twenty-fourth verses of the third chapter of Daniel; as at the beginning of the book is prefixed, the History of Susannah, and at the end is added, that of the Destruction of Bel and the Dragon; but none of these additions are to be found in any Hebrew copy;

nor do they appear ever to have existed in the Hebrew or Chaldaic language. Origen Epist. ad African, tom. i. p. 14. ed. Paris. not. a.

The work is mentioned very early by Christian writers, and is composed with great spirit, and the sentiments attributed to the holy children, are consistent with the piety for which they were distinguished. The hymn resembles the 148th Psalm of David as to its invocation on all the works of creation to praise and exalt the Lord. It was sung in the service of the primitive Church; and in the Liturgy of Edward the Sixth, it was enjoined by the rubric, that during Lent, the Song of the Three Children should be sung instead of the Te Deum. Gray on the Old Testament, 651.

[The Prayer of Manasse, &c.]:—This prayer, though full of pious sentiments, seems more likely to be the form of a prayer composed for the use of some great prince, who, conscious of his own wickedness, repented of his sins, and set himself to seek the Lord with his whole heart, as probably Manasseh did, when he was carried prisoner to Babylon, than a prayer actually made by himself, though there is an expression in 2 Chron. xxxiii. 19. which shews, at least, that there was such a prayer of his composing kept upon record; and it is scarce possible to pen one more expressive of his misery and repentance than this before us.

The present work is not in any of the Hebrew copies. It is uncertain in what language it was originally composed; but it cannot be traced higher than in the Vulgate, into which, probably, or into some Greek copies, it was inserted by some writer desirous of supplying the loss of the authentic prayer. It was not received as genuine by any of the Fathers or Councils, and was rejected even by the Council of Trent:—but the Greek church has inserted it into its euchology, or collection of prayers. Gray on the Old Testament, 663, 664.

Manasseh was carried in fetters by

Esarhaddon, king of Assyria and Babylon (Prid. Connect. A. 680.; Manass. xix.), in the twenty-second year of his reign, A.M. 3227. 2 Chron. xxxiii. 11.

[1 Maccabees]:—The authorship of this book is a point much controverted among the learned. Judas, surnamed Maccabæus, is by some supposed to have derived his title from the initial letters of four words with which his standard is supposed to have been decorated, by others from a Hebrew motto, referring to a lion on his standard, &c. This *first* book was perhaps written in the Chaldee, or the language of the Jews after their return from Babylon, probably from the histories and memoirs to be met with in their days. Some suppose the author to have been John Hyrcanus, the son of Simon, prince and high-priest near thirty years; who began his government at the period this history ends; and many think it the work of the *Great Synagogue*.

St. Jerome professes to have seen this work in Hebrew or Syriac. This original, however, is now lost. The Greek version, from which our English translation was made, is denominated Maccabees, from the persons whose actions are described in the work. It was probably executed before the time of Theodotion, for it appears to have been used by authors, who were his contemporaries; e. g. by Origen and Tertullian. In the Paris and London Polyglots, there are two Syriac versions of both the books of the Maccabees, which were made from the Greek, though they differ from it in some respects.

This first book contains the history of forty years, from the reign of Antiochus Epiphanes, to the death of Simon the high-priest; i. e. from the year of the world 3820 to 3869, which was 131 years before Christ. It is an accurate, faithful, and well-written history; is nearest of any extant to the manner and style of the sacred and canonical histories; contains a very explicit and copious account of the Jewish history in the period it

treats of, and is supported by the authority of Josephus.

The relation affords a lively picture of a nation inspired by the patriotic heroism of its leaders, and struggling with enthusiasm for civil and religious liberty. It represents Judas and his brethren, anxious to "restore the decayed estate of the people," and to purify the polluted sanctuary of their God; as endeavouring by measures concerted in piety, and conducted with steady fortitude, to conciliate the divine countenance. It describes, likewise, the gradual recovery of Judæa from desolation and miseries to importance and prosperity (ch. i. 25—28. iii. 42—51.; comp. with ch. x. xii. 19—23. xiv. 8—23. xv. 1—9. 24. 32.), and at the same time the worship of the true God re-established on the ruins of idolatry.

The particulars recorded in the book have been thought often to afford a key to prophecy (comp. 1 Macc. x. 88. 89. with Zech. ix. 13—17.; vide etiam 1 Macc. vii. 17.), and especially explain the mysterious visions contained in the eighth and eleventh chapters of Daniel, relating to the horn, by which emblem it is supposed was, in the first instance, presignified Antiochus (Joseph. Antiq. lib. x. c. xi. p. 466.; Hieron. in Dan. c. viii. tom. v. p. 498. ed. Francof. 1684.), who set up the abomination of desolation on the altar (ch. i. 54, 55.), but who himself was only a type of a more fatal enemy of the Church. Gray on the Old Testament, 665—667.

[2 Maccabees]:—This book is a compilation of records extracted from different works, but it is by no means equal to the excellence and accuracy of the first.

The name of the compiler is not known. He was, doubtless, a different person from the author of the preceding book. He dates from an æra six months later than that chosen by him, and not only writes with less accuracy, and in a more florid style, but likewise relates some particulars in a manner inconsistent with the accounts of the first book (comp. 1 Macc. vi. 13—16.

with 2 Macc. i. 16. and ix. 28.; 1 Macc. ix. 3. 18. with 2 Macc. i. 10.; 1 Macc. iv. 36. with 2 Macc. x. 2, 3.); from which, nevertheless, he has in other instances borrowed both sentiments and facts.

By whomsoever it was composed, it should seem to have been originally written in Greek; and the compiler, as well as the author whose work he abridged, follows the Syrian mode of computation, reckoning by the years of the Seleucidæ.

Prideaux conceives, that the compiler must have been an Egyptian Jew, since he seems to have acknowledged the lesser temple in Egypt, for he distinguishes the temple at Jerusalem as "the great temple." Vide ch. ii. 19. xiv. 13.; Prid. Connect. Part II. B. iii. p. 146.

The book contains a history of about fifteen years, from the enterprise of Heliodorus in the temple, A.M. 3828, to the victory of Judas Maccabæus against Nicanor, A.M. 3843. The chapters are not, however, arranged exactly in chronological order.

It must be allowed to be a valuable and instructive history; and it affords an interesting description of a persecuted and afflicted people: presenting in the relation of the conduct of Eleazar, and of the woman and her children who suffered for their attachment to their religion, an example of constancy that might have animated the martyrs of the Christian church. The author industriously displays the confidence in a resurrection and future life (ch. vii. 9. 11. 14. 23. 29. 36. and xiv. 46.) which prevailed at the period of his history, and which was the encouragement that enabled those who were so severely tried, to sustain their tortures.

The work, as the production of a fallible and unenlightened man, may contain a mixture of error; and certainly should be read with that discretion, which, while it seeks instruction, guards against the intrusion of false and pernicious opinions.

There are two other books entitled the third and fourth books of Macca-

bees, which were never received by any church. Gray on the Old Testament, 674—683.

Mark :—Vide post.

S. Michael, and all Angels.:
—Vide post.

S. Jerom, Pr. Conf. & Doct.:
—or Hieronymus, was born in a town called Stridon, or Stridova, on the confines of Pannonia and Dalmatia, which was afterwards destroyed by the Goths. His father's name was Eusebius. He was sent to Rome, to learn rhetoric, under

Donatus and Victorinus, two famous Latin critics. There he was baptized, and eventually became secretary to Pope Damasus. He studied divinity with the principal theologians of that age; Gregory Nazianzen, Epiphanius, and Didymus: and, to perfect his qualifications, he learned the Hebrew tongue from one Barrabas, or Baranina, a Jew. He spent many years in a monastery at Bethlehem, in great retirement, and hard study; and translated the Bible there. His love to a monastic state, made him exalt celibacy. He died in the year 422, being above ninety years old.

~~The~~ Kalendar.

OCTOBER hath xxxj. days.

The Moon hath xxx.

				MORNING		EVENING		
				Prayer.		Prayer.		
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
16	1	A	Kalend.	Remigius, Bish. of Rhemes	Tobit 7.	Mark 4.	Tobit 8.	1 Cor. 16.
5	2	b	6 No.		9.	5.	10.	2 Cor. 1.
13	3	c	5 No.		11.	6.	12.	2
2	4	d	4 No.		13.	7.	14.	3.
	5	e	3 No.		Judeth 1.	8.	Judeth 2.	4.
10	6	f	Pr. No.	Faith, Virg. & Mart.	3.	9.	4.	5.
	7	g	Nonæ.		5.	10.	6.	6.
18	8	A	8 Id.		7.	11.	8.	7.
7	9	b	7 Id.	S. Denys Areop. B. & M.	9.	12.	10.	8.
	10	c	6 Id.		11.	13.	12.	9.
15	11	d	5 Id.		13.	14.	14.	10.
4	12	e	4 Id.		15.	15.	16.	11.
	13	f	3 Id.	Transl. of K. Edward Conf.	Wisd. 1.	16.	Wisd. 2.	12.
12	14	g	Pr. Id.		3.	Lu. 1. to 39	4.	13.
1	15	A	Idus.		5.	1. 39.	6.	Galat. 1.
	16	b	17 Kl. Nov.		7.	2.	8.	2.
9	17	c	16 Kl.	Etheldred Virg.	9.	3.	10.	3.
	18	d	15 Kl.	S. Luke Evangelist.		4.		4.
17	19	e	14 Kl.		11.	5.	12.	5.
6	20	f	13 Kl.		13.	6.	14.	6.
	21	g	12 Kl.		15.	7.	16.	Ephes. 1.
14	22	A	11 Kl.		17.	8.	18.	2.
3	23	b	10 Kl.		19.	9.	Ecclus 1.	3.
	24	c	9 Kl.		Ecclus 2.	10.	3.	4.
11	25	d	8 Kl.	Crispin Mart.	4.	11.	5.	5.
	26	e	7 Kl.		6.	12.	7.	6.
19	27	f	6 Kl.	Fast.	8.	13.	9.	Phil. 1.
8	28	g	5 Kl.	S. Simon & S. Jude A. & M.		14.		2.
	29	A	4 Kl.		10.	15.	11.	3.
16	30	b	3 Kl.		12.	16.	13.	4.
5	31	c	Pr. Kl.	Fast.	14.	17.	15.	Col. 1.

NOVEMBER

The 50th page of the Sealed Books commences with "The Kalendar."
l. 21. "Gal.", and not "Galat.", in MS. Book, Dublin. C. R. E.

Remigius, Bish. of Rhemes:

—was born at Lauden: where he applied so strictly to his studies, that he was supposed to have led a monastic life. After the death of Bennadius, he was chosen bishop of Rheims, for his extraordinary learning and piety. He converted to Christianity King Clovis, and a large proportion of his subjects; and by some he is esteemed the apostle of France. After he had held his bishopric 74 years, he died, A.D. 535, aged 96. The cruise which he made use of, is preserved in France to this day; and the French kings were formerly anointed out of it at their coronation.

Tobit:—Vide ante, 242.

Mark:—Vide post.

1 Cor.:—Vide post.

2 Cor.:—Vide post.

Judeth:—Who the author of this book was is uncertain; and whether it be a true or feigned history, is very questionable. But by whomsoever, or in whatever language it was produced, the original is not now extant. The Hebrew copy, which some have professed to have seen at Constantinople (Lib. Munster. Præf. in Tob. Hebræum), was probably a work of modern composition; and our English translation, as well as the Syriac, is made from a Greek version which existed probably long before the time of Theodotion, as it seems to have been known to Clemens Romanus. (Clemens Rom. Epist. ad Corinth. c. lv. p. 210. ed. Wotton.; vide etiam, Polycarp. et Clem. Alex. Strom. lib. iv. p. 617. Oxon. 1715.) Many learned writers agree with Grotius, in supposing that this book is rather a parabolical than a real history, made for the instruction and comfort of the Jews, and not to give them a narrative of any thing really done: and their reason for this opinion is, that they think it utterly inconsistent with all times where it has been endeavoured to be placed, either before or after the captivity of the Jews.

Many of the difficulties which occur in considering the history, and assigning any satisfactory period for its events, are to be attributed to corruptions which have taken place in the Greek version.

The third verse of the fourth chapter represents the Jews as newly returned from the captivity; but this is not in St. Jerome's version. So, likewise, the words in the sixteenth verse of the fifth chapter, which speak of the temple as being cast to the ground, are rescinded as a corruption by St. Jerome; though the original Greek words *ἐγενήθη εἰς ἔδαφος* might mean only that the temple was profaned and trampled on; as it was at several times, and, perhaps, by the Assyrians, when Manasseth was taken prisoner. The captivities and dispersion spoken of both in the Greek and Latin, may be understood of the Assyrian captivities under Manasseh (vide 2 Chron. xxxiii. 11—13.). These are among the inconsistencies that St. Jerome professes to have lopped off as spurious when he made his translation, which is now extant in the Vulgate (ch. i. 13., which differs five years from the date given in chap. i. 1.) Some originate in the obscurity that necessarily hangs over a period so distant, and so little illustrated by the remains of ancient history (vide Prid. Con. vol. i. part i. p. 39.); and some must be charged probably on the ignorance of the author, who compiled the book from such materials as he could procure; and who, to give importance to his history, and to magnify the characters which he describes, has embellished his work, sometimes at the expense of chronology and truth.

It appears from the accounts of Origen (Epist. ad African.), and St. Jerome (Hieron. Præf. in Jud.), that the Jews reckoned this book among their apocryphal writings. It is nowhere cited by our Saviour or his Apostles; it is not in the catalogues furnished by Melito, Origen, and Athanasius; nor was it received by Hilary, Gregory Nazianzen, Cyril of Jerusalem, or the Council of Laodicea. It is, how-

ever, mentioned with respect by many ancient writers; and was considered as canonical in a secondary sense by St. Augustin (*de Civit. Dei*, lib. xviii. c. xxvi. tom. v. col. 1184. ed. Paris. 1635.), and the African church (*Concil. Carthag.*, 3. can. 47.); vide etiam Bruns, *Can. Apost. et Concil.* p. 183. ed. Berol. 1839.; also, the suspected epistle of Pope Innocent I., where the books of Tobit, Judith, and Maccabees, are reckoned as scripture.

The book presents an interesting scene of ambition frustrated, and of intemperance punished. The history is written with great grandeur and animation, and the Assyrian and Hebrew manners are well described. Gray on the Old Testament, 595—604.

Faith, Virg. & Mart.:—was born in the Pays de Gaure, in France, and suffered martyrdom, when but a young woman, under the presidency of Dacianus, about the year 290.

S. Denys Areop. B. & M.:—or Dionysius, was converted to Christianity by St. Paul, as is recorded Acts xvii. 34. He was one of the judges of the famous court of the Areopagus: and was afterwards bishop of Athens; and suffered martyrdom in that city. The books which go under his name, were never known till the sixth century, and seem plainly to have been written about that time. The modern writers of the Lives of the Saints have filled the history of this saint with a number of stories. "One is, that he preached the gospel in France; from whence he is reckoned the tutelar saint of that nation. But 'tis plain, that Christianity was not preached in France, till long after St. Dionysius's death. Another is, that he was condemned to suffer by Fescennius, the Roman governor of Paris; and, accordingly, underwent grievous torments, being at last beheaded: in which there is this circumstance remarkable; that he took up his head, after 'twas severed from his body, into his hands, and walked two miles in that posture, to a place called the Martyrs' Hill, and there he lay

down to rest." Nicholls on the Common Prayer.

Transl. of K. Edward Conf.:

— This Edward was the youngest son of Ethelred, and came to the crown of England in the year 1042. His principal excellency was his gathering together a body of all the most useful laws which had been made by the Saxon and Danish princes. (Vide 1 Merewether & Stephens' Hist. of Boroughs, 46—56.) He put his mother Emma upon a trial by the ordeal, upon a report of her unlawful familiarity with Edwin, bishop of Winchester; and abstained from cohabiting with his queen, Editha, from religious continence. It is possible the name of Confessor was given him by the Pope, for his establishing Romescot, or as it was afterwards called, Peter-Pence. The monks have interlarded his life with stories of many miracles done by him; which have made his very vestments, &c., to be reputed holy. His crown, chair, staff, spurs, &c., were made use of in the coronation of our English kings and queens. The regalia now used are not the ancient ones, those having been melted down by order of the Long Parliament. The modern crown, sceptre, &c., were made for Charles II. (3 Maskell's Mon. Rit. xxxvii. note.) There is however one monument of antiquity remaining, the Coronation Chair. The legend is, that it is the stone on which the patriarch Jacob laid his head in the plain of Luz; that it was brought from Egypt to Spain; from thence to Ireland, A.C. 700; carried to Scotland A.C. 300; and at last offered at the shrine of Edward the Confessor at Westminster by Edward the First. Ib. id.

Wisd.:—It cannot with any certainty be determined, who was the author of the book of Wisdom, or the precise time in which he wrote: it is generally agreed, that it was not originally written in Hebrew; that the author was not Solomon, but a Hellenist Jew, who lived long after Malachi, and the ceasing of prophecy,

a considerable time even after the Seventy Interpreters.

This book cannot be received as inspired. It never was in the Hebrew canon (Melito, *Epist. ad Onesim.*; Euseb. *Hist. Eccles. lib. iv. c. xxvi.*; Athan. *Synop.*; Epiphanius, *de Pond. et Mensur.*; Hieron. *Prol. in Lib. Solom.*; Joh. Damascen. *de Fid. Orthod. lib. iv. c. xviii.*), and probably never in the Hebrew language (August. *de Civit. Dei, lib. xvii. c. xx. et xxiv. tom. v. col. 1137. 1444. ed. Paris. 1635.* Hieron. *Prol. Gal.*). It is not reckoned in the sacred catalogues of the earlier Church. It contains citations of Scripture from the Septuagint, even where that version differs from the Hebrew text (ch. v. 10, 11. from Prov. xxx. 19. ch. xi. 12. from Isaiah iii. 10.); and borrows from books written long after the time of Solomon. Comp. *Wisd. iii. 14.* with Isaiah lvi. 4, 5., *Wisd. ix. 13.* with Isaiah xl. 13., *Wisd. xiii. 11.* with Isaiah xlv. 13., *Wisd. v. 18.* with Isaiah lix. 17., *Wisd. ii. 6, 7.* with Isaiah lvi. 12.

The principal intention of this book is the instruction of kings and the information of magistrates and rulers; to these the author directs his discourse, and accommodates his precepts to their various occasions.

The book is replete with allusions to Greek mythology, and with imitations of Grecian writers: with whose works, and especially with those of Plato, the author appears to have been intimately acquainted.

There is nothing in the book inconsistent with the accounts, or unfavourable to the designs of revelation: and though the work be not derived from that infallible spirit of which the stamp and character are to be discovered only in the sacred books, it was evidently the production of a pious and enlightened writer; of one, who by application to revealed wisdom, had acquired some portion of its excellence, and learnt to imitate its language. Except, indeed, in some few passages where we are tempted to suspect a taint of false philosophy (ch. viii. 20.); or fictitious additions

to the accounts of sacred history; ch. xvi. 17—19., xvii. 3—6.

The first six chapters, which form, as it were, a preface to the book, are a kind of paraphrase of the first nine chapters of the book of Proverbs; in the seventh and eighth chapters, the author proposes himself as an example, under the name of Solomon; the ninth chapter is a paraphrase of the prayer which Solomon made to the Lord at the beginning of his reign (1 Kings iii. 6—9.); and from the tenth chapter to the end is a continuation of the same prayer dilated; which though extended to a considerable length by the intermixture of nice disquisitions and extraneous discourse, is still apparently imperfect. Gray on the Old Testament, 613—624.

Lu.:—Vide post.

Galat.:—Vide post.

Etheldred Virg.:—was daughter of Anna, queen of the East Angles. She was married first to one Tonbert, a lord of large dominions in Lincolnshire, Norfolk, &c., and, after him at York, about the year 660, to King Egfrid: and it is said, that in consequence of her great sanctity “she remained a virgin with both husbands.” Persisting in this continence, she received a licence to go to Coldingham Abbey, where she became a nun under Ebba, the abbess. She afterwards built an abbey at Ely, of which she was abbess, and where she was buried, being recorded to posterity by the name of St. Audry. *Bed. Hist. Ang. lib. iv. c. 19.*

S. Luke Evangelist.:—Vide post.

Ephef.:—Vide post.

Ecclus.:—Dr. Prideaux says, the Book of Ecclesiasticus was written under the high-priesthood of Onias the Second, and translated in the reign of Ptolemy Euergetes.

Dr. Gray (on the Old Testament, 630.) inclines to the opinion, that the book was written about A.M. 3772;

when the author was, perhaps, about seventy years of age; and that it was translated about sixty or sixty-three years after (Usher supposes it to have been translated thirty-eight years earlier); nearly at the time that it is supposed by Calmet to have been written.

This book, though not of infallible authority, is read in the Church as a book of piety and instruction. The author has copied Solomon's method of teaching morality by sentences or maxims. It is a system of morality, so full and comprehensive, that there is scarce any virtue which this excellent piece does not recommend, and lay down rules for obtaining it: nor a vice, or indecorum, which it does not expose and discourage: it forms the manners of all ages, both sexes, and every condition, by an infinity almost of useful maxims and instructions: all the duties of religion and civil life, both what piety commands, and politeness and good manners expect, may be learned from it.

It has no title to be considered as an inspired work: though it contains many passages derived from the sacred writings, and especially from those of Solomon; and some which have a slight resemblance to parts of the New Testament (see the marginal references in our Bible), by accidental coincidence of thought and expression; or by concurrent imitation of the early writers of the Old Testament. The book never was in the Hebrew canon; nor was it received by the primitive church of Christ, since it is not in the most ancient and authentic catalogues, and is expressly represented as an uncanonical book by many ancient writers. Prol. of Jesus, Can. Apost. Can. ult.; Euseb. Hist. Eccles. lib. iv. c. xxvi., lib. vi. c. xxv.; Athan. Epist.; Bruns, Can. Apost. et Concil. p. 13. ed. Berol. 1839. xxxix. et Synop.; Epiphan. de Pond. et Mens.; Philast. Hæres. Prodiant.; August. de Civit. Dei, lib. xvii. c. xx. tom. v. col. 1137. ed. Paris. 1635.; Hieron. Prol. in Lib. Solom.; Niceph. lib. vi. c. xxxiii.

All the copies of this book now extant vary considerably from each other; and the Latin version, of which the date and author are uncertain, has many repetitions and additions introduced, seemingly as paraphrastical ornaments, by the translator, or some subsequent writer. The Greek version, having been made early and immediately from the original, is most entitled to consideration.

The work begins with an eulogium on Wisdom; and many important instructions are delivered up to the twenty-fourth chapter, when Wisdom herself is introduced, and is supposed to continue to speak, to the fifteenth verse of the forty-second chapter. Here the collection of wise sayings, which are obviously written in imitation of the Proverbs of Solomon, concludes: and the author solemnly enters upon a pious hymn, in which he celebrates God's Wisdom, in a strain highly rapturous and sublime; and finishes his work with a panegyric on the illustrious characters of his own nation, and with a prayer or thanksgiving for some deliverance which the author had personally experienced. Gray on the Old Testament, 630—634.

Crispin Mart.:—Crispin, as well as his brother Crispinianus, were equal in piety and illustrious birth: born at Rome, they travelled to Soissons, in France, to propagate the Christian religion: and from their having exercised the trade of shoemakers in that town, they came to be the tutelar saints of the shoemakers. But being discovered to be Christians, Maximian first delivered them over to Rictionarius, the instrument of his cruelty, to be tortured, and then, A.D. 303, caused them to be beheaded. In Soissons, there are many churches, and religious places, dedicated to these saints.

Phil.:—Vide post.

S. Simon & S. Jude A. & M.:
—Vide post.

Col.:—Vide post.

~~The Kalendar.~~

NOVEMBER hath xxx. days.

The Moon hath xxix.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	Kalend.	All Saints day.				
13	2	e	4 No.		Ecclus. 16	Luke 18.	Ecclus. 17	Coloff. 2.
2	3	f	3 No.		18.	19.	19.	3.
	4	g	Pr. No.		20.	20.	21.	4.
10	5	A	Nonæ.	Papists Conspiracy.	22.	21.	23.	1 Thes. 1.
	6	b	8 Id.	Leonard Confessor.	24.	22.	(a) 25.	2.
18	7	c	7 Id.		27.	23.	28.	3.
7	8	d	6 Id.		29.	24.	(b) 30.	4.
	9	e	5 Id.		31.	John 1.	32.	5.
15	10	f	4 Id.		33.	2.	34.	2 Thes. 1.
4	11	g	3 Id.	S. Martin Bish. & Confess.	35.	3.	36.	2.
	12	A	Pr. Id.		37.	4.	38.	3.
12	13	b	Idus.	Britius Bishop.	39.	5.	40.	1 Tim. 1.
1	14	c	18 Kl. Dec.		41.	6.	42.	2, 3.
	15	d	17 Kl.	Machutus Bishop.	43.	7.	44.	4.
9	16	e	16 Kl.		45.	8.	(c) 46.	5.
	17	f	15 Kl.	Hugh Bishop of Lincoln.	47.	9.	48.	6.
17	18	g	14 Kl.		49.	10.	50.	2 Tim. 1.
6	19	A	13 Kl.		51.	11.	Baruch 1	2.
	20	b	12 Kl.	Edmund King & Martyr.	Baruch 2.	12.	3.	3.
14	21	c	11 Kl.		4.	13.	5.	4.
3	22	d	10 Kl.	Cecilia Virg. & Mart.	6.	14.	Hist. of Sufan.	Titus 1.
	23	e	9 Kl.	S. Clement I. B. of R. & M.	Bel & the Drag	15.	Isaiah 1.	2, 3.
11	24	f	8 Kl.		Isaiah 2.	16.	3.	Philem.
19	25	g	7 Kl.	Catherine Virgin & Mart.	4.	17.	5.	Hebr. 1.
	26	A	6 Kl.		6.	18.	7.	2.
8	27	b	5 Kl.		8.	19.	9.	3.
	28	c	4 Kl.		10.	20.	11.	4.
16	29	d	3 Kl.	Fast.	12.	21.	13.	5.
5	30	e	Pr. Kl.	S. Andrew Apost. & Mart.		Acts 1.		6.

Note, that (a) Ecclus 25. is to be read only to verf. 13. and (b) Ecclus 30. only to verf. 18. and (c) Ecclus 46. only to verf. 20.

DECEMBER

The 51st page of the Sealed Books commences with the words "~~The Kalendar.~~"

l. 7. "day." in black. MS. Book, Dublin. C. R. E.

l. 29. After "S. Clement" the "I" is written in the MS. of the Irish Book of Common Prayer in fresher ink than the original ink of the MS., and in such a way as to prevent the discovery of what originally stood in the place it occupies. C. R. E.

All Saints day. :—Vide post.

13 | 2 | e | 4 **No.** :— is called All Souls' day, its observance in the Church of Rome having arisen in the following manner. A monk passing through Sicily on his return home from a visit to Jerusalem, went to see Mount Ætna, and heard the devils complain within it, that many departed souls were taken out of their hands by the prayers of the Cluniac Monks. On his arrival at home, he related this as a true story to his abbot, Odilo; who thereupon appointed this day to be annually kept in his monastery, with prayers for all departed souls: and shortly afterwards the monks got it made a general holyday by the appointment of the pope. At the Reformation, however, the holyday was abrogated.

Ecclus. :—Vide ante, 253.

Luke :—Vide post.

Coloff. :—Vide post.

Papists Conspiracy. :— Vide post.

1 Theff. :—Vide post.

Leonard Confessor. :—was born at Le Nans, a town in France; bred up in divinity under Remigius, bishop of Rheims; and afterwards made bishop of Limoges. He obtained of King Clovis the favor that all prisoners whom he went to visit should be set free; so that, whenever he heard of any being prisoners (it must be supposed for the sake of religion, or in a good cause at least), he procured their liberation. He died A.D. 500.

John :—Vide post.

2 Theff. :—Vide post.

S. Martin Bish. & Confess. :—Vide ante, 222.

Britius Bishop. :—or St. Brice, was successor to St. Martin, in the bishopric of Tours, and died about the year 432.

1 Tim. :—Vide post.

Machutus Bishop. :—otherwise
(256)

called Maclovius, a bishop in Bretagne in France, and of that place which is from him called St. Maloes. He lived about the year 500, and has had many miracles imputed to him.

Hugh Bishop of Lincoln. :— was born in the city of Grenoble. He was first a canon, and afterwards a Carthusian monk. Being very famous for his extraordinary abstinence and austerity of life, Henry II., having built a house for Carthusian monks at Wittenham in Somersetshire, sent over Reginald, bishop of Bath, to invite him to accept the place of prior of this new foundation. Hugh, after a great many entreaties, assented, and came over with the bishop, and was subsequently himself made bishop of Lincoln, where he gained an illustrious name by his good government of the see, and new building the cathedral from the foundation. In the year 1200, upon his return from Chartreuse, the chief and original habitation of his order, whither he had made a journey, he fell sick and died of a quartan ague at London. His body was conveyed to Lincoln, and happening to be brought thither, when John, king of England, and William, king of Scotland, had an interview there, the two kings, with the assistance of some of their lords, out of respect to his sanctity, took him upon their shoulders, and carried him to the cathedral. In the year 1220 he was canonized at Rome; and his body being taken up October 7, 1282, was placed in a silver shrine. The monks have ascribed several miracles to him.

2 Tim. :—Vide post.

Baruch. :—As this book is not in the Hebrew, the Jews have deservedly suspected its authenticity, and what St. Jerome says of the epistle of Jeremiah annexed to it may be said of the whole, that it is spurious. It probably was the production of an Hellenistical Jew, who made use of Baruch's name, according to the custom of the time in which he wrote.

The author, in consistency with the character of Baruch, whether rightly or

falsely assumed, describes himself as the son of Nerias, and as the grandson of Maasias, who were men of eminence in their country. He affirms, that he wrote the book at Babylon, in the fifth year, and in the seventh day of the month, after the Chaldæans had taken and burnt Jerusalem; by which must be understood the fifth year of Jehoia-chim's captivity, which corresponds with the fifth year of the reign of Zedekiah, and A.M. 3409: when Baruch accompanied his brother Seraias to Babylon, who was deputed from Zedekiah to solicit the restoration of the sacred vessels of the temple, which had been carried away among the spoil.

There are but three copies of this book, one in Greek, and two in Syriac, one of which is a translation from the former. Many ancient writers have cited Baruch under the name of Jeremiah (Irenæus, *Hæres. lib. v. c. xxxv.*; Clemen. Alex. *Pædag. lib. i. c. x. p. 152. ed. Oxon.*; Chrysost. in *Gen. Serm. 8. tom. iv. p. 685. ed. Bened.*; Ambros. in *Psalm cxviii. Serm. 18. p. 1042. ed. Bened.*; Basil. *Advers. Eunom. lib. iv. tom. i. p. 294. ed. Bened.*; Cyprian. *Testimon. lib. ii. c. i. p. 286. ed. Paris. 1726.*); not that they believed that what we now possess under the name of Baruch was actually composed by Jeremiah, but that they considered Baruch as a disciple of the prophet; and imagined, perhaps, that the epistle in the last chapter of his book was really written by Jeremiah, to whose canonical works it was formerly joined. In the Roman Catholic church the book is read at the Feast of Pentecost under the name of Jeremiah.

It is certain, that Baruch and the epistle are not mentioned in the catalogue of St. Augustin, nor in that of the Council of Carthage (*Concil. Carthag. 3. can. 47. Bruns, Can. Apost. et Concil. p. 133. ed. Berol. 1839. et Cod. Can. Eccles. African. can. 24., in neither of which is Baruch mentioned.*). It is, however, possible that the Council or Councils to which these Canons belonged, received Baruch as canonical

in a secondary sense; for though it is not mentioned in the first it might be included under the name of Jeremiah, and received as the other apocryphal works.

Baruch, with the rest of the apocryphal books, is expressly excluded from the catalogue received from antiquity, by the Greek church (*Metroph. Cryptophyl. Epitom. Confess. Orient.*); and the members of the Council of Trent were more perplexed, and deliberated longer about the admission of Baruch, than of any of the apocryphal books (*History of the Council of Trent, lib. ii.*), because they acknowledged (as it was not in the Latin copies of the catalogue) that it was not received by the Council of Laodicea; by that of Carthage; or by the Roman Pontiffs (It is not specified in the suspected epistle of Pope Innocent the First. *Vide Epist. 3. ad Exuper.*); and the Tridentine Council was withholden from rejecting it, only by the consideration that parts of it were read in the service of the Church. Gray on the Old Testament, 636—645.

Edmund King & Martyr.:

—was a king of the East Angles, who, not being able to hold out against the Danes, offered them his own person, if they would spare his subjects. Having got him into their power, they endeavoured to make him renounce his religion, and on his refusing to do so, they first beat him with bats, then scourged him with whips, and afterwards, binding him to a stake, shot him to death with their arrows, A.D. 870. His body was buried in a town where Sigebert, one of his predecessors, had built a church; and where a more spacious one was afterwards built in honor of him; upon which occasion the place was named St. Edmund's Bury.

Cæcilia Virg. & Mart.:—was a Roman lady, who, being required to renounce her religion, and refusing, was thrown into boiling water, and scalded to death. In some ancient accounts of her life, she is said to have been stifled, by shutting

out the air of a bath, as Fausta, Constantine's wife, was; a kind of death sometimes inflicted upon women of quality, who were criminals.

Hist. of Sufan. :—Though the Jewish priests allow this book to be of the same authority with the rest of the book of Daniel, yet it never was received into the canon of holy writ by the Jewish Church, or any of the ancients. It is extant neither in the Hebrew nor Chaldee language; nor is there any evidence that it was so; but it was probably written in Greek by some Hellenistical Jew.

The book seems to have been received, with some regard, by the Christian Church, as containing a relation not utterly inconsistent with the sacred history, but not as the production of Daniel: though as forming an appendage to his work, and as containing an account of circumstances in which he was concerned, it was sometimes cited under his name (Irenæus, *Hæres. lib. iv. c. xlv.*; see also Tertull. *de Coron. Milit. c. iv. p. 344. ed. Grabe, 1702.*; Cyprian. *Epist. 43.*; Ambrose in *c. xiii. Dan.*); and being read by the Church, was considered with reverence. Africanus, however, in his *Epistle to Origen*, represents it as confessedly spurious, and Origen himself allows that it had no canonical authority. Origen. *Epist. ad Jul. African. et Grabe de Vit. Sept. Interpret.*

It is suffered to continue in our Bibles only as a work from which moral improvement may be drawn. It illustrates the confidence of truth, and the security of innocence. It exhibits, by an instructive contrast, chastity in its most attractive colours, and licentiousness in its most hideous form. Gray on the Old Testament, 652—656.

Titus :—Vide post.

S. Clement I. B. of R. & M. :—is generally supposed to be the Clement mentioned by St. Paul, (*Phil. iv. 3.*), as his fellow-labourer. He was born at Rome, and was one of the first bishops of that place; and held the

see from the year 64 or 65 to about the year 81. During that period he wrote an epistle, which was so much esteemed by the primitive Christians, as to have been for some time read in the churches for canonical scripture. He was, on account of his religion, first condemned to hew stones in the quarries; and afterwards, having an anchor tied about his neck, was drowned in the sea.

Bel & the Drag. :—This book, which in Theodotion's version of Daniel, and in the Vulgate, is annexed as a fourteenth chapter to the book of Daniel, is properly rejected by our Church, as not having been in the Hebrew canon, or received as authentic by the earlier Christians.

There appears to be good ground to conclude, that the book was never extant in the Hebrew language, though it might, as Lightfoot (*Stud. p. 12.*) has conceived, be a parabolical story, founded on a passage in Jeremiah (*li. 44.*; see also, *l. 2.*; *Isaiah xlv. 1, 2. comp. with Ezra i. 7, 8. v. 14.*), who threatens punishment to Bel, the great national idol of Babylon, in terms that might have suggested the circumstances of his destruction as described in this book.

The book, indeed, though it be cited as historical by the most respectable writers in the earliest ages of the Church (Irenæus, *Hæres. lib. iv. c. xi.*; Tertull. *de Jejun. adv. Psychicos, c. vii. p. 548. ed. Lutet. Paris. 1664.*; *De Idolat. c. xviii. p. 96.*; Cyprian. *de Exhort. Martyrii, p. 92. ed. Paris. 1726.*; Ambrose in *Epist. ad Rom. i. 23.*), is considered as fabulous by St. Jerome; and it must be allowed to contain some extravagant and incredible relations. It was, nevertheless, pronounced canonical by the Council of Trent. Gray on the Old Testament, 660.

Isaiah :—was a prophet of Judah, and he is supposed to have been of the royal family. He was professedly, and has been universally considered, the author of this book, and he informs us, that he prophesied during the days of Uzziah, Jotham, Ahaz, and Heze-

kiah, kings of Judah, who successively flourished between A.M. 3194 and 3305.

The name of Isaiah signifies, "the salvation of Jehovah." He has always been considered as a prophet of the highest eminence, and looked up to as the brightest luminary of the Jewish church (Matt. iv. 14.; Rom. x. 16. 20. xi. 26.; Matt. viii. 17.; Luke iv. 17.; Acts xxviii. 25.; 2 Kings xix. 20. xx. 1, 2. et seq.; 2 Chron. xxxii. 20.) St. Paul cites his work as part of the Law. 1 Cor. xiv. 21.

He is thought to have been put to death by order of Manasseh, when that king was in the height of his enormous wickedness. 1 Tomline's Elements, 106.

The remarkable prophecies, wherein Isaiah predicted the restoration of the Jews by Cyrus, nearly 200 years before his birth (ch. xlv. 28.; xlv. 1—4. 13.); the circumstantial particulars concerning the birth, ministry, sufferings, and death of Christ as an atonement for sinners (ch. ix. xxxv. liii. lxv.); and the growing enlargement of the Church in the times of the gospel dispensation, increasing in numbers and prosperity, until "the knowledge of the Lord shall cover the earth," in the full millennial glory; have engaged the admiration of believers and heathens,—in fact he seems rather to speak of things past, than things to come, and may rather be styled an evangelist than a prophet; ch. ii. ix. xi. lxvi.

The contents of Isaiah may be divided into six parts:—

Part I. contains a general description of the state and condition of the Jews in the several periods of their history; with prophecies of the promulgation and success of the gospel, and the coming of the Messiah to judgment, ch. i.—v. These predictions were delivered during the reign of Uzziah, king of Judah.

Part II. comprises the predictions delivered in the reigns of Jotham and Ahaz, ch. vi.—xii.

Part III. contains various predictions against the Babylonians, Assyrians, Philistines, and other nations

with whom the Jews had any intercourse, ch. xiii.—xxiii.

Part IV. contains a prophecy of the great calamities that should befall the people of God, of his merciful preservation of a remnant of them, and their restoration to their own country, of their conversion to the gospel, and the destruction of Antichrist, ch. xxiv.—xxxv.

Part V. comprises the historical part of the book, ch. xxxvi.—xxxix. It relates the invasion of Sennacherib, and the destruction of his army in answer to Hezekiah's prayer; Hezekiah's sickness, his miraculous recovery, and the prolongation of his life for fifteen years.

Part VI. comprises a series of prophecies delivered towards the close of Hezekiah's reign, ch. xl. to the end of the book. The chief subject of them is the restoration of the Church. The redemption from Babylon is employed as an image, to shadow out a redemption of an infinitely higher nature; the prophet so connecting these two events, as scarcely ever to treat of the former without introducing some allusion to the latter.

This prophet's writings contain a view of the gospel state, from the very birth of the Messiah to that glorious period when the kingdoms of the world shall become the kingdoms of our Lord and of his Christ. Thus are foretold—

The divine nature of Christ (ch. vii. 14.; ix. 6.); his human descent (ch. xi. 1.); his threefold character of prophet (ch. xlii. 1. 6, 7.; xlix. 1., &c.; lv. 4, 5.); priest (ch. liii. 12.), and king (ch. ix. 6, 7.; xxxii. 1, 2.); his advent proclaimed by the Baptist (ch. xl. 3, 4., with Matt. iii. 3., &c.); his appointment to preach (ch. lxi. 1, 2.); his miracles (ch. xxxv. 5.); the rejection of his personal ministry (ch. vi. 9—12. (with Matt. xiii. 14, 15.); liii. 3.); his sufferings for our sins (ch. liii. 4—11.); his death and burial, with remarkable circumstances attending them (ch. liii. 9—12.); his victory over the grave (ch. xxv. 8.; liii. 10—12.); the rejection of the Jews (ch. lxv.

[NOTES ON THE MONTH OF NOVEMBER.]

2—7.); the call of the Gentile world (ch. xlix. 5—12.; lxv. 1.); the increase and perfection of his kingdom, ch. ix. 7.; xi. 4—10.; lx. 16., &c.

The office of the Holy Spirit is also noticed (ch. lxiii. 10, 11. 14.): while it is shown that the full manifestation of his office and influence was reserved for the times of the gospel, ch. xxxii. 15.; xxxv. 6.; xlv. 3. Nicholls' Help, 277.

The Greek version of Isaiah appears to have been made long after that of the Pentateuch; it is a very

lax and inaccurate translation, and was probably composed after the time of Antiochus Epiphanes. Those of Aquila, Symmachus, and Theodotion, are now lost.

It has been previously observed, that the arrangement of the sacred books which has been adopted in our Bibles, is not regulated by the exact order of time in which they were severally written.

The following tables are therefore inserted, to show that order as far as regards the Old Testament.

CHRONOLOGICAL ORDER OF THE OLD TESTAMENT BOOKS OF HISTORY AND THE LAW.

NAME.	AUTHORS.	DATES IN YEARS BEFORE CHRIST.
GENESIS	MOSES	From 4004 to 1635.
EXODUS	Do.....	From 1635 to 1490.
JOB.....	Do.....	1520.
LEVITICUS	Do.....	1490.
NUMBERS	Do.....	From 1490 to 1451.
DEUTERONOMY	Do.....	1451.
JOSHUA	JOSHUA	From 1451 to 1425.
JUDGES	SAMUEL	From 1425 to 1120.
RUTH.....	Do.....	1312.
1 SAMUEL	{ Compiled by SAMUEL, NATHAN, GAD, AND OTHERS. }	From 1171 to 1055.
2 SAMUEL		From 1055 to 1015.
PSALMS	DAVID, AND OTHERS.....	{ Uncertain—some probably before David was king: Ps. 90. & 91. according to best authorities, by Moses.
SOLOMON'S SONG ...	SOLOMON	About 1014.
PROVERBS	Do.....	About 1000.
ECCLESIASTES	Do.....	About 977.
1 KINGS	{ NATHAN, GAD, AHIJAH, IDDO, } { ISAIAH, AND OTHERS	1 Kings, from 1015 to 896.
2 KINGS		2 Kings, from 896 to 562.
1 CHRONICLES	} EZRA AND OTHERS	From 4004 to 536.
2 CHRONICLES		
EZRA	EZRA.....	From 536 to 456.
NEHEMIAH	NEHEMIAH	From 446 to 434.
ESTHER	EZRA.....	From 521 to 423.

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CHRONOLOGICAL ORDER OF THE PROPHETICAL BOOKS
OF THE OLD TESTAMENT.

NAME.	BEFORE CHRIST.	KINGS OF JUDAH.	KINGS OF ISRAEL.
JONAH	Between 856 and 784.	Joah, Amaziah, or Azariah.	Jehu and Jehoahaz, or Joash and Jeroboam II.
AMOS	Between 810 and 785.	Uzziah, ch. i. 1.	Jeroboam II. ch. i. 1.
HOSEA	Between 810 and 725.	Uzziah, Jotham, Ahaz, Hezekiah.	Jeroboam II. ch. i. 1.
ISAIAH	Between 810 and 698.	Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh.	Zechariah, Shallum, Menahem, Pekaiah, Pekah, and Hoshea.
JOEL	Between 810 and 660, or later.	Uzziah or Manasseh.	Ditto.
MICAH	Between 758 and 699.	Jotham, Ahaz, and Hezekiah, ch. i. 1.	Pekah and Hoshea.
NAHUM	Between 720 and 698.	About the close of Hezekiah's reign.	
ZEPHANIAH .	Between 640 and 609.	Josiah, ch. i. 1.	
JEREMIAH ...	Between 628 and 586.	Josiah.	
HABAKKUK .	Between 612 and 598.	Jehoiakim.	
DANIEL	Between 606 and 534.	During all the captivity.	
OBADIAH	Between 588 and 583.	Soon after the siege of Jerusalem by Nebuchadnezzar.	
EZEKIEL	Between 595 and 536.	Captivity.	
HAGGAI	About 520 or 518.	After the return from Babylon.	
ZECHARIAH	Between 520 and 518, or later.		
MALACHI	Between 436 and 420.		

Philem. :—Vide post.

Catherine Virgin & Mart. :

—was born at Alexandria, and well versed in letters. About the year 305 she was converted to Christianity, which she afterwards professed with great courage and constancy; openly rebuking the heathen for offering sacrifice to their idols, and upbraiding the cruelty of Maximinus, the emperor, to his face. She was tortured

in a very unusual manner; viz. by having a machine with four wheels, stuck round with iron spikes, or the points of swords, rolled over her body; and was then beheaded.

Hebr. :—Vide post.

S. Andrew Apost. & Mart. :

—Vide post.

Acts :—Vide post.

~~The Kalendar.~~

DECEMBER hath xxxj. days.

The Moon hath xxx.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	f	Kalend.	Ifai. 14.	Acts 2.	Ifai. 15.	Hebr. 7.
13	2	g	4 No.	16.	3.	17.	8.
2	3	A	3 No.	18.	4.	19.	9.
10	4	b	Pr. No.	20, 21.	5.	22.	10.
	5	c	Nonæ	23.	6.	24.	11.
18	6	d	8 Id.	Nicolas B. of Myrain Lycia	25. 7. to v. 30	26.	12.
7	7	e	7 Id.	27.	7. 30.	28.	13.
	8	f	6 Id.	Concept. of the B. V. Mary	29.	8.	James 1.
15	9	g	5 Id.	31.	9.	32.	2.
4	10	A	4 Id.	33.	10.	34.	3.
	11	b	3 Id.	35.	11.	36.	4.
12	12	c	Pr. Id.	37.	12.	38.	5.
1	13	d	Idus	Lucy, Virgin & Martyr.	39.	13.	1 Pet. 1.
	14	e	19 Kl. Jan.	41.	14.	42.	2.
9	15	f	18 Kl.	43.	15.	44.	3.
	16	g	17 Kl.	O Sapientia.	45.	16.	4.
17	17	A	16 Kl.	47.	17.	48.	5.
6	18	b	15 Kl.	49.	18.	50.	2 Pet. 1.
	19	c	14 Kl.	51.	19.	52.	2.
14	20	d	13 Kl.	Fast.	53.	20.	3.
3	21	e	12 Kl.	S. Thomas Apostle & M.	21.		1 John 1.
	22	f	11 Kl.	55.	22.	56.	2.
11	23	g	10 Kl.	57.	23.	58.	3.
	24	A	9 Kl.	Fast.	59.	24.	4.
19	25	b	8 Kl.	Christmas day.			
8	26	c	7 Kl.	S. Stephen the first Martyr			
	27	d	6 Kl.	S. John Apostle & Evang.			
16	28	e	5 Kl.	Innocents day.	25.		5.
5	29	f	4 Kl.	61.	26.	62.	2 John.
	30	g	3 Kl.	63.	27.	64.	3 John.
13	31	A	Pr. Kl.	Silvester Bishop of Rome.	65.	28.	Jude.

TABLES

The 52nd page of the Sealed Books commences with "The Kalendar."

l. 32. S. Stephen ye M. MS. Book, Dublin. C. R. E.

l. 33. S. John Apost. & Evang. MS. Book, Dublin. C. R. E.

Nicolas B. of Myra in Lycia:
—was born at Patara, a city of Lycia, and was, in the time of Constantine the Great, bishop of Myra. He was remarkable for great charity; one instance given of which is the following. Understanding that three young women, daughters of a nobleman who had fallen to decay, were urged by their father to take improper courses for a maintenance, he secretly conveyed a bag of money into his house, by means of which they were provided for in a virtuous way. He died A.D. 343.

Concept. of the B. V. Mary:
—This feast is said to have been instituted by Archbishop Anselm, upon occasion of the royal fleet being overtaken by a storm, and afterwards coming safe to shore. But the council of Oxford, held A.D. 1222, left people at liberty whether they would observe it or not. The institution of this holiday gave rise to the discussion in the Roman church, concerning the Virgin Mary's immaculate conception; which was first started by Peter Lombard, about the year 1160. Nicholls on the Common Prayer.

James:—Vide post.

Lucy, Virgin & Martyr:—was a young lady of Syracuse, who preferred a religious single life to a married one, and upon being courted by a gentleman, in order to escape from his solicitations, persuaded her mother to give all her fortune to the poor. The young man, enraged at this, accused her to Paschasius, the heathen

governor, for professing Christianity; and she was condemned to an infamous punishment, and was killed after experiencing a great deal of barbarous usage in her struggles with the officers who had to enforce the sentence. She died A.D. 303.

Pet.:—Vide post.

O Sapientia.:—This name arose from the beginning of an anthem in the Latin service, which used to be begun to be sung in the church at vespers, for the honour of Christ's advent, on this day (or rather on the 17th, according to the present breviary). Eight other anthems were sung at the end of Advent, which all began with "O": O Adonai, O Radix Jesse, O Clavis David, O Oriens splendor, O Rex Gentium, O Emmanuel, O Virgo virginum, and O Thoma Didyme.

S. Thomas Apostle & M.:
—Vide post.

Christmas day.:—Vide post.

S. Stephen the first Martyr:
—Vide post.

S. John Apostle & Evang.:
—Vide post.

Innocents day.:—Vide post.

Silvester Bishop of Rome.:
—succeeded Miltiades, in the See of Rome, A.D. 314. He is said to be the author of several things pertaining to the Romish Church, as of asylums, unctions, palls, corporals, mitres, &c. He died in the year 335.

Jude:—Vide post.

~~The Kalendar~~: (p. 262.)—A few observations may be here made respecting the Jewish Kalendar, the Christian Kalendar, the Cycles, the Golden Numbers, Concurrents, Regulars, and Epacts. The word "Kalendar" is derived from *calendæ*, the first day of the Roman month. The word *calendarium*, of which it is the translation, signified originally a pocket or small book, in which cash or other accounts were entered. But when the empire became Christian, the Latin churches called their ecclesiastical register, in which the names of the martyrs and other great men famous for their piety were entered, with some short account of their lives and sufferings, by this name; and the Greek called theirs by a name equivalent to it, *Μηνολόγιον*.

Until the fifteenth century the Jews usually computed their time by the era of the Seleucidæ; which began 311 years and 4 months before Christ: but since the end of the fifteenth century they have dated from the creation, which they consider to have occurred 3760 years and 3 months before the commencement of the Christian era.

The Judaic year is luni-solar, and consists sometimes of twelve, and at others of thirteen months, each month having twenty-nine or thirty days. The civil year commences in the month Tisri, with, or immediately after, the new moon following the autumnal equinox. The months, with the number of days in each, are,—

1. Tisri - - - 30 Days.
2. { Marchesvan, }
 { Chesvan, or } - - 29 or 30
 { Bul
3. Chisleu - - - 29 or 30
4. Tebeth - - - 29
5. Shebat - - - 30
6. Adar - - - 29
- Veadar, or second Adar 29
7. Nisan, or Abib - - 30
8. Jyar, or Zif - - - 29
9. Sivan - - - 30
10. Thammuz - - - 29
11. Ab - - - 30
12. Elul - - - 29
- in intercalary years - } 30

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Tisri, or Ethanim, means the "autumnal season;" at which time the Hebrews thought the world was created, and therefore began their civil year from it. The month Veadar only occurs in years of thirteen months. The average length of the year of twelve months is 354 days; but, by varying the length of the months Marchesvan and Chisleu, it may consist of 353 or 355 days. In the same manner, the year of thirteen months may contain 383, 384, or 385 days. In nineteen years, twelve have twelve months each, and seven, thirteen months. The following table of a cycle of nineteen years exhibits the number of months in each year, as well as the first day of the year reduced to our present style; but the first day will not always be quite accurate, as in some years certain lucky and unlucky days require the postponement of a day.

Year of the Cycle.	Months.			
The 1st begins about	2nd Oct.,	and consists of	12	
2nd - - -	22nd of Sept. -	- - -	12	
3rd - - -	10th - - -	- - -	13	
4th - - -	29th - - -	- - -	12	
5th - - -	19th - - -	- - -	12	
6th - - -	8th - - -	- - -	13	
7th - - -	27th - - -	- - -	12	
8th - - -	16th - - -	- - -	13	
9th - - -	5th of Oct. -	- - -	12	
10th - - -	25th of Sept. -	- - -	12	
11th - - -	14th - - -	- - -	13	
12th - - -	2nd of Oct. -	- - -	12	
13th - - -	21st of Sept. -	- - -	12	
14th - - -	10th - - -	- - -	13	
15th - - -	29th - - -	- - -	12	
16th - - -	18th - - -	- - -	13	
17th - - -	7th - - -	- - -	13	
18th - - -	25th - - -	- - -	12	
19th - - -	14th - - -	- - -	13	

To reduce the Jewish time to ours, subtract 3761 from the Judaic year, and the remainder will be the year of our Lord. The beginning of the year may be ascertained by the above table, and the months must be counted from that time.

EXAMPLE.—Required the 1st of Chisleu, 5608.

5608	19)5608(295
3761	38
A.D. 1847	180
	171
	98
	95
	3

[NOTES ON THE KALENDAR.]

The remainder (3) shews that the year 5608 is the third of the cycle, and, consequently, that it begins on the 10th of September. The 1st of Chisleu will, therefore, be about the 8th of November, 1847.

The *ecclesiastical* year of the Jews begins six months earlier, with the month of Abib or Nisan, to commemorate their return from Egypt, which took place in that month. By the ecclesiastical year their fasts, feasts, and everything relating to religion is regulated; consequently, when the given year is ecclesiastical, a year must be deducted in the date, from Nisan to Elul, inclusive, for the civil year.

The Jews frequently in their dates, leave out the thousands, which they indicate by placing the letters **לפ"ק** meaning **לפרט קטון** i. e. "according to the lesser computation."

Though various other epochs from the creation have been adopted by the Jews, it is unnecessary, for practical purposes, to allude particularly to them, as only the above-mentioned are those which have been in general use.

As to the Christian Kalendar, the most ancient, according to M. Baillet, is that of the Church of Rome, composed towards the middle of the fourth century, under Pope Liberius; but, according to M. Chastelet, under Pope Julius, in 336. It contains the Pagan as well as the Christian festivals, which were then very few in number. (Published at Anvers, in 1634, by Ægidius Bucherius (Gilles Bouchier,) in his Commentary on the Paschal Cycle. Dict. de Trevoux, art. Calendrier). Pinius says that it was used in the middle of the fourth century, or, at least, in the beginning of the fifth. Tractat. de Antiqua Liturgia Hispan. p. 79. Antv. 1740.

A Kalendar was composed at Rome, in 448, by Polemeus Sylvius, who addressed it to St. Eucherius, Bishop of Lyons. In this, as in some others preceding the seventh century, both the Christian and heathen festivals are inserted.

The next in regard to antiquity is

the Kalendar of Carthage, composed in 483, and discovered by Mabillon. The MS. is preserved in the Abbey of St. Germaine de Près, at Paris. It commences with "xiii. kal. Maias, martyris Mapalici," i. e., April 19, and it ends xiiii. kal. Mart., or Feb. 16. (Vet. Analect. p. 163. fol. Paris. 1723). Joh. Frontius published another, which Pinius considers the next in order of time. In the Abbey of St. Germaine de Près, there is a MS. of the seventh century, which seems, from the notice of it in the new edition of the Encyclopedie Française, to be a Kalendar; and the following singular mode of computing the days and months of the year appears in the second page:—"Dec. d. xxxj. k. iiij. non. viij. id. xvij. k. Januarias. Feb. in ka. xxxij. [in non. xxxvj.] in id. xliij:" which denotes that the month of December contains 31 days; from the kalends of December to the nones are 4 days; from the nones to the ides, 8; from the ides to the kalends of January, 18; that the year has 32 days to the kalends of February; 36 to the nones, and 44 to the ides. In this manner all the months and days of the year are calculated. Departm. Antiquit. tom. i. art. Chiffre, p. 241.

The next known Kalendar in the order of time appears to be that published by D'Achery, who regarded it as a composition of the year 826. (Quod scriptum sive concinnatum fuisse anno 826 plusquam verisimile est. Spicil. Script. Veterum, tom. x. p. 15. ed. 4to.) It is entitled thus:—"Incipit Ordo Solaris Anni cum Litteris a S. Hieronymo superpositis, ad explorandum Septimanæ Diem, et Lunæ Ætatem investigandam in unoquoque Die per xix. Annos." [Jerome's application of the letters of the alphabet, is found in other early Kalendars, both with and without further assistance, except the corresponding tables for finding the moon's age.]

This was followed by another, published by Pamelius, and again by Baluzius, after which Edmund Martene published a Kalendar, which seems to belong to the ninth century. Analect. tom. v. col. 63.

Pinius considers that the characters of antiquity are paucity of announcements; simplicity, the names of martyrs alone being expressed; fewness of the Virgin's festivals; absence of feasts in Lent; rarity of more than the names of one or two saints, and omission of the title of saint. The dates of canonization, or of the institution of the festivals which occur in Kalendars, will of course furnish criteria, by which we may be prevented from ascribing too great an age to a Kalendar—as the absence of such festivals may, in many cases, enable us to state that a Kalendar is earlier than some particular century. The tables of computation will also give other indications, because, where a series of years occurs, it is not to be imagined that the computist and copier will have inserted the years which precede the composition, since these would be of no use to the purposes of the Church for which the Kalendar is intended.

There are extant in our public libraries many Kalendars in Saxon characters, which cannot be much less in age than nine centuries. Such is certainly the Menology presented by Bishop Leofric to the church of Exeter, after the reign of Alfred.

As this menology does not contain the festival of St. Swithin, who died in 863, it is not very improbable that it was composed before that date.

In the Bodleian Library is preserved a beautifully written Kalendar, in 4to. but much mutilated, in which the obits of Gildas, King Alfred, and other illustrious persons are inserted; a lunar table, and various ecclesiastical computations also occur. This MS. is supposed to belong to the age of King Athelstan, who died in 940. There is likewise another Saxon Kalendar in this library, which contains the obits of princes, bishops, and men of rank and distinction, and among the rest, of Wulfstan, Bishop of Winchester, and was probably composed before the Norman advent.

The most elegant Kalendar, or rather Menology, that has survived the destruction of Saxon literature, is beyond

all question the "Calendarium, seu Menologium Poeticum," in the Cotton Library. (The codex is marked Tiberius, B. 1, and extends from fo. 110 to fo. 112 b, both inclusive.) It is composed in Dano-Saxon, and consists of 456 verses; but Dr. Hickes, by printing in several instances two verses as one, makes it only 448. (Hickes, tom. i. p. 203.) With respect to its age, Dr. Hickes (p. 221. note.) remarks that, as it does not contain the festival of either St. Edward or St. Dunstan, which were both directed by a law of Canute to be celebrated throughout the English nation, it is certainly earlier than the year 988. Vide Hampson's Treatise on "Medii Ævi Kalendarium," 389—393. Lond. 1841.

The Calendar which is at the present day in use, besides setting down the holydays of the year, and the lessons to be read upon each day, notes the revolutions of the sun and moon. The solar year consists of 365 days and 6 hours; the sun performing his apparent annual motion within that time. The six hours pass over unregarded, till they make up a whole day, which is in every fourth year; and then they are collected together, and put in after the 24th of February. The insertion by the Romans of the intercalary day at the same time, viz. after the VIth before the Calends of March, or the 24th of February, by which a double VI. Cal. was made, occasioned this fourth year, when the intercalation was made, to be called bissextile.

Although the moon travels round the earth in about 27 days and 7 hours, she has to proceed 2 days and 5 hours longer, owing to the progress of the earth in its orbit, before she can regain the same relative position with regard to the sun and earth as she was in at the beginning of the calculation. Thus a lunar month consists of $29\frac{1}{2}$ days; and yet twelve lunations amounting only to 354 days, about half another lunation is required for the solar year of 365 $\frac{1}{4}$ days. This difference of 11 days between the solar and lunar year was detected by the

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Athenian mathematician Meto, 433 B.C.; and he discovered that only with the difference of an hour the periods coincided every 19 years, wherefore this interval was called the Metonic cycle; which, when multiplied by the solar cycle of 28 years, forms a third of 532 years. At the end of this revolution the regulars, the keys of the moveable feasts, the solar cycle, the concurrents, the dominical letters, the paschal term, the epacts, and the new moons all recommence and repeat a similar series.

To find the Golden Number (so called from being marked in letters of gold in ancient calendars), that is, the year of the lunar cycle agreeing with any given date, the year of the birth of our Saviour, according to the vulgar era, must be considered the first of the lunar cycle; therefore add 1 to the year of our Lord, and divide the sum by 19; the quotient will be the number of cycles of the moon which have elapsed since the birth of Christ, and the remainder will be the Golden Number: if there be no remainder, the cycle is complete, and 19 is the Golden Number.

The date must be divided by 19, and the remainder will show the year of the cycle. If there be no remainder, it is the nineteenth year.

TABLE SHEWING THE CONCURRENT FOR EACH YEAR OF THE SOLAR CYCLE.

Solar Cycle.	Concurrent.	Solar Cycle.	Concurrent.	Solar Cycle.	Concurrent.
I.	*1	XI.	6	XXI.	*5
II.	2	XII.	7	XXII.	6
III.	3	XIII.	*2	XXIII.	7
IV.	4	XIV.	3	XXIV.	1
V.	*6	XV.	4	XXV.	*3
VI.	7	XVI.	5	XXVI.	4
VII.	1	XVII.	*7	XXVII.	5
VIII.	2	XVIII.	1	XXVIII.	6
IX.	*4	XIX.	2		
X.	5	XX.	3		

* Indicates a bissextile or leap-year.

There are two kinds of Regulars, Solar and Lunar. The first are fixed numbers attached to each month, as is shown by the annexed

TABLE OF SOLAR REGULARS CORRESPONDING WITH EACH MONTH.

January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
2	5	5	1	3	6	1	4	7	2	5	7

The Regulars are used with the Concurrents in ascertaining on what day of the week the first day of each month fell. The Regulars of the month being added to the Concurrent of the year, the sum, if it does not exceed 7, shows the day of the week required; 1 representing Sunday, 2 Monday, 3 Tuesday, 4 Wednesday, 5 Thursday, 6 Friday, and 7 Saturday. If it exceed 7, that number is to be subtracted, and the remainder shows on what day of the week the first day of each month in that year fell.

EXAMPLE.—Required the day of the week of the 1st of December, 1272.
Regular of December - 7
Concurrent of A.D. 1272, obtained by dividing the date by 19, and with the remainder, 16, entering the Table of Concurrents, which indicate - 5
—
12
7
—
5, i. e. the 5th day of the week, viz. Thursday.

The labour of finding the day of the week may, perhaps, be lessened by remembering the olden rhyme:—

“At Dover Dwells George Brown, Esquire,
Good Christopher Finch, And David Fryer.”

These twelve words personate the months, and the initials are in the order of the dominical day for the 1st of each month. To find Christmas day, 1849; the dominical letter of which year is G. *Fryer* or December beginning with F, and this letter preceding G, or Sunday, in alphabetical order, shews the 1st of December to be Saturday; consequently the 22nd must also be Saturday, and the 25th Tuesday.

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The Lunar Regulars consist also of a fixed number assigned to each month of the year. By adding thereto the Epact, the age of the moon on the first day of each month is ascertained.

TABLE OF LUNAR REGULARS ACCORDING TO THE CALCULATIONS OF THOSE WHO BEGAN THE YEAR IN JANUARY OR MARCH.

January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
9	10	9	10	11	12	13	14	16	16	18	18

If the lunar year commenced in the month of September, as with the Egyptians, and four months before the Julian year, the Lunar Regulars for September and October are 5, and for November and December 7; but for all the other months, the numbers are those in the preceding table.

By adding the Lunar Regulars to the Concurrent of any particular year, the day of the week is shown on which the first day of the paschal moon fell. If the sum does not exceed 7, the day following was the first of the paschal moon: if the Lunar Regulars and Concurrent exceed 7, that number must be subtracted, and the remainder shows that the next day was the first of the paschal moon.

The keys of the Moveable Feasts, which were anciently called "Claves terminorum," indicated on what days the moveable Feasts, namely, Septuagesima Sunday, the first Sunday in Lent, &c., fell. According to the ancients, the term of Septuagesima was the 7th of January; of the first Sunday in Lent, the 28th of January; of Easter, the 11th of March; of the Rogations, the 15th of April; and of Pentecost, the 29th of April. These were fixed days, from which all the moveable feasts were reckoned.

At the expiration of the sun's cycle of 28 years, the days of the months

return again to the same days of the week; the sun's place to the same signs and degrees of the ecliptic on the same month and days, so as not to differ one day in 100 years; and the same order of leap-years and of Dominical Letters returns; hence it is also called the Cycle of the Sunday Letter.

To find the Cycle of the Sun, add 9 to the date of the year, and divide by 28; the quotient will be the number of cycles since the birth of Christ, and the remainder will be the Cycle of the Sun.

EXAMPLE.—Required the Cycle of the Sun for the year 1549.

$$\begin{array}{r} 1549 \\ + 9 \\ \hline \end{array}$$

28)1558(55 Cycles since the birth of Christ.

$$\begin{array}{r} 140 \\ \hline \end{array}$$

$$\begin{array}{r} 158 \\ \hline \end{array}$$

$$\begin{array}{r} 140 \\ \hline \end{array}$$

18 Cycle of the Sun, A.D. 1549.

Common years consist of 52 weeks and 1 day, and bissextile years consist of 52 weeks and 2 days. The day or two days supernumerary are called Concurrents, because they concur with the Solar cycle, whose course they follow. The first year of this cycle is termed Concurrent 1, the second 2, the third 3, the fourth 4, the fifth 6, (instead of 5, because that year is bissextile,) the sixth 7, the seventh 1, the eighth 2, the ninth 4 (instead of 3, because that year is likewise bissextile), and thus with the other years, always adding 1 in common years, and 2 in bissextile years; and always recommencing with 1 after having reckoned 7, because there are no more than 7 Concurrents,—that being the number of days in a week, and of the Dominical Letters.

The Dominical Letters are seven, A, B, C, D, E, F, G, and are used to indicate the seven days of the week. A marks the first day of the year, B the second, C the third, and so on; and the one of these which denotes Sunday is the Dominical Letter. Thus, if the year begin on Sunday, A is the Dominical Letter; if it begin on Monday, the Dominical Letter is G,

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that is, the first Sunday in January will occur on the 7th; if it begin on Tuesday the Dominical Letter will be F, that is, the first Sunday will occur on the 6th. As the common year finishes on the same day of the week it began, and the bissextile year one day after, the Dominical Letters change every year in retrograde order; each leap year occupying two, as the Dominical Letter changes after the additional day in February.

To find the Dominical Letter the following canon has sometimes afforded assistance:—

“Divide the centuries by four; and twice what does remain
Take from six; and then add to the number you gain,
The odd years and their fourth; which dividing by seven,
What is left take from seven, and the letter is given.”

Or $18 \div 4$ there remain $2 \times 2 = 4 - 6 = 2 + 48 + 12 = 62 \div 7$ there remain $6 - 7 = 1$; and $+1$ after 28th of February, this being leap year, $= 2$, *i.e.* B, the Dominical for 1848 till the end of February. Again, to shew that F will be the Dominical Letter for 1850. Thus: $18 \div 4$ there remain $2 \times 2 = 4 - 6 = 2 + 50 + 12 = 64 \div 7$ there remain $1 - 7 = 6$, *i.e.* F.

The Concurrent 1 corresponds with the Dominical Letter F, 2 with E, 3 with D, 4 with C, 5 with B, 6 with A, and 7 with G.

In ancient charters, the Dominical Letter of the year is often stated; but sometimes, instead of naming it, the rank which the letter holds in the alphabet is mentioned. Thus, instead of saying Letter A, Letter B, &c. Letter 1, Letter 2, &c. occurs.

Besides the mode of ascertaining when Easter-day fell by the keys of the moveable feasts, our ancestors employed what they called the Paschal Term, which appellation they gave to the 14th day of the moon preceding Easter Sunday, and the expression *Terminus Paschalis* often occurs among the dates of early charters. The Paschal Term is easily ascertained, by counting 14 from the first day of the Easter or Paschal moon.

The Epact is a number which denotes the excess of the common solar year above the lunar, by which the age of the moon in any year may be found; and a table of Epacts is merely a table of differences between the solar and the lunar year. The Epact of any year indicates the moon's age on the 1st day of January in that year. If the new moon happens on the 1st of January, the Epact of that year is zero or 0. As the lunar year of 354 days is shorter than the solar year of 365 days by 11 days, this difference will run through every year of the lunar cycle. Thus, the Epact of the first year of the cycle is 11, because 11 days are to be added to the lunar, in order to complete the solar year; the Epact of the second year of the cycle is 22; the Epact of the third year is 33 less by 30, *i.e.* 3, because the moon's age cannot exceed 30 days; the Epact of the fourth year of the cycle is 14; and so on until the last year of the cycle, the Epact of which is 29, and the Epact of the first year of the next cycle is 11 as before.

To find the Gregorian [vide post, 272.] Epact for any year, divide the number of centuries in the year by 4, multiply the remainder by 17, and to this add 43 times the quotient, and the number 86, and divide this sum by 25. The quotient thus found being subtracted from the Golden Number multiplied by 11, will leave a remainder, which, after the thirties which it may contain are deducted from it, will be the Epact required.

EXAMPLE.—Required the Epact for 1848.

4)18(4×43=172
16
—
2
×17
—
34
+172
+ 86
—
25)292(11
25
—
42
25
—
17

Golden Number	
for 1848	= 6
×11	
—	
66	
—11	
—	
55	
—30	
—	
Epact for 1848	25

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But the following more simple rule will show the Epact or moon's age for the 1st of January until the end of the present century: Subtract 1 from the Golden Number, multiply what remains by 11, divide the sum by 30, and the remainder is the Epact.

EXAMPLE.—Required the Epact for 1848.

$$\begin{array}{r} \text{Golden Number for 1848} = 6 \\ - 1 \\ \hline 5 \\ \times 11 \\ \hline 55 \\ 30 \overline{) 55} 1 \\ \hline \end{array}$$

Epact for 1848 25

January 1st.—The Christian era, or era of Jesus Christ, or, as it is often called, of the Incarnation, is commonly considered to have commenced on the 1st day of January, in the middle of the 4th year of the 194th olympiad, the 753rd of the building of Rome, and in the 4714th of the Julian period. It was not introduced into Italy until the sixth century; and though used in France in the seventh, it was not universally established there until about the eighth century. From that time, however, it was generally adopted; but considerable difference has existed, not only in various countries, but even in the same place in the same country, and at the same period, respecting the commencement of the year. This is commonly called the vulgar Christian era; but it has been disputed by many chronologers. The learned Dr. Jarvis, in his *Chronological Introduction to the History of the Church*, p. 563., considers that our Lord was born on the 25th of December, in the 4707th year of the Julian period, in the 3rd year of the 193rd olympiad, and in the 747th year of Rome.

In Spain, the Christian era, though occasionally adopted in the eleventh, was not uniformly used in public instruments until after the middle of the fourteenth century, nor was it generally used in Portugal until about the year 1415. In the Eastern empire, or Greece, it was not universal, until after the capture of Constantinople by Mahomet II. in 1453. De Vaine's Dic-

tionnaire Raisonné de Diplomatie, tom. i. p. 329.

The years of the Christian era are described in ancient documents as the years "of Grace," of "the Incarnation," of "our Lord," of "the Nativity," of "the Circumcision," and "annus Trabeationis."

The epoch of the Julian era, which precedes the common or Christian era by forty-five years, is the reformation of the Roman calendar by Julius Cæsar, who ordained that the year of Rome 707 should consist of 15 months, forming altogether 445 days; that the ensuing year, 708, should be composed of 365 days; and that every fourth year should contain 366 days, the additional day being introduced after the 6th of the calends of March, *i.e.* the 24th of February, which year he called bissextile, because the 6th of the calends of March were then doubled. He also divided the months into the number of days which they at present contain.

Excepting July and August, which were named after Julius and Augustus Cæsar, having before been called Quintilis and Sextilis, the Roman months bore their present names.

The Roman calendar, which was divided into calends, nones, and ides, was used in most public instruments throughout Europe for many centuries.

The calends were the 1st day of each month.

The nones were the 5th day of each month, excepting in March, May, July, and October, when the nones fell on the 7th day. They were so called from their being the ninth day in each month before the ides.

The ides were eight days in each month: in March, May, July, and October, the ides ended on the 15th, and in all other months, on the 13th day. The word Idus, taken from the Greek, means an aspect or appearance, and was primarily used to denote the full moon. The system of the original Roman calendar was founded on the change of the moon, the nones being the completion of the first quarter, as the ides were of the second.

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Sex Maius Nonas, October, Julius, et Mars;
Quatuor at reliqui;—dabit Idus quilibet octo.

The days of the month were reckoned backwards instead of forwards: thus, the 3rd calends of February is the 30th of January; the 4th calends of February the 29th of January; the 15th calends of February the 18th of January, &c.; and so with respect to the ides and nones. But a reference to the Roman calendar itself will be more satisfactory than any explanation.

An error prevailed for thirty-seven years after the death of Julius Cæsar, from reckoning every third instead of every fourth year a bissextile or leap-year, as if the year contained 365 days 8 hours. When this mistake was detected, thirteen intercalations had occurred instead of ten, and the year consequently began three days too late: the calendar was, therefore, again corrected; and it was ordered that each of the ensuing twelve years should contain 365 days only, and that there should not be any leap year until A.U.C. 760, or A.D. 7. From that time the years have been calculated without mistakes, and the Roman year has been adopted by all Christian nations, though about the sixth century they began to date from the birth of our Saviour.

To reduce the year of Rome to the year before or after Christ; if the year of Rome be less than 754, deduct the year from 754, in which case the difference is the year before Christ. If the year of Rome be not less than 754, deduct 753 from it, and the remainder will be the year after Christ.

EXAMPLES.—I. Required the year before Christ of the year of Rome 685.

$$\begin{array}{r} 754 \\ - \text{A.U.C. } 685 \\ \hline \text{Year B.C. } 69 \end{array}$$

II. Required the year of Christ of the year of Rome 792.

$$\begin{array}{r} \text{A.U.C. } 792 \\ - 753 \\ \hline \text{A.D. } 39 \end{array}$$

As to the names of the months and of the days of the week, the Heathens distinguished the latter by the names

of their deities. In honor of Romulus, whom the Romans esteemed to be the son of Mars, they called the first month Martius. April was not called from the name of any god, but from the thing itself, quasi *Aperilis* ab *aperiendo*. The third month was called Maius, in honour of Maia the mother of Mercury, who was then worshipped. The month June, was so called from the goddess Juno. The next six had their names from the numbers: only July was called so from Julius Cæsar, it being formerly called Quintilis or the fifth month; and August, from Augustus Cæsar, being called before Sextilis, or the sixth month. September, being the seventh month, was called so from Septem; and so on to the last, according to the order of the numbers, until December, the tenth month, which was called so from Decem. The month Januarius was so called from Janus; and February had its denomination from the Februa, Lustrations of the Luperci.

The word "day" is almost pure Saxon, and before the Norman Conquest *daeg* was used in the same sense as we now use "day," which is in fact nothing but a slight alteration of the original word.

It has been usual in nearly all countries to reckon time by sevenths. To each of these seven days composing a week a name was given, in order that one might be distinguished from another.

The Romans called each of their days after one of the heavenly bodies, or after the gods they worshipped.

Sunday, they named *Dies Solis*, which signifies the day of the Sun.

Monday, *Dies Lunæ*, the day of the Moon.

Tuesday, *Dies Martis*, the day of Mars.

Wednesday, *Dies Mercurii*, the day of Mercury.

Thursday, *Dies Jovis*, the day of Jupiter.

Friday, *Dies Veneris*, the day of Venus.

Saturday, *Dies Saturni*, the day of Saturn.

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These names are still used in the bills, acts, journals, and other documents connected with parliament, which were anciently written in Latin.

The Saxons were accustomed to name many things after their imaginary deities. The days of the week were consecrated to seven of their principal gods, and the names associated with them have come down to us, and are still used with very little variation.

Sunday was called *Sunandaeg*, from being dedicated to the Sun, one of the great objects of their worship. The figure representing this day, or the god, was that of the bust of a man set upon a pillar, with bright rays darting from his head. A wheel was held in his arms, typical of the circle which the sun appears to make round the earth.

Monday was devoted to the Moon, and hence named *Monandaeg*. This was represented by a figure standing on a pedestal, and holding an emblem of the moon in his hands.

Tuesday was sacred to *Tuisco*, and named *Tuis-daeg*. Tuisco is said to have been the father of the Germans, from whom the Saxons sprung. He was held in such high reverence, that after his death he was worshipped as a god. His image was that of a venerable old man with a beard, having a boarskin thrown over his shoulders, and holding a sceptre in his right hand.

Wednesday was devoted to *Woden*, and hence called *Woden's-daeg*. Woden, or Odin, was looked upon as the father of the deities, and as the god of war. He held the same place in the Saxon mythology as Jupiter and Mars did in that of the Romans, and was represented by an armed warrior, with a broad sword, and a shield, standing in a bold attitude.

Thursday or *Thor's-daeg*, was the day of *Thor*, the eldest son of Woden. He was the Saxon god of the air, lightning, and thunder, and was prayed to for fruitful seasons. His image was that of a king seated on a magnificent throne, having a sceptre in his right hand, and a golden crown of twelve stars on his head.

Friday was dedicated to *Friga*, or *Frea*, and hence called *Friga's-daeg*. She was the Saxon Venus, the wife of Woden, and the mother of their gods. Her figure was that of a majestic woman, holding a naked sword in her right hand, and a bow in her left.

Saturday or *Seater's-daeg*, was the day of *Seater*, who answered to the Roman Saturn. His idol stood upon a pedestal on the back of a perch. The head was bare, but the body was clad in a long coat, having a linen sash about the shoulder and waist, and carrying in the right hand a vessel of water, and in the left a wheel.

The days on which the year commenced in most countries have been as follows:—Christmas-day, the 25th of December; the day of the Circumcision, the 1st of January; the day of the Conception, the 25th of March; and Easter-day, the day of the Resurrection of our Lord.

The errors in the Julian method of computation of the year having attracted the attention of astronomers, Pope Gregory XIII. undertook to reform the Roman Calendar; and the alteration made by him in October, 1582, created what is commonly called the new style; the difference between the old style and which, up to the year 1699, was only ten days; but after 1700, was eleven days, and after 1800, twelve days: so that the 1st of January, 1800, of the *old*, corresponded with the 13th January, 1800, of the *new* style.

Gregory XIII., by his new Calendar, ordered that ten days should be deducted from the year 1582, by calling what, according to the old Calendar, would have been the 5th, the 15th of October, 1582; and that the year should be thenceforward reckoned from the 1st of January. This calendar, however, was not universally received for some time: and was not used in England until after the lapse of 170 years: in fact, with the exception of Russia, where the old style still exists, England was the last European nation to recognize its utility.

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In England, in the seventh, and so late as the thirteenth century, the civil year was reckoned from Christmas-day; but in the twelfth century, the Anglican church began the year on the 25th of March; which practice was also adopted by civilians in the fourteenth century. This style continued until the reformation of the calendar by stat. 24 Geo. II. c. 23., by which the legal year was ordered to commence on the 1st of January, in 1753. It appears, therefore, that two periods have generally co-existed in England for the commencement of the year.

1. The historical year has, for a very long period, begun on the 1st of January: and—

2. The civil, ecclesiastical, and legal year, which was used by the Church, and in all public instruments, began at Christmas until the end of the thirteenth century, and after that time commenced on the 25th of March, and so continued until the 1st of January, 1753.

Consequently, the Church, and civilians, referred every event which happened between the 1st of January and the 25th of March, to a different year from historians.

The absurdity of retaining the 25th of March as the beginning of the year, not because it was the 25th of March, but because it was the time of the vernal equinox, which, in the eighteenth century, had receded so far back as from the 25th to about the 10th of March, was thus pointed out by Wilson, in 1735, in a tract which will be presently mentioned: "While we are maintaining this beginning of the year according to the rubric of the Common Prayer, we seem to forget that our year begins on the 1st of January, both in our common licensed almanacks, and even in the book of Common Prayer itself; and it may amount to a question very difficult to be answered, why the rubric of the Common Prayer enjoins the year to begin on the 25th of March, and yet the calendar for the lessons, &c., begins on the 1st of January?" These ano-

malies, nevertheless, continued for seventeen years longer; and the reformation of the calendar, when it did take place, was offensive in the highest degree to a large part of the kingdom.

Remarkable examples of the confusion produced by the practice of having two modes for computing dates are afforded by two of the most celebrated events in English history. King Charles I. is said, by most authorities, to have been beheaded on the 30th of January, 1648; whilst others, with equal correctness, assign that event to the 30th of January, 1649. The revolution which drove James II. from the throne is stated by some writers to have taken place in February, 1688; whilst, according to others, it happened in February, 1689: these discrepancies arise from some historians using the *civil*, and *legal*, and others the *historical* year, though both would have assigned any circumstance after the 25th of March to the same years, namely, 1649 and 1689.

To avoid, as far as possible, the mistakes which this custom produced, it was usual to *add* the date of the *historical* to that of the *legal* year, when speaking of any day between the 1st of January and the 25th March; thus:

January 30. 164⁸ { *i.e.* the Civil and Legal year,
9 { *i.e.* the Historical year;

or, thus:

January 30. 1648-9.

This practice, common as it has long been, is nevertheless frequently misunderstood: the explanation is, however, perfectly simple; for the *lower* or *last figure* always indicates the year according to our present computation.

An effort was made to reform the calendar in this country as early as the reign of Queen Elizabeth. On the 16th of March, 27 Eliz. 1584-5, a bill was read the first time, in the House of Lords, intituled "An Act giving Her Majesty Authority to alter and new make a Calendar, according to the Calendar used in other Countries." It was read a second time on the 18th of that month, after which no notice

occurs of the proposed measure (Lords' Journals, vol. ii. pp. 99. 102.:—the journals of the House of Commons of that period are not preserved.). In 1735, a pamphlet was published, entitled "The Regulation of Easter, or the Cause of the Errors and Differences contracted in the Calculation of it discovered and duly considered, by Henry Wilson, Mathematician, at Tower Hill," in which the necessity of reforming the calendar was irresistibly established. Such discussions were however terminated by stat. 24 Geo. II. c. 23., [amended by stat. 25 Geo. II. c. 30. as to the election of municipal officers and payment of rents, &c.], entitled "An Act for regulating the Commencement of the Year, and for correcting the Calendar now in use;" which, after reciting that the legal supputation of the year of our Lord, in England, according to which the year began on the twenty-fifth day of March, had been found by experience to be attended with divers inconveniences, not only as it differed from the usage of neighbouring nations, but also from the legal method of computation in Scotland, and from the common usage throughout the whole kingdom, and that thereby frequent mistakes were occasioned in the dates of deeds, and other writings, and disputes arose therefrom: that the Calendar then in use, commonly called the Julian Calendar, had been discovered to be erroneous, by means whereof the Vernal or Spring Equinox, which at the time of the General Council of Nice, in the year of our Lord three hundred and twenty-five, happened on or about the twenty-first day of March, then happened on the ninth or tenth day of the same month; and that that error was still increasing, and if not remedied, would, in process of time, occasion the several equinoxes and solstices to fall at very different times in the civil year from what they formerly did, which might tend to mislead persons ignorant of such alteration: that a method of correcting the Calendar in such manner, as that the equinoxes and sol-

stices might for the future fall nearly on the same nominal days, on which the same happened at the time of the said General Council, had been received and established, and was then generally practised by almost all other nations of Europe: and that it would be of general convenience to merchants, and other persons corresponding with other nations and countries, and tend to prevent mistakes and disputes in or concerning the dates of letters, and accounts, if the like correction were received and established in His Majesty's dominions:—enacted, by sect. 1., that the said supputation, according to which the year of our Lord began on the twenty-fifth day of March, should not be made use of from and after the last day of December one thousand seven hundred and fifty-one; and that the first day of January next following the said last day of December should be reckoned, taken, deemed and accounted to be the first day of the year of our Lord one thousand seven hundred and fifty-two; and the first day of January, which should happen next after the said first day of January one thousand seven hundred and fifty-two, should be reckoned, taken, deemed and accounted to be the first day of the year of our Lord one thousand seven hundred and fifty-three; and so on, from time to time, the first day of January in every year, which should happen in time then to come, should be reckoned, taken, deemed and accounted to be the first day of the year; and that each new year should accordingly commence, and begin to be reckoned, from the first day of every such month of January next preceding the twenty-fifth day of March, on which such year would, according to the then present supputation, have begun or commenced; and, that from and after the first day of January one thousand seven hundred and fifty-two, the several days of each month should go on, and be reckoned and numbered in the same order; and the Feast of Easter, and other moveable Feasts thereon depending, should be ascertained according to the same method as they

then were, until the second day of September in the said year one thousand seven hundred and fifty-two inclusive; and that the natural day next immediately following the said second day of September, should be called, reckoned and accounted to be the fourteenth day of September, omitting for that time only the eleven intermediate nominal days of the common Calendar; and that the several natural days, which should follow and succeed next after the said fourteenth day of September, should be respectively called, reckoned and numbered forwards in numerical order from the said fourteenth day of September, according to the order and succession of days used in the then present Calendar; and that all acts, deeds, writings, notes and other instruments of what nature or kind soever, whether ecclesiastical or civil, public or private, which should be made, executed or signed, upon or after the said first day of January one thousand seven hundred and fifty-two, should bear date according to the said new method of supputation, and that the two fixed terms of St. Hilary and St. Michael, in that part of Great Britain called England, and the Courts of Great Sessions in the Counties Palatine and in Wales, and also the Courts of General Quarter-Sessions and General Sessions of the Peace, and all other Courts of what nature or kind soever, whether civil, criminal or ecclesiastical, and all meetings and assemblies of any bodies politic or corporate, either for the election of any officers or members thereof, or for any such officers entering upon the execution of their respective offices, or for any other purpose whatsoever, which by any law, statute, charter, custom or usage within this kingdom, or within any other of the dominions or countries subject or belonging to the Crown of Great Britain, were to be holden and kept on any fixed or certain day of any month, or on any day depending upon the beginning, or any certain day of any month (except such Courts as were usually holden or kept with any fairs or marts) should, from

time to time, from and after the said second day of September, be holden and kept upon or according to the same respective nominal days and times, whereon or according to which the same were then to be holden, but which should be computed according to the said new method of numbering and reckoning the days of the Calendar as aforesaid; that is to say, eleven days sooner than the respective days whereon the same were then holden and kept: and, by sect. 2., for the continuing and preserving the Calendar or method of reckoning, and computing the days of the year in the same regular course, as near as might be, in all times then coming, it enacted, that the several years of our Lord, one thousand eight hundred, one thousand nine hundred, two thousand one hundred, two thousand two hundred, two thousand three hundred, or any other hundredth years of our Lord, which should happen in time then to come, except only every fourth hundredth year of our Lord, whereof the year of our Lord two thousand should be the first, should not be esteemed or taken to be Bissextile or Leap Years, but should be taken to be common years, consisting of three hundred and sixty-five days, and no more; and that the years of our Lord two thousand, two thousand four hundred, two thousand eight hundred, and every other fourth hundredth year of our Lord, from the said year of our Lord two thousand inclusive, and also all other years of our Lord, which by the then present supputation were esteemed to be Bissextile or Leap Years, should for the future, and in all times then to come, be esteemed and taken to be Bissextile or Leap Years, consisting of three hundred and sixty-six days, in the same sort and manner as was then used with respect to every fourth year of our Lord.

By the same statute, sect. 3., after reciting that, according to the then rule prefixed to the Book of Common Prayer of the Church of England, Easter-day was always the first Sunday after the first Full Moon which then

happened the next after the one and twentieth day of March, and if the Full Moon happened upon a Sunday, Easter-day was the Sunday after; which rule was made in conformity to the Decree of the said General Council of Nice, for the celebration of the said Feast of Easter; and that the method of computing the Full Moons then used in the Church of England, and according to which the Table to find Easter for ever, prefixed to the said Book of Common Prayer, was formed, was by process of time become considerably erroneous; and that a Calendar, and also certain Tables and Rules for the fixing the true time of the celebration of the said Feast of Easter, and the finding the times of the Full Moons on which the same depended, so as the same should agree as nearly as might be with the Decree of the said General Council, and also with the practice of foreign countries, had been prepared, and were thereunto annexed [and for which vide post, 279—302.]: it was enacted, that the said Feast of Easter, or any of the moveable feasts thereon depending, shall, from and after the said second day of September, be no longer kept or observed in that part of Great Britain called England, or in any other the dominions or countries subject or belonging to the Crown of Great Britain, according to the said method of supputation then used, or the said Table prefixed to the said Book of Common Prayer; and that the said Table, and also the column of Golden Numbers, as they were then prefixed to the respective days of the month in the said Calendar, should be left out in all future editions of the said Book of Common Prayer; and that the said new Calendar, Tables, and Rules, thereunto annexed, should be prefixed to all such future editions of the said Book, in the room and stead thereof; and that from and after the said second day of September, all and every the fixed Feast-days, Holy-days, and Fast-days, which were then kept and observed by the Church of England, and also the several solemn days of Thanksgiving, and of Fasting

and Humiliation, which by virtue of any Act of Parliament then in being, were, from time to time, to be kept and observed, should be kept and observed on the respective days marked for the celebration of the same in the said new Calendar; that is to say, on the same respective nominal days on which the same were then kept and observed; but which according to the alteration by the Act intended to be made as aforesaid, would happen eleven days sooner than the same then did; and that the said Feast of Easter, and all other moveable Feasts thereon depending, should, from time to time, be observed and celebrated according to the said new Calendar, Tables and Rules thereunto annexed, in that part of Great Britain called England, and in all the dominions and countries aforesaid, wherein the Liturgy of the Church of England then was, or thereafter should be used; and that the two moveable terms of Easter and Trinity, and all Courts of what nature or kind soever, and all meetings and assemblies of any bodies politic or corporate, and all markets, fairs and marts, and Courts thereunto belonging, which by any law, statute, charter, custom or usage were appointed, used or accustomed to be holden and kept at any moveable time or times depending upon the time of Easter, or any other such moveable Feast as aforesaid, should, from time to time, from and after the said second day of September, be holden and kept on such days and times whereon the same should respectively happen or fall, according to the happening or falling of the said Feast of Easter, or such other moveable Feasts as aforesaid, to be computed according to the said new Calendar, Tables and Rules: and by sect. 4. it was enacted, that the several meetings of the Court of Session, and terms fixed for the Court of Exchequer in Scotland, the April meeting of the governor, bailiffs and commonalty of the Company of Conservators of the great Level of the Fens, and the holding and keeping of all markets, fairs and marts, whether for the sale of

goods or cattle, or for the hiring of servants, or for any other purpose, which were either fixed to certain nominal days of the month, or depending upon the beginning, or any certain day of any month, and all Courts incident or belonging to, or usually holden or kept with any such fairs or marts, fixed to such certain times as aforesaid, should not, from the said second day of September, be continued upon, or according to the nominal days of the month, or the time of the beginning of any month, to be computed according to the said new calendar, but that from and after the said second day of September, the said Courts of Session and Exchequer, the said April meeting, and all such markets, fairs and marts as aforesaid, and all Courts incident or belonging thereto, should be holden and kept upon, or according to the same natural days, upon or according to which the same should have been so kept or holden, in case the Act had not been made; that is to say, eleven days later than the same would have happened, according to the nominal days of the said new supputation of time, by which the commencement of each month, and the nominal days thereof, were anticipated or brought forward, by the space of eleven days.

The same statute, sect. 5., after reciting that, according to divers customs, prescriptions and usages, in certain places within this kingdom, certain lands and grounds were, on particular nominal days and times in the year, to be opened for common of pasture, and other purposes; and at other times, the owners and occupiers of such lands and grounds had a right to inclose or shut up the same, for their own private use; that there was, in many other instances, a temporary and distinct property and right vested in different persons, in and to many such lands and grounds, according to certain nominal days and times in the year; and that the anticipating or bringing forward the said nominal days and times, by the space of eleven days, according to the said new method

of supputation, might be attended with many inconveniencies; enacted, that nothing in the Act contained should extend, or be construed to extend, to accelerate or anticipate the days or times for the opening, inclosing or shutting up any such lands or grounds as aforesaid, or the days or times on which any such temporary or distinct property or right in or to any such lands or grounds as aforesaid was to commence; but that all such lands and grounds as aforesaid should, from and after the said second day of September be, from time to time, respectively opened, inclosed or shut up, and such temporary and distinct property and right in any such lands and grounds as aforesaid, should commence and begin upon the same natural days and times on which the same should have been so respectively opened, inclosed or shut up, or would have commenced or begun, in case the Act had not been made; that is to say, eleven days later than the same would have happened, according to the said new account and supputation of time, so to begin on the said fourteenth day of September: and sect. 6. enacted, that nothing contained in the Act should extend, or be construed to extend, to accelerate or anticipate the time of payment of any rent or rents, annuity or annuities, or sum or sums of money whatsoever, which should become payable by virtue or in consequence of any custom, usage, lease, deed, writing, bond, note, contract or other agreement whatsoever, then subsisting, or which should be made, signed, sealed or entered into, at any time before the said fourteenth day of September, or which should become payable by virtue of any Act of Parliament then in force, or which should be made before the said fourteenth day of September, or the time of doing any matter or thing directed or required by any such Act or Acts of Parliament to be done in relation thereto; or to accelerate the payment of, or increase the interest of, any such sum of money which should become payable as aforesaid; or to accelerate the time of the

delivery of any goods, chattels, wares, merchandize or other things whatsoever; or the time of the commencement, expiration or determination of any lease or demise of any lands, tenements or hereditaments, or of any other contract or agreement whatsoever; or of the accepting, surrendering or delivering up the possession of any such lands, tenements or hereditaments; or the commencement, expiration or determination of any annuity or rent; or of any grant for any term of years, of what nature or kind soever, by virtue or in consequence of any such deed, writing, contract or agreement; or the time of the attaining the age of one and twenty years, or any other age requisite by any law, custom or usage, deed, will or writing whatsoever, for the doing any act, or for any other purpose whatsoever, by any person or persons then born, or who should be born before the said fourteenth day of September; or the time of the expiration or determination of any apprenticeship or other service, by virtue of any indenture, or of any articles under seal, or by reason of any simple contract or hiring whatsoever; but that all and every such rent and rents, annuity and annuities, sum and sums of money, and the interest thereof, should remain and continue to be due and payable; and the delivery of such goods and chattels, wares and merchandize, should be made; and the said leases and demises of all such lands, tenements and hereditaments, and the said contracts and agreements, should

be deemed to commence, expire and determine; and the said lands, tenements and hereditaments should be accepted, surrendered and delivered up; and the said rents and annuities, and grants for any term of years, should commence, cease and determine, at and upon the same respective natural days and times, as the same should and ought to have been payable or made, or would have happened, in case the Act had not been made; and that no further or other sum should be paid or payable for the interest of any sum of money whatsoever, than such interest should amount unto, for the true number of natural days for which the principal sum bearing such interest should continue due and unpaid; and that no person or persons whatsoever should be deemed or taken to have attained the said age of one and twenty years, or any other such age as aforesaid, or to have completed the time of any such service as aforesaid, until the full number of years and days should be elapsed on which such person or persons respectively would have attained such age, or would have completed the time of such service as aforesaid, in case the Act had not been made.

The following are the Calendar, Tables and Rules referred to by the third section of this Statute (ante, 276.) as annexed to the Act, and have been collated by the Editor and his learned friend, Mr. Berrey, with the Statute Roll at the House of Lords.

The new Calendar, Tables and Rules, mentioned and referred to in the Act, for regulating the Commencement of the Year and for correcting the Calendar now in use.

The following table shows the results of the revision of the 1891-1892 census of the population of the United States, as compared with the results of the 1880 census. The table is divided into two parts, the first showing the results of the revision of the 1891-1892 census, and the second showing the results of the 1880 census. The figures are given in thousands of persons.

Age	1891-1892	1880
Under 5	1,100,000	1,000,000
5-10	1,200,000	1,100,000
10-15	1,300,000	1,200,000
15-20	1,400,000	1,300,000
20-25	1,500,000	1,400,000
25-30	1,600,000	1,500,000
30-35	1,700,000	1,600,000
35-40	1,800,000	1,700,000
40-45	1,900,000	1,800,000
45-50	2,000,000	1,900,000
50-55	2,100,000	2,000,000
55-60	2,200,000	2,100,000
60-65	2,300,000	2,200,000
65-70	2,400,000	2,300,000
70-75	2,500,000	2,400,000
75-80	2,600,000	2,500,000
80-85	2,700,000	2,600,000
85-90	2,800,000	2,700,000
90-95	2,900,000	2,800,000
95-100	3,000,000	2,900,000

The following table shows the results of the revision of the 1891-1892 census of the population of the United States, as compared with the results of the 1880 census. The table is divided into two parts, the first showing the results of the revision of the 1891-1892 census, and the second showing the results of the 1880 census. The figures are given in thousands of persons.

Age	1891-1892	1880
Under 5	1,100,000	1,000,000
5-10	1,200,000	1,100,000
10-15	1,300,000	1,200,000
15-20	1,400,000	1,300,000
20-25	1,500,000	1,400,000
25-30	1,600,000	1,500,000
30-35	1,700,000	1,600,000
35-40	1,800,000	1,700,000
40-45	1,900,000	1,800,000
45-50	2,000,000	1,900,000
50-55	2,100,000	2,000,000
55-60	2,200,000	2,100,000
60-65	2,300,000	2,200,000
65-70	2,400,000	2,300,000
70-75	2,500,000	2,400,000
75-80	2,600,000	2,500,000
80-85	2,700,000	2,600,000
85-90	2,800,000	2,700,000
90-95	2,900,000	2,800,000
95-100	3,000,000	2,900,000

The Calendar with the Table of Lessons.

January hath 31 Days

			Morning Prayer.		Evening Prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. A.	Calendæ.	Circumcision of our Lord.	Gen. 1.	Matth. 1.	Gen. 2.	Rom. 1.
2. b.	4. Non.		3.	2.	4.	2.
3. c.	3. Non.		5.	3.	6.	3.
4. d.	Prid. Non.		7.	4.	8.	4.
5. e.	Nonæ.		9.	5.	12.	5.
6. f.	8. Id.	Epiphany of our Lord.	13.	6.	14.	6.
7. g.	7. Id.		15.	7.	16.	7.
8. A.	6. Id.	Lucian, Priest & Mart.	17.	8.	18.	8.
9. b.	5. Id.		19.	9.	20.	9.
10. c.	4. Id.		21.	10.	22.	10.
11. d.	3. Id.		23.	11.	24.	11.
12. e.	pr. Id.	Hilary, Bish. & Confes.	25.	12.	26.	12.
13. f.	Idus.		27.	13.	28.	13.
14. g.	19. Cal. Feb.		29.	14.	30.	14.
15. A.	18. Cal.		31.	15.	32.	15.
16. b.	17. Cal.		33.	16.	34.	16.
17. c.	16. Cal.	Prisca, Rom. Virg. & M.	35.	17.	37.	1 Cor. 1.
18. d.	15. Cal.		38.	18.	39.	2.
19. e.	14. Cal.	Fabian, B. of Rome, M.	40.	19.	41.	3.
20. f.	13. Cal.	Agnes, Rom. Virg. & M.	42.	20.	43.	4.
21. g.	12. Cal.	Vincent, Span. Deac. M.	44.	21.	45.	5.
22. A.	11. Cal.		46.	22.	47.	6.
23. b.	10. Cal.		48.	23.	49.	7.
24. c.	9. Cal.	Conversion of S. Paul.	50.	24.	Exod. 1.	8.
25. d.	8. Cal.		Exod. 2.	25.	3.	9.
26. e.	7. Cal.		4.	26.	5.	10.
27. f.	6. Cal.		† 6.	27.	7.	11.
28. g.	5. Cal.	K. Charles Martyrdom.	8.	28.	9.	12.
29. A.	4. Cal.					
30. b.	3. Cal.					
31. c.	Pr. Cal.					

Note, that † Exodus VI. is to be read only to verse 14.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
1 A	Circumcision. —	1 A	Circumcision. . .	1 A	Circumcisio.	1 A	Circumc.	1 A	Circumcis.	1 A	Circumc.
6 f	Epiphany. —	6 f	Epiphany. . .	6 f	Epiphany.	6 f	Epiphany.	6 f	Epiphany	6 f	Epiphany
8 A	Lucian P. & M.	8 A	Lucian, P. . .	8 A	Lucian, P.	8 A		8 A		8 A	
13 f	Hilary, B. & C.	13 f	Hilary, Bp. . .	13 f	Hilary, Bp.	13 f		13 f		13 f	
18 d	Prisca, V. & M.	18 d	Prisca, V. . .	18 d	Prisca, V. —	18 d		18 d		18 d	
20 f	Fabian B. & M.	20 f	Fabian, Bp. . .	20 f	Fabian, Bp.	20 f		20 f		20 f	
21 g	Agnes V. & M.	21 g	Agnes, Virg. .	21 g	Agnes, V. —	21 g		21 g		21 g	
22 A	Vincent, M.	22 A	Vincent, M. . .	22 A	Vincent, M.	22 A		22 A		22 A	
25 d	Conversion of	25 d	Conversion of	25 d	Conversion	25 d	Conv. of	25 d	Conversion	25 d	Convers. of
26 e	(S. Paul.)	26 e	[St. Paul.]	26 e	(of S. Paul.)	26 e	St. Paul.	26 e	of St. Paul.	26 e	St. Paul.
30 b	K. Charles Mart	30 b	King Charles	30 b	K. Charles,	30 b	K. Charles,	30 b		30 b	
		31 c	[Mart. 31]	31 c	—(Mart.		Martyr.				

The Roman part of the Calendar is omitted in all these Editions:—et vide p. 282. in not.

l. 36. Note omitted. [K. Pr. 1821; Oxf. 1848; Camb. 1847; Q. Pr. 1848.]

The Calendar with the Table of Lessons.

February hath 28 days.
And in every Leap Year 29 days.

				Morning Prayer.		Evening Prayer.	
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. d.	Calendæ.	Fast.		Exod. 10.	Mark 1.	Exod. 11.	1. Cor. 13.
2. e.	4. Non.	Purification of Mary			2.		14.
3. f.	3. Non.	Blasius, Bish. & Mart.		12.	3.	13.	15.
4. g.	Pr. Non.			14.	4.	15.	16.
5. A.	Nonæ.	Agatha, Sicilian V. & M.		16.	5.	17.	2. Cor. 1.
6. b.	8. Id.			18.	6.	19.	2.
7. c.	7. Id.			20.	7.	21.	3.
8. d.	6. Id.			22.	8.	23.	4.
9. e.	5. Id.			24.	9.	32.	5.
10. f.	4. Id.			33.	10.	34.	6.
11. g.	3. Id.			Levit. 18.	11.	Levit. 19.	7.
12. A.	Pr. Id.			20.	12.	26.	8.
13. b.	Idus.			Num. 11.	13.	Num. 12.	9.
14. c.	16. Cal. Mar.	Valentine, Bish. & Mart.		13.	14.	14.	10.
15. d.	15. Cal.			16.	15.	17.	11.
16. e.	14. Cal.			20.	16.	21.	12.
17. f.	13. Cal.			22.	Lu. 1. to 39.	23.	13.
18. g.	12. Cal.			24.	1. 39.	25.	Galat. 1.
19. A.	11. Cal.			27.	2.	30.	2.
20. b.	10. Cal.			31.	3.	32.	3.
21. c.	9. Cal.			35.	4.	36.	4.
22. d.	8. Cal.			Deut. 1.	5.	Deut. 2.	5.
23. e.	7. Cal.	Fast.		3.	6.	4.	6.
24. f.	6. Cal.	S. Matthias, Ap. & Mart.			7.		Ephes. 1.
25. g.	5. Cal.			5.	8.	6.	2.
26. A.	4. Cal.			7.	9.	8.	3.
27. b.	3. Cal.			9.	10.	10.	4.
28. c.	Pr. Cal.			11.	11.	12.	5.
29.				13.	Matth. 7.	14.	Rom. 12.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
1 d	Fast.	1 d	Fast.	1 d	Fast.	1 d		1 d		1 d	
2 e	Purif. V. Mary.	2 e	Purif. V. Mary	2 e	Purification	2 e	Pu. V. M.	2 e	Pu. V. M.	2 e	Pur. V. M.
3 f	Blasius B. & M.	3 f	Blasius, B. & M	3 f	Blasius, Bp.	3 f		3 f		3 f	
5 A	Agatha V & M.	5 A	Agatha, V. . .	5 A	Agatha, V.	5 A		5 A		5 A	
14 c	Valentine, B.	14 c	Valentine, B. .	14 c	Valentine, B	14 c		14 c		14 c	
23 e	Fast.	23 e	Fast.	23 e	Fast.	23 e		23 e		23 e	
24 f	S. Matthias.—	24 f	St. Matthias, A.	24 f	S. Matthias.	24 f	S. Matthias	24 f	St. Matth.	24 f	S. Matthias.

The Roman part of the Calendar is omitted in all these Editions.

In the above mentioned Oxford, Cambridge, and Queen's Printers' Editions for 1847 and 1848, the column of saints' days and holydays is omitted. A few of the days, however, are named in the columns of Lessons, but in a manner of which the following are examples: thus, in Oxford, 1848, at May 1, "St. Philip" is given in the column of 1. Lesson., "& James." in the column of 2. Lesson. at Morning Prayer; and under November "Papists" is given in the column of 1. Lesson., and "Consp." in the column of 2. Lesson. at Morning Prayer, without any day being assigned to it. In Cambridge, 1847, and Queen's Printers', 1848, the Papists' Conspiracy is not named.

l. 3. This Month hath 29 Days in every Leap-Year. ... [Camb. 1816.]

The Calendar with the Table of Lessons.

March hath 31 Days.

			Morning Prayer		Evening Prayer	
			1. Lesson	2. Lesson.	1. Lesson.	2 Lesson.
1. d.	Calendæ.	David, Archb. Menev.	Deut. 15.	Luke 12.	Deut. 16.	Ephes. 6.
2. e.	6. Non.	Cedde or Chad, B. Litchf.	17.	13.	18.	Philip. 1.
3. f.	5. Non.		19.	14.	20.	2.
4. g.	4. Non.		21.	15.	22.	3.
5. A.	3. Non.		24.	16.	25.	4.
6. b.	Pr. Non.		26.	17.	27.	Colos. 1.
7. c.	Nonæ	Perpetua, Maurit. Mart.	28.	18.	29.	2.
8. d.	8. Id.		30.	19.	31.	3.
9. e.	7. Id.		32.	20.	33.	4.
10. f.	6. Id.		34.	21.	Josh. 1.	1. Thes. 1.
11. g.	5. Id.		Josh. 2.	22.	3.	2.
12. A.	4. Id.	Gregor. M. B. of Ro. & C.	4.	23.	5.	3.
13. b.	3. Id.		6.	24.	7.	4.
14. c.	Pr. Id.		8.	John 1.	9.	5.
15. d.	Idus.		10.	2.	23.	2. Thes. 1.
16. e.	17. Cal. Apr.		24.	3.	Judg. 1.	2.
17. f.	16. Cal.		Judg. 2.	4.	3.	3.
18. g.	15. Cal.	Edward, K. of West. Sax.	4.	5.	5.	1. Tim. 1.
19. A.	14. Cal.		6.	6.	7.	2. 3.
20. b.	13. Cal.		8.	7.	9.	4.
14. 21. c.	12. Cal.	Benedict, Abbot.	10.	8.	11.	5.
3. 22. d.	11. Cal.		12.	9.	13.	6.
23. e.	10. Cal.		14.	10.	15.	2. Tim. 1.
11. 24. f.	9. Cal.	Fast	16.	11.	17.	2.
25. g.	8. Cal.	Annunciation of		12.		3.
19. 26. A.	7. Cal.	(Mary.)	18.	13.	19.	4.
8. 27. b.	6. Cal.		20.	14.	21.	Titus 1.
28. c.	5. Cal.		Ruth 1.	15.	Ruth 2.	2, 3.
16. 29. d.	4. Cal.		3.	16.	4.	Philem.
5. 30. e.	3. Cal.		1 Sam. 1.	17.	1. Sam. 2.	Hebr. 1.
31. f.	Pr. Cal.		3.	18.	4.	2.

The Numbers here prefixed, to the several Days, between the twenty first day of March and the eighteenth Day of April, both inclusive, denote the Days upon which those full Moons do fall, which happen upon or next

after

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.			CAMBRIDGE, 1816.			KING'S PRINTERS, 1821.			OXFORD, 1848.			CAMBRIDGE, 1847.			QUEEN'S PRINTERS, 1848.		
1 d	David, A. Bp.		1 d	David, Abp.		1 d	David, A. Bp.		1 d			1 d			1 d		
2 e	Chad, Bp.—		2 e	Chad, Bp.		2 e	Chad, Bp.—		2 e			2 e			2 e		
7 c	Perpetua, M.		7 c	Perpetua, M.		7 c	Perpetua, M.		7 c			7 c			7 c		
12 A	Gregory M. B.		12 A	Greg. M. B.		12 A	Gregory, B.		12 A			12 A			12 A		
18 g	Ed. K. W Sax.		18 g	Edw. K. of		18 g	Edward, K.		18 g			18 g			18 g		
			19 A	[West Sax.													
14 21 c	Benedict, Ab.		14 21 c	Benedict. . .		14 21 c	Bened. Ab.		21 c			21 c			21 c		
11 24 f	— Fast.		11 24 f	. . . Fast.		11 24 f	— Fast.		24 f			24 f			24 f		
25 g	Annunciation		25 g	Annunc. of		25 g	Annunc. of		25 g	An. V. M.		25 g	Ann. V. M.		25 g	Ann. V. M.	
19 26 A	(of V. Mary.)		19 26 A	[V. Mary.]		19 26 A	—(V. Mary.)		26 A								

The Roman part of the Calendar is omitted in all these Editions.

Golden Numbers and note omitted. [Oxf. 1848; Camb. 1847; Q. Pr. 1848.]

Note transferred to another page. (Vide post, 294.) [K. Pr. 1821.]

The Calendar with the Table of Lessons.

April hath 30 Days.

				Morning Prayer.		Evening Prayer.	
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
13.	1. g.	Calendæ		1.Sam. 5.	John 19.	1.Sam. 6.	Hebr. 3.
2.	2. A.	4. Non.		7.	20.	8.	4.
	3. b.	3. Non.	Richard, B. of Chichest.	9.	21.	10.	5.
10.	4. c.	Pr. Non.	S. Ambrose, B. of Milan.	11.	Acts 1.	12.	6.
	5. d.	Nonæ		13.	2.	14.	7.
18.	6. e.	8. Id.		15.	3.	16.	8.
7.	7. f.	7. Id.		17.	4.	18.	9.
	8. g.	6. Id.		19.	5.	20.	10.
15.	9. A.	5. Id.		21.	6.	22.	11.
4.	10. b.	4. Id.		23.	7.	24.	12.
	11. c.	3. Id.		25.	8.	26.	13.
12.	12. d.	Pr. Id.		27.	9.	28.	James 1.
1.	13. e.	Idus.		29.	10.	30.	2.
	14. f.	18. Cal. Maij		31.	11.	2.Sam. 1.	3.
9.	15. g.	17. Cal.		2.Sam. 2.	12.	3.	4.
	16. A.	16. Cal.		4.	13.	5.	5.
17.	17. b.	15. Cal.		6.	14.	7.	1. Pet. 1.
6.	18. c.	14. Cal.		8.	15.	9.	2.
	19. d.	13. Cal.	Alphege, Archb. Cant.	10.	16.	11.	3.
	20. e.	12. Cal.		12.	17.	13.	4.
	21. f.	11. Cal.		14.	18.	15.	5.
	22. g.	10. Cal.		16.	19.	17.	2. Pet. 1.
	23. A.	9. Cal.	S. George, Martyr.	18.	20.	19.	2.
	24. b.	8. Cal.		20.	21.	21.	3
	25. c.	7. Cal.	S. Mark, Evang. & Mart.		22.		1.John 1.
	26. d.	6. Cal.		22.	23.	23	2.
	27. e.	5. Cal.		24	24.	1.King.1.	3.
	28. f.	4. Cal		1.King. 2.	25.	3.	4.
	29. g.	3. Cal.		4.	26.	5.	5.
30	A.	Pr. Cal.		6.	27.	7	2,3.John.

after the twenty first day of March, in those years of which they are respectively the Golden Numbers: And the Sunday Letter next following any such full Moon, points out Easter Day for that Year. All which holds untill the Year of our Lord 1899 inclusive, after which Year, the places of these Golden Numbers, will be to be changed, as is hereafter expressed.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.			CAMBRIDGE, 1816.			KING'S PRINTERS, 1821.			OXFORD, 1848.			CAMBRIDGE, 1847.			QUEEN'S PRINTERS, 1848.		
10	3 b	RichardBp.	10	3 b	Richard, B.	10	3 b	Richard, B.	3 b			3 b			3 b		
	4 c	S.Ambrose.		4 c	Ambrose. . .		4 c	S. Ambrose.	4 c			4 c			4 c		
	19 d	Alph. A. B.		19 d	Alphe. Abp.		19 d	Alp heg.A.B.	19 d			19 d			19 d		
	23 A	S.GeorgeM		23 A	George. . .		23 A	S. George.—	23 A			23 A			23 A		
	25 c	S.Mark,Ev.		25 c	S. Mark, Ev.		25 c	S. Mark, Ev.	25 c	St. Mark.		25 c	St. Mark.		25 c	St. Mark.	
							26 d	—(& M.									

The Roman part of the Calendar is omitted in all these Editions.

Golden Numbers and note omitted.

...

...

...

[Oxf. 1848; Camb. 1847; Q. Pr. 1848.]

[NOTES ON THE KALENDAR.]

The Calendar with the Table of Lessons.

May hath 31 Days.

				Morning Prayer.		Evening Prayer.	
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. b.	Calendæ.	S. Phil. & James, A. & M.					Jude
2. c.	6. Non.			1. King. 8.	Acts 28.	1. King. 9.	Rom. 1.
3. d.	5. Non.	Invention of the Cross		10.	Matth. 1.	11.	2.
4. e.	4. Non.			12.	2.	13.	3.
5. f.	3. Non.			14.	3.	15.	4.
6. g.	Pr. Non.	S. John Evan. ante Port. Lat.		16.	4.	17.	5.
7. A.	Nonæ.			18.	5.	19.	6.
8. b.	8. Id.			20.	6.	21.	7.
9. c.	7. Id.			22.	7.	2. King 1.	8.
10. d.	6. Id.			2. King. 2.	8.	3.	9.
11. e.	5. Id.			4.	9.	5.	10.
12. f.	4. Id.			6.	10.	7.	11.
13. g.	3. Id.			8.	11.	9.	12.
14. A.	Pr. Id.			10.	12.	11.	13.
15. b.	Idus.			12.	13.	13.	14.
16. c.	17. Cal. Jun.			14.	14.	15.	15.
17. d.	16. Cal.			16.	15.	17.	16.
18. e.	15. Cal.			18.	16.	19.	1. Cor. 1.
19. f.	14. Cal.	Dunstan, Archb. Cant.		20.	17.	21.	2.
20. g.	13. Cal.			22.	18.	23.	3.
21. A.	12. Cal.			24.	19.	25.	4.
22. b.	11. Cal.			Ezra 1.	20.	Ezra 3.	5.
23. c.	10. Cal.			4.	21.	5.	6.
24. d.	9. Cal.			6.	22.	7.	7.
25. e.	8. Cal.			9.	23.	Neh. 1.	8.
26. f.	7. Cal.	Aug. first Archb. Cant.		Neh. 2.	24.	4.	9.
27. g.	6. Cal.	Ven. Bede, Pr.		5.	25.	6.	10.
28. A.	5. Cal.			8.	26.	9.	11.
29. b.	4. Cal.	K. Charles II Nat. & Ret.		10.	27.	13.	12.
30. c.	3. Cal.			Esther 1.	28.	Esth. 2.	13.
31. d.	Pr. Cal.			3.	Mark 1.	4.	14.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
1 b	S. Philip and	1 b	St. Philip and	1 b	S. Philip &	1 b	St. Philip	1 b	St. Philip &	1 b	St. Philip
2 c	(James, Ap.	2 c	[James, Ap.	2 c	—(James.	2 c	& James.	2 c	St. James	2 c	& James.
3 d	Invention of	3 d	Invention of	3 d	Invention of	3 d		3 d		3 d	
4 e	—(the Cross.	4 e	[the Cross.	4 e	—(the Cross.	4 e		4 e		4 e	
6 g	S. John Evan.	6 g	John Port. Lat.	6 g	John P. Lat.	6 g		6 g		6 g	
9 f	Dunstan, A.B.	9 f	Dunstan, Abp.	9 f	Dunst. A. B.	9 f		9 f		9 f	
16 f	Augustin A.B.	16 f	Augustin, Abp.	16 f	Augustine.	16 f		16 f		16 f	
27 g	Ven. Bede, Pr.	27 g	Ven. Bede, Pr.	27 g	Ven. Bede.	27 g		27 g		27 g	
29 b	K. Charles II.	29 b	K. Charles II.	29 b	K. Chas. II.	29 b		29 b		29 b	
30 c	—(N. & R.	30 c	[Rest.	30 c	—(Nat. & R.	30 c	K. Cha. II. Restor.				

The Roman part of the Calendar is omitted in all these Editions.

The Calendar with the Table of Lessons.

June hath 30 Days.

				Morning Prayer.		Evening Prayer.	
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. e.	Calendæ.	Nicom. Rom. Pr. & M.		Esther 5.	Mark 2.	Esther 6.	1. Cor. 15.
2. f.	4. Non.			7.	3.	8.	16.
3. g.	3. Non.			9.	4.	Job 1.	2. Cor. 1.
4. A.	Pr. Non.			Job 2.	5.	3.	2.
5. b.	Nonæ	Boniface, B. of Mentz & M.		4.	6.	5.	3.
6. c.	8. Id.			6.	7.	7.	4.
7. d.	7. Id.			8.	8.	9.	5.
8. e.	6. Id.			10.	9.	11.	6.
9. f.	5. Id.			12.	10.	13.	7.
10. g.	4. Id.			14.	11.	15.	8.
11. A.	3. Id.	S. Barnabas, Apo. & M.					
12. b.	Pr. Id.			16.	12.	17, 18.	9.
13. c.	Idus.			19.	13.	20.	10.
14. d.	18. Cal. Julij.			21.	14.	22.	11.
15. e.	17. Cal.			23.	15.	24, 25.	12.
16. f.	16. Cal.			26, 27.	16.	28.	13.
17. g.	15. Cal.	S. Alban, Martyr.		29.	Luke 1.	30.	Galat. 1.
18. A.	14. Cal.			31.	2.	32.	2.
19. b.	13. Cal.			33.	3.	34.	3.
20. c.	12. Cal.	Transl. of Ed. K. of West Sax.		35.	4.	36.	4.
21. d.	11. Cal.			37.	5.	38.	5.
22. e.	10. Cal.			39.	6.	40.	6.
23. f.	9. Cal.	Fast.		41.	7.	42.	Ephes. 1.
24. g.	8. Cal.	Nativity of S. John Bapt.					
25. A.	7. Cal.			Prov. 1.	8.	Prov. 2.	2.
26. b.	6. Cal.			3.	9.	4.	3.
27. c.	5. Cal.			5.	10.	6.	4.
28. d.	4. Cal.	Fast		7.	11.	8.	5.
29. e.	3. Cal.	S. Peter, Apo. & Mart.					
30. f.	Pr. Cal.			9.	12.	10.	6.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
1 e	Nicomede, M.	1 e	Nicomede.	1 e	Nicomede	1 e		1 e		1 e	
5 b	Boniface, B. M.	5 b	Boniface, Bp.	5 b	Boniface, B.	5 b		5 b		5 b	
11 A	S. Barnabas, A.	11 A	St. Barnabas,	11 A	S. Barnabas,	11 A	St. Barna.	11 A	St. Barna.	11 A	St. Barna.
		12 b	[A. & M.]	12 b	—(A. & M.)						
17 g	S. Alban, M.	17 g	Alban, M. . . .	17 g	S. Alban, M.	17 g		17 g		17 g	
20 c	Tr. of K. Edw.	20 c	Tr. of Edw. K.	20 c	Tr. K. Edw.	20 c		20 c		20 c	
		21 d	[of West Sax.]								
23 f	Fast.	23 f	Fast.	23 f	Fast.	23 f		23 f		23 f	
24 g	S. John Baptist.	24 g	St. John Bapt.	24 g	S. John Bapt	24 g	St. John Baptist.	24 g	Saint John Baptist.	24 g	St. John Baptist.
28 d	Fast.	28 d	Fast.	28 d	Fast.	28 d		28 d		28 d	
29 e	S. Peter, Apos.	29 e	St. Peter, Ap.	29 e	S. Peter, Ap.	29 e	St. Peter.	29 e	St. Peter.	29 e	St. Peter.
				30 f	(& M.)						

The Roman part of the Calendar is omitted in all these Editions.

The Calendar with the Table of Lessons.

July hath 31 Days.

			Morning Prayer.		Evening Prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. g.	Calendæ.	Visit. of the B. V. Mary.	Prov. 11.	Luke 13.	Prov. 12.	Phil. 1.
2. A.	6. Non.		13.	14.	14.	2.
3. b.	5. Non.		15.	15.	16.	3.
4. c.	4. Non.	Transl. of S. Mart. B. & C.	17.	16.	18.	4.
5. d.	3. Non.		19.	17.	20.	Colos. 1.
6. e.	Pr. Non.		21.	18.	22.	2.
7. f.	Nonæ		23.	19.	24.	3.
8. g.	8. Id.		25.	20.	26.	4.
9. A.	7. Id.		27.	21.	28.	1. Thes. 1.
10. b.	6. Id.		29.	22.	31.	2.
11. c.	5. Id.		Eccles. 1.	23.	Eccles. 2.	3.
12. d.	4. Id.		3.	24.	4.	4.
13. e.	3. Id.		5.	John 1.	6.	5.
14. f.	Pr. Idus.		7.	2.	8.	2. Thes. 1.
15. g.	Idus		9.	3.	10.	2.
16. A.	17. Cal. Aug.	Swithun, B. of Winch. Transl.	11.	4.	12.	3.
17. b.	16. Cal.		Jerem. 1.	5.	Jerem. 2.	1. Tim. 1.
18. c.	15. Cal.		3.	6.	4.	2, 3.
19. d.	14. Cal.	Margaret, V. & M. Antioch.	5.	7.	6.	4.
20. e.	13. Cal.		7.	8.	8.	5.
21. f.	12. Cal.		9.	9.	10.	6.
22. g.	11. Cal.	S. Mary Magdalen.	11.	10.	12.	2. Tim. 1.
23. A.	10. Cal.		13.	11.	14.	2.
24. b.	9. Cal.		15.	12.	16.	3.
25. c.	8. Cal.	Fast. S. James, Apo. & Mart. S. Anne, Mother to B. V. Mary.		13.		4.
26. d.	7. Cal.		17.	14.	18.	Titus 1.
27. e.	6. Cal.		19.	15.	20.	2, 3.
28. f.	5. Cal.		21.	16.	22.	Philem.
29. g.	4. Cal.		23.	17.	24.	Heb. 1.
30. A.	3. Cal.		25.	18.	26.	2.
31. b.	Pr. Cal.		27.	19.	28.	3.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
2 A	Visitat. of VM.	2 A	Visit. of Mary.	2 A	Vis. V. Mary	2 A		2 A		2 A	
4 c	Tr. of Mart. B.	4 c	Tr. of S. Mart.	4 c	Tr. Martin.	4 c		4 c		4 c	
15 g	Swithun B. Tr.	15 g	Swithun, Bp.	15 g	Swithun, B.	15 g		15 g		15 g	
20 e	Marg. V. & M.	20 e	Margaret, V.	20 e	Margaret, V	20 e		20 e		20 e	
22 g	S. Mary Magd.	22 g	Mary Magd.	22 g	S. M. Magd.	22 g		22 g		22 g	
24 b	Fast.	24 b	Fast.	24 b	Fast.	24 b		24 b		24 b	
25 c	S. James, Apos.	25 c	St. James, Ap.	25 c	S. James, A.	25 c	St. James.	25 c	St. James	25 c	St. James.
26 d	S. Anne.	26 d	Anne.	26 d	S. Anne. —	26 d		26 d		26 d	

The Roman part of the Calendar is omitted in all these Editions.

The Calendar with the Table of Lessons

August hath 31 Days.

				Morning Prayer.		Evening Prayer.	
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1.	c.	Calendæ.	Lammas day.	Jere. 29.	John 20.	Jere. 30.	Hebr. 4.
2.	d.	4. Non.		31.	21.	32.	5.
3.	e.	3. Non.		33.	Acts 1.	34.	6.
4.	f.	Pr. Non.		35.	2.	36.	7.
5.	g.	Nonæ.		37.	3.	38.	8.
6.	A.	8. Id.	Transfigur. of our Lord.	39.	4.	40.	9.
7.	b.	7. Id.	Name of Jesus	41.	5.	42.	10.
8.	c.	6. Id.		43.	6.	44.	11.
9.	d.	5. Id.		45, 46.	7.	47.	12.
10.	e.	4. Id.	S. Laur. ArchD. of Rom. & M.	48.	8.	49.	13.
11.	f.	3. Id.		50.	9.	51.	Jam. 1.
12.	g.	Pr. Id.		52.	10.	Lam. 1.	2.
13.	A.	Idus		Lam. 2.	11.	3.	3.
14.	b.	19. Cal. Sept.		4.	12.	5.	4.
15.	c.	18. Cal.		Ezek. 2.	13.	Ezek. 3.	5.
16.	d.	17. Cal.		6.	14.	7.	1. Pet. 1.
17.	e.	16. Cal.		13.	15.	14.	2.
18.	f.	15. Cal.		18.	16.	33.	3.
19.	g.	14. Cal.		34.	17.	Dan. 1.	4.
20.	A.	13. Cal.		Dan. 2.	18.	3.	5.
21.	b.	12. Cal.		4.	19.	5.	2. Pet. 1.
22.	c.	11. Cal.		6.	20.	7.	2.
23.	d.	10. Cal.	Fast.	8.	21.	9.	3.
24.	e.	9. Cal.	S. Bartholomew, Ap. & M.		22.		1. John 1.
25.	f.	8. Cal.		10.	23.	11.	2.
26.	g.	7. Cal.		12.	24.	Hosea 1.	3.
27.	A.	6. Cal.		Hos. 2, 3.	25.	4.	4.
28.	b.	5. Cal.	St. Aug. B. of Hippo. C. D.	5, 6.	26.	7.	5.
29.	c.	4. Cal.	Behead. of S. John Bapt.	8.	27.	9.	2, 3. John.
30.	d.	3. Cal.		10.	28.	11.	Jude.
31.	e.	Pr. Cal.		12.	Matth. 1.	13.	Rom. 1.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.			CAMBRIDGE, 1816.			KING'S PRINTERS, 1821.			OXFORD, 1848.			CAMBRIDGE, 1847.			QUEEN'S PRINTERS, 1848.		
1	c	Lammas-day.	1	c	Lammas-Day.	1	c	Lammas —	1	c		1	c		1	c	
6	A	Transfigurat.	6	A	Transfigurat.	6	A	Transfigur.	6	A		6	A		6	A	
7	b	Name of Jesus.	7	b	Name of Jesus.	7	b	Name of (Jesus.	7	b		7	b		7	b	
10	e	S. Laurence M.	10	e	Lawrence. . . .	10	e	S. Laurence.	10	e		10	e		10	e	
23	d	—Fast.	23	d	 Fast.	23	d	—Fast.	23	d		23	d		23	d	
24	e	S. Bartholomew	24	e	S. Bartholomew	24	e	S. Barthol.	24	e	St. Barth.	24	e	St. Barth.	24	e	St. Barth.
						25	f	—(A. & M.									
28	b	S. Augustin, B.	28	b	Augustin, B. .	28	b	S. Augustine	28	b		28	b		28	b	
29	c	S. John be-	29	c	John Bapt. be-	29	c	S. John Bap.	29	c		29	c		29	c	
30	d	—(headed.	30	d	[headed.	30	d	—(beheaded									

The Roman part of the Calendar is omitted in all these Editions.

[NOTES ON THE KALENDAR.]

The Calendar with the Table of Lessons.

September hath 30 Days.

				Morning Prayer.		Evening Prayer.	
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. f.	Calendæ.	Giles, Abbot & Conf.		Hos. 14.	Matth. 2.	Joel 1.	Rom. 2.
2. g.	4. Non.			Joel 2.	3.	3.	3.
3. A.	3. Non.			Amos 1.	4.	Amos 2.	4.
4. b.	Pr. Non.			3.	5.	4.	5.
5. c.	Nonæ.			5.	6.	6.	6.
6. d.	8. Id.			7.	7.	8.	7.
7. e.	7. Id.	Eunurchus, B. of Orleans.		9.	8.	Obadiah.	8.
8. f.	6. Id.	Nativ., of y ^e Bl. Virg. Mary.		Jonah 1.	9.	Jon. 2, 3.	9.
9. g.	5. Id.			4.	10.	Mich. 1.	10.
10. A.	4. Id.			Mich. 2.	11.	3.	11.
11. b.	3. Id.			4.	12.	5.	12.
12. c.	Prid. Id.			6.	13.	7.	13.
13. d.	Idus.			Nah. 1.	14.	Nah. 2.	14.
14. e.	18. Cal. Oct.	Holy Cross day		3.	15.	Hab. 1.	15.
15. f.	17. Cal.			Hab. 2.	16.	3.	16.
16. g.	16. Cal.			Zeph. 1	17.	Zeph. 2.	1. Cor. 1.
17. A.	15. Cal.	Lambert, B. & M.		3.	18.	Hag. 1.	2.
18. b.	14. Cal.			Hag. 2.	19.	Zech. 1.	3.
19. c.	13. Cal.			Zech. 2, 3.	20.	4, 5.	4.
20. d.	12. Cal.		Fast.	6.	21.	7.	5.
21. e.	11. Cal.	S. Matthew, Ap. Eva. & M.			22.		6.
22. f.	10. Cal.			8.	23.	9.	7.
23. g.	9. Cal.			10.	24.	11.	8.
24. A.	8. Cal.			12.	25.	13.	9.
25. b.	7. Cal.			14.	26.	Mal. 1.	10.
26. c.	6. Cal.	S. Cyprian, Archb. of Carth. & M.		Mal. 2.	27.	3.	11.
27. d.	5. Cal.			4.	28.	Tob. 1.	12.
28. e.	4. Cal.			Tob. 2.	Mark 1.	3.	13.
29. f.	3. Cal.	S. Michael, and all Angels.			2.		14.
30. g.	Pr. Cal.	S. Jer. Pr. Conf. & Doct.		4.	3	6.	15.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
1 f	Giles, Ab. & C.	1 f	Giles, Abbot.	1 f	Giles, A. C.	1 f		1 f		1 f	
7 e	Enurchus, B.	7 e	Enurchus, Bp.	7 e	Enurch. Bp.	7 e		7 e		7 e	
8 f	Nativity of V.	8 f	Nativity of Vir.	8 f	Nat. of Vir.	8 f		8 f		8 f	
9 g	— (Mary.	9 g	[Mary.	9 g	— Mary						
14 e	Holy Cross D.	14 e	Holy Cross.	14 e	Holy-Cross.	14 e		14 e		14 e	
17 A	Lambert B.M.	17 A	Lambert, Bp.	17 A	Lambert, B.	17 A		17 A		17 A	
20 d	— Fast.	20 d	— Fast.	20 d	— Fast.	20 d		20 d		20 d	
21 e	S. Matthew, A.	21 e	St. Matthew.	21 e	S. Matthew.	21 e	St. Matth.	21 e	St. Matth.	21 e	St. Matth.
		22 f			— A. & M.						
26 c	S. Cyprian, M.	26 c	Cyprian, Abp.	26 c	S. Cyprian.	26 c		26 c		26 c	
29 f	S. Michael. —	29 f	St. Michael.	29 f	S. Michael.	29 f	S. Michael.	29 f	St. Mich.	29 f	St. Michael.
30 g	S. Jerom, C.D.	30 g	Jerom, Pr.	30 g	S. Jerom, Pr.	30 g		30 g		30 g	

The Roman part of the Calendar is omitted in all these Editions.

The Calendar with the Table of Lessons.

October hath 31 days.

				Morning Prayer.		Evening Prayer.	
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. A.	Calendæ.	Remigius B. of Rhemes.		Tob. 7.	Mark 4.	Tob. 8.	1. Cor. 16.
2. b.	6. Non.			9.	5.	10.	2. Cor. 1.
3. c.	5. Non.			11.	6.	12.	2.
4. d.	4. Non.			13.	7.	14.	3.
5. e.	3. Non.			Judith 1.	8.	Judith 2.	4.
6. f.	Pr. Non.	Faith, Virg. & M.		3.	9.	4.	5.
7. g.	Nonæ.			5.	10.	6.	6.
8. A.	8. Id.			7.	11.	8.	7.
9. b.	7. Id.	S. Denys, Areop. B. & M.		9.	12.	10.	8.
10. c.	6. Id.			11.	13.	12.	9.
11. d.	5. Id.			13.	14.	14.	10.
12. e.	4. Id.			15.	15.	16.	11.
13. f.	3. Id.	Transl. of K. Edward Conf.		Wisd. 1.	16.	Wisd. 2.	12.
14. g.	Pr. Id.			3.	Lu. 1. to 39.	4.	13.
15. A.	Idus.			5.	1. 39.	6.	Gal. 1.
16. b.	17. Cal. Nov.			7.	2.	8.	2.
17. c.	16. Cal.	Ethelrede, Virg.		9.	3.	10.	3.
18. d.	15. Cal.	S. Luke, Evang.			4.		4.
19. e.	14. Cal.			11.	5.	12.	5.
20. f.	13. Cal.			13.	6.	14.	6.
21. g.	12. Cal.			15.	7.	16.	Ephes. 1.
22. A.	11. Cal.			17.	8.	18.	2.
23. b.	10. Cal.			19.	9.	Eccius 1.	3.
24. c.	9. Cal.			Eccius. 2.	10.	3.	4.
25. d.	8. Cal.	Crispin, Mart.		4.	11.	5.	5.
26. e.	7. Cal.			6.	12.	7.	6.
27. f.	6. Cal.	Fast.		8.	13.	9.	Phil. 1.
28. g.	5. Cal.	S. Sim. & S. Jud. Ap & M.			14.		2.
29. A.	4. Cal.			10.	15.	11.	3.
30. b.	3. Cal.			12.	16.	13.	4.
31. c.	Pr. Cal.	Fast.		14.	17.	15.	Col. 1.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.			CAMBRIDGE, 1816.			KING'S PRINTERS, 1821.			OXFORD, 1848.			CAMBRIDGE, 1847.			QUEEN'S PRINTERS, 1848.		
1 A	Remigius, Bp.		1 A	Remigius, Bp.		1 A	Remegius, B		1 A			1 A			1 A		
6 f	Faith, V. & M.		6 f	Faith, V. & M.		6 f	Faith, V & M		6 f			6 f			6 f		
9 b	S. Denys, B. M.		9 b	Denys, Bp. . .		9 b	S. Denys, B.		9 b			9 b			9 b		
13 f	Tr. of K. Edw.		13 f	Transl. of K. [Edw. Conf.		13 f	Tr. K. Edw.		13 f			13 f			13 f		
17 c	Etheldreda, V.		17 c	Etheldreda. . .		17 c	Etheldreda.		17 c			17 c			17 c		
18 d	S. Luke, Evan.		18 d	St. Luke, Evan.		18 d	S. Luke, Ev.		18 d	St. Luke.		18 d	St. Luke.		18 d	St. Luke.	
25 d	Crispin, Mart.		25 d	Crispin, Mar. .		25 d	Crispin, M.		25 d			25 d			25 d		
27 f	Fast.		27 f	 Fast.		27 f	Fast.		27 f			27 f			27 f		
28 g	S. Simon & Jude		28 g	Simon & Jude.		28 g	S. Simon & Jude		28 g	Sim. & Ju.		28 g	Sim. & Ju.		28 g	Sim. & Jud.	
31 c	Fast.		31 c	 Fast.		31 c	Fast.		31 c			31 c			31 c		

The Roman part of the Calendar is omitted in all these Editions.

The Calendar with the Table of Lessons.

November hath 30 Days.

			Morning Prayer.		Evening Prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. d.	Calendæ.	All Saints day.				
2. e.	4. Non.		Ecc ^l us. 16.	Luke 18.	Ecc ^l us. 17.	Colos. 2.
3. f.	3. Non.		18.	19.	19.	3.
4. g.	Pr. Non.		20.	20.	21.	4.
5. A.	Nonæ.	Papist's Conspiracy.	22.	21.	23.	1. Thes. 1.
6. b.	8. Id.	Leonard, Confess.	24.	22.	a. 25.	2.
7. c.	7. Id.		27.	23.	28.	3.
8. d.	6. Id.		29.	24.	b. 30.	4.
9. e.	5. Id.		31.	John 1.	32.	5.
10. f.	4. Id.		33.	2.	34.	2. Thes. 1.
11. g.	3. Id.	S. Martin, B. & Conf.	35.	3.	36.	2.
12. A.	Pr. Id.		37.	4.	38.	3.
13. b.	Idus.	Britius, Bishop.	39.	5.	40.	1. Tim. 1.
14. c.	18. Cal. Dec.		41.	6.	42.	2, 3.
15. d.	17. Cal.	Machutus, B.	43.	7.	44.	4.
16. e.	16. Cal.		45.	8.	c. 46.	5.
17. f.	15. Cal.	Hugh, B. of Lincoln.	47.	9.	48.	6.
18. g.	14. Cal.		49.	10.	50.	2. Tim. 1.
19. A.	13. Cal.		51.	11.	Baruch 1.	2.
20. b.	12. Cal.	Edmund, K. & M.	Baruch 2.	12.	3.	3.
21. c.	11. Cal.		4.	13.	5.	4.
22. d.	10. Cal.	Cecilia, Virg. & M.	6.	14.	Hist. of. Sus (-an)	Titus. 1
23. e.	9. Cal.	S. Clem ^t . I. B. of Rom. & M.	Bel. & y Drag.	15.	Isai. 1.	2, 3.
24. f.	8. Cal.		Isai. 2.	16.	3.	Philem.
25. g.	7. Cal.	Katherine, Virg. & M.	4.	17.	5.	Hebr. 1.
26. A.	6. Cal.		6.	18.	7.	2.
27. b.	5. Cal.		8.	19.	9.	3.
28. c.	4. Cal.		10.	20.	11.	4.
29. d.	3. Cal.	Fast.	12.	21.	13.	5.
30. e.	Pr. Cal.	S. Andrew, Apost. & M.		Acts 1.		6.

Note, that ^a Ecc^lus. 25, is to be read only ^a Verse 13. And ^b Ecc^lus. 30, only to Verse 18. And ^c Ecc^lus. 46, only to Verse 20.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
1 d	All Saints Day.	1 d	All Saints. . . .	1 d	All Saints.	1 d	All Saints.	1 d	All Saints.	1 d	All Saints.
5 A	Papists Conspir.	5 A	Papists' Consp.	5 A	Papist Cons.	5 A	Papists' Consp.	5 A		5 A	
6 b	Leonard, C.—	6 b	Leonard, Conf.	6 b	Leonard.	6 b		6 b		6 b	
11 g	S. Martin, B.	11 g	Martin, Bp. . .	11 g	S. Martin.	11 g		11 g		11 g	
13 b	Britius, B. —	13 b	Britius, Bp. . .	13 b	Britius, Bp.	13 b		13 b		13 b	
15 d	Machutus, B.	15 d	Machutus, Bp.	15 d	Machutus.	15 d		15 d		15 d	
17 f	Hugh, B. Linc.	17 f	Hugh, Bp. . . .	17 f	Hugh, Bp.	17 f		17 f		17 f	
20 b	Edm. K. & M.	20 b	Edm. K. & M.	20 b	Edm. King.	20 b		20 b		20 b	
22 d	Cecilia V. & M.	22 d	Cecilia, V. & M.	22 d	Cecilia, Vir.	22 d		22 d		22 d	
23 e	S. Clement, B.	23 e	Clement, Bp. .	23 e	S. Clement.	23 e		23 e		23 e	
25 g	Catherine, V.	25 g	Catherine, V. .	25 g	Catherine.	25 g		25 g		25 g	
29 d	—Fast.	29 d	 Fast.	29 d	—Fast.	29 d		29 d		29 d	
30 e	S. Andrew, Ap.	30 e	St. Andrew. . .	30 e	S. Andrew.	30 e	S. Andrew.	30 e	St. Andrew	30 e	St. Andrew

The Roman part of the Calendar is omitted in all these Editions.

Note omitted. [Camb. 1816; Oxf. 1848; Camb. 1847; Q. Pr. 1848.]

The Calendar with the Table of Lessons.

December hath 31 Days

				Morning Prayer.		Evening Prayer.	
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. f.	Calendæ.			Isai. 14.	Acts 2.	Isai. 15.	Hebr. 7.
2. g.	4. Non.			16.	3.	17.	8.
3. A.	3. Non.			18.	4.	19.	9.
4. b.	Pr. Non.			20, 21.	5.	22.	10.
5. c.	Nonæ.			23.	6.	24.	11.
6. d.	8. Id.	Nicholas, B. of Myrain Lycia.		25.	7 to V. 30.	26.	12.
7. e.	7. Id.			27.	7 30.	28.	13.
8. f.	6. Id.	Concep. of y Bl. V. Mary.		29.	8.	30.	Jam. 1.
9. g.	5. Id.			31.	9.	32.	2.
10. A.	4. Id.			33.	10.	34.	3.
11. b.	3. Id.			35.	11.	36.	4.
12. c.	Pr. Id.			37.	12.	38.	5.
13. d.	Idus.	Lucy, Virg. & M.		39.	13.	40	1 Pet. 1.
14. e.	19. Cal. Jan.			41.	14.	42.	2.
15. f.	18. Cal.			43.	15.	44.	3.
16. g.	17. Cal.	O Sapientia.		45.	16.	46.	4.
17. A.	16. Cal.			47.	17.	48.	5.
18. b.	15. Cal.			49.	18.	50.	2. Pet. 1.
19. c.	14. Cal.			51.	19.	52.	2.
20. d.	13. Cal.	Fast.		53.	20.	54.	3.
21. e.	12. Cal.	S. Thomas, Apost. & M.			21.		1. John 1.
22. f.	11. Cal.			55.	22.	56.	2.
23. g.	10. Cal.			57.	23.	58.	3.
24. A.	9. Cal.	Fast.		59.	24.	60.	4.
25. b.	8. Cal.	Christmas Day.			25.		5.
26. c.	7. Cal.	S. Steph. y first Mart.					
27. d.	6. Cal.	S. John, Apost. & Evang.					
28. e.	5. Cal.	Innocent's Day.					
29. f.	4. Cal.			61.	26.	62.	2. John.
30. g.	3. Cal.			63.	27.	64.	3. John.
31. A.	Pr. Cal.	Silvester, B. of Rome.		65.	28.	66.	Jude.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

OXFORD, 1796.		CAMBRIDGE, 1816.		KING'S PRINTERS, 1821.		OXFORD, 1848.		CAMBRIDGE, 1847.		QUEEN'S PRINTERS, 1848.	
6 d	Nicholas, Bp.	6 d	Nicolas, Bp. . .	6 d	Nicolas, Bp.	6 d		6 d		6 d	
8 f	Conception of	8 f	Conception of	8 f	Concept. of	8 f		8 f		8 f	
9 g	—(Vir. Mary.	9 g	[V. Mary.	9 g	(V. Mary.	9 g		9 g		9 g	
13 d	Lucy, V & M.	13 d	Lucy, V. & M.	13 d	Lucy, Virg.	13 d		13 d		13 d	
16 g	O Sapientia.—	16 g	O Sapientia. . .	16 g	O Sapientia.	16 g		16 g		16 g	
20 d	—Fast.	20 d	 Fast.	20 d	—Fast.	20 d		20 d		20 d	
21 e	S. Thomas, Ap.	21 e	St. Thomas, Ap.	21 e	S. Thomas,	21 e	S. Thomas.	21 e	St. Thom.	21 e	St. Thomas.
				22 f	—(A. & M.						
24 A	—Fast.	24 A	 Fast.	24 A	—Fast.	24 A		24 A		24 A	
25 b	Christmas Day.	25 b	Christmas Day.	25 b	Christ. Day.	25 b	Chris. Day.	25 b	Chris. Day.	25 b	Christ. Day.
26 c	S. Stephen, M.	26 c	St. Stephen, M.	26 c	S. Stephen.	26 c	S. Stephen.	26 c	St. Stephen	26 c	St. Stephen.
27 d	S. John, Evan.	27 d	St. John, Ap. .	27 d	S. John, Ev.	27 d	S. John.	27 d	Saint John	27 d	St. John.
28 e	Innocents Day.	28 e	Innocents' Day.	28 e	Innoc. Day.	28 e	Innocents.	28 e	Innocents'	28 e	Innocents.
31 A	Silvester, B.—	31 A	Silvester, Bp. .	31 A	Silvester, Bp.	31 A		31 A		31 A	

The Roman part of the Calendar is omitted in all these Editions.

Tables and Rules for the moveable and immoveable Feasts, together with the days of Fasting and Abstinence through the whole Year.

Rules to know when the moveable Feasts and Holy days begin.

Easter Day, on which the rest depend, is always the first Sunday after the full Moon, which happens upon or next after the 21st Day of March; and if the full Moon happens upon a Sunday Easter Day is the Sunday after.

Advent Sunday, is always the nearest Sunday to the Feast of Saint Andrew, whether before or after.

Septuagesima	} Sunday {	9	} Weeks be-fore Easter {	Rogation Sunday	} is {	5 Weeks	} after Easter.
Sexagesima		8		Ascension Day		40 Days	
Quinquagesima		7		Whitfunday		7 Weeks	
Quadragesima		6		Trinity Sunday		8 Weeks.	

A Table of all the Feasts that are to be observed in the Church of England throughout the Year.

All Sundays in the Year

The Days of the Feasts of	The Days of the Feasts of
The Circumcision of our Lord Jesus Christ. The Epiphany The Conversion of S. Paul. The Purification of the blessed Virgin. S. Matthias the Apostle. The Annunciation of the blessed Virgin. S. Mark the Evangelist. S. Philip, and S. James the Apostles. The Ascension of our Lord Jesus Christ. S. Barnabas. The Nativity of S. John Baptist.	S. Peter the Apostle. S. James the Apostle. S. Bartholomew the Apostle. S. Matthew the Apostle. S. Michael and all Angels. S. Luke the Evangelist. S. Simon & S. Jude the Apostles. All Saints. S. Andrew the Apostle. S. Thomas the Apostle. The Nativity of our Lord. S. Stephen the Martyr. S. John the Evangelist. The Holy Innocents.
Monday and Tuesday in Easter Week.	Monday and Tuesday in Whitfun Week.

Tables and Rules:—The beforementioned Editions of 1796, 1816, 1821, 1847, and 1848, exhibit throughout the "Tables and Rules" other inaccuracies besides those indicated in these notes, but they have been pointed out in the Introduction.

l. 2.	"through the whole Year" omitted.	...	...	...	[Camb. 1816.]
l. 13.	St. for S. throughout this Table.	...	...	[Camb. 1816; Q. Pr. 1848.]	
l. 13.	St. for S. throughout this Table.	...	...	[Oxf. 1848.]	
l. 13.	Saint for S. throughout this Table.	...	...	[Camb. 1847.]	
l. 14.	"throughout the Year" omitted.	...	...	[Camb. 1816.]	
l. 25.	St. Philip and St. James, Apostles	...	...	[Camb. 1816.]	

A Table of the Vigils, Fasts, and Days of Abstinence to be observed in the Year.

The Evens or Vigils before	The Nativity of our Lord.	The Evens or Vigils before	S. John Baptist.
	The Purification of the blessed Virgin Mary.		S. Peter.
	The Annunciation of the blessed Virgin.		S. James.
	Easter Day.		S. Bartholomew.
	Ascension Day		S. Matthew.
	Pentecost		S. Simon & Jude.
	S. Matthias		S. Andrew.
			S. Thomas.
			All Saints.

Note, that if any of these Feast Days fall upon a Monday, then the Vigil or Fast day shall be kept upon the Saturday and not upon the Sunday next before it.

The Days of Fasting or Abstinence.

- I. The forty Days of Lent.
- II. The Ember Days at the four Seasons, being the Wednesday Friday and Saturday after, 1. The first Sunday in Lent, 2. The Feast of Pentecost, 3. September 14, 4. December 13.
- III. The three Rogation Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the Year, except Christmas Day.

Certain Solemn Days, for which particular Services are appointed.

1. The fifth day of November, being the day kept in Memory of the Papist's Conspiracy.
2. The thirtieth day of January, being the day kept in Memory of the Martyrdom of King Charles the first.
3. The nine and twentieth day of May, being the day kept in Memory of the Birth and Return of King Charles the second.

Note relating to Golden Numbers, belonging to March and April, with interpolation of the words "(in the foregoing Calendar)", placed at the foot of this page. [K. Pr. 1821.]

Table to find
Day
Easter, from the present
Time, till the Year 1899
inclusive, according
to the foregoing
Calendar.

Golden Numb.	Day of the Month.	Sunday Letter
14.	Mar. 21.	C.
3.	22.	D.
	23.	E.
11.	24.	F.
	25.	G.
19.	26.	A.
8.	27.	B.
	28.	C.
16.	29.	D.
5.	30.	E.
	31.	F.
13.	Apr. 1.	G.
2.	2.	A.
	3.	B.
10.	4.	C.
	5.	D.
18.	6.	E.
7.	7.	F.
	8.	G.
15.	9.	A.
4.	10.	B.
	11.	C.
12.	12.	D.
1.	13.	E.
	14.	F.
9.	15.	G.
	16.	A.
17.	17.	B.
6.	18.	C.
	19.	D.
	20.	E.
	21.	F.
	22.	G.
	23.	A.
	24.	B.
	25.	C.

This Table contains fomuch of the Calendar as is necefsary for the determining of Easter; To find which, look for the Golden Number of the Year in the first Column of the Table, against which stands the day of the Paschal full Moon; then look in the third Column for the Sunday Letter, next after the Day of the full Moon, and the day of the month standing against that Sunday Letter is Easter Day. If the full Moon happens upon a Sunday, then (according to the first Rule) the next Sunday after is Easter day.

To find the Golden Number or Prime, add one to the Year of our Lord, and then divide by 19, The Remainder, if any, is the Golden Number; But if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord, its fourth part, omitting Fractions, and also the Number 1: Divide the Sum by 7; and if there is no remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter, ftanding against that Number in the small annexed Table, is the Sunday Letter

0.	A.
1.	G.
2.	F.
3.	E.
4.	D.
5.	C.
6.	B.

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current year only its fourth part, and then divide by seven, and proceed as in the last Rule.

Note, that in all Bissextile or Leap Years, the Letter found as above, will be the Sunday Letter from the intercalated day exclusive, to the end of the Year.

The entire contents of this page omitted. ... [Oxf. 1848.]
The third paragraph mutilated, and the fourth paragraph omitted. ... [Camb. 1816.]
The fourth paragraph omitted. ... [Q. Pr. 1848.]

Another Table to find Easter till the Year 1899 inclusive.

The Golden Numb.	Sunday Letters.						
	A.	B.	C.	D.	E.	F	G.
1.	April 16.	17.	18.	19.	20.	14.	15.
2.	April 9.	3.	4.	5.	6.	7.	8.
3.	March 26.	27.	28.	29.	23.	24.	25.
4.	April 16.	17.	11.	12.	13.	14.	15.
5.	April 2.	3.	4.	5.	6.	Mar. 31.	Apr. 1.
6.	April 23.	24.	25.	19.	20.	21.	22.
7.	April 9.	10.	11.	12.	13.	14.	8.
8.	April 2.	3.	Mar. 28.	29.	30.	31.	Apr. 1.
9.	April 16.	17.	18.	19.	20.	21.	22.
10.	April 9.	10.	11.	5.	6.	7.	8.
11.	March 26.	27.	28.	29.	30.	31.	25.
12.	April 16.	17.	18.	19.	13.	14.	15.
13.	April 2.	3.	4.	5.	6.	7.	8.
14.	March 26.	27.	28.	22.	23.	24.	25.
15.	April 16.	10.	11.	12.	13.	14.	15.
16.	April 2.	3.	4.	5.	Mar. 30.	31.	Apr. 1.
17.	April 23.	24.	18.	19.	20.	21.	22.
18.	April 9.	10.	11.	12.	13.	7.	8.
19.	April 2.	Mar. 27.	28.	29.	30.	31.	Apr. 1.

To make use of the preceding Table, Find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which Easter falleth that year. But note, that the Name of the Month is set on the left hand, or just with the Figure, and followeth not, as in other Tables, by descent, but collateral.

The entire contents of this page omitted. ... [Oxf. 1848.]
This Table placed after "A Table of the Moveable Feasts according to the several Days
that Easter can possibly fall upon." ... [Camb. 1847.]

A Table of the Moveable Feasts for fifty two Years according to the foregoing Calendar.

Year of our Lord.	The Golden Number.	The Epect	Sunday Letter.	Sundays after Epiphany	Septuagesima Sunday	The first Day of Lent.	Easter Day.	Rogation Sunday.	Ascension Day.	Whitsunday.	Sundays after Trinity.	Advent Sunday.
1752.	5.											Dec ^r 3.
1753.	6.	25.	G.	6.	Feb. 18.	March 7.	April 22.	May 27.	May 31.	June 10.	23.	2.
1754.	7.	6.	F.	4.	10.	Feb. 27.	14.	19.	23.	2.	24.	1.
1755.	8.	17.	E.	2.	Jan. 26.	12.	Mar. 30.	4.	8.	May 18.	26.	Nov ^r 30.
1756.	9.	28.	D C.	5.	Feb. 15.	Mar. 3.	Apr. 18.	23.	27.	June 7.	23.	28.
1757.	10.	9.	B.	4.	6.	Feb. 23.	10.	15.	19.	May 29.	24.	27.
1758.	11.	20.	A.	2.	Jan. 22.	8.	Mar. 26.	April 30.	4.	14.	27.	Dec ^r 3.
1759.	12.	1.	G.	5.	Feb. 11.	28.	Apr. 15.	May 20.	24.	June 3.	24.	2.
1760.	13.	12.	F E.	3.	3.	20.	6.	11.	15.	May 25.	25.	Nov ^r 30.
1761.	14.	23.	D.	1.	Jan. 18.	4.	Mar. 22.	Apr. 26.	April 30.	10.	27.	29.
1762.	15.	4.	C.	4.	Feb. 7.	24.	Apr. 11.	May 16.	May 20.	30.	24.	28.
1763.	16.	15.	B.	3.	Jan. 30.	16.	3.	8.	12.	22.	25.	27.
1764.	17.	26.	A G.	6.	Feb. 19.	Mar. 7.	22.	27.	31.	June 10.	23.	Dec ^r 2.
1765.	18.	7.	F.	3.	3.	Feb. 20.	7.	12.	16.	May 26.	25.	1.
1766.	19.	18.	E.	2.	Jan. 26.	12.	Mar. 30.	4.	8.	18.	26.	Nov ^r 30.
1767.	1.	0.	D.	5.	Feb. 15.	Mar. 4.	Apr. 19.	24.	28.	June 7.	23.	29.
1768.	2.	11.	C B.	3.	Jan. 31.	Feb. 17.	3.	8.	12.	May 22.	25.	27.
1769.	3.	22.	A.	2.	22.	8.	Mar. 26.	April 30.	4.	14.	27.	Dec ^r 3.
1770.	4.	3.	G.	5.	Feb. 11.	28.	Apr. 15.	May 20.	24.	June 3.	24.	2.
1771.	5.	14.	F.	2.	Jan. 27.	13.	Mar. 31.	5.	9.	May 19.	26.	1.
1772.	6.	25.	E D.	5.	Feb. 16.	Mar. 4.	Apr. 19.	24.	28.	June 7.	23.	Nov ^r 29.
1773.	7.	6.	C.	4.	7.	Feb. 24.	11.	16.	20.	May 30.	24.	28.
1774.	8.	17.	B.	3.	Jan. 30.	16.	3.	8.	12.	22.	25.	27.
1775.	9.	28.	A.	5.	Feb. 12.	Mar. 1.	16.	21.	25.	June 4.	24.	Dec ^r 3.
1776.	10.	9.	G F.	4.	4.	Feb. 21.	7.	12.	16.	May 26.	25.	1.
1777.	11.	20.	E	2.	Jan. 26.	12.	Mar. 30.	4.	8.	18.	26.	Nov ^r 30.
1778.	12.	1.	D.	5.	Feb. 15.	Mar. 4.	Apr. 19.	24.	28.	June 7.	23.	29.
1779.	13.	12.	C.	3.	Jan. 31.	Feb. 17.	4.	9.	13.	May 23.	25.	28.
1780.	14.	23.	B A.	2.	23.	9.	Mar. 26.	April 30.	4.	14.	27.	Dec ^r 3.
1781.	15.	4.	G.	5.	Feb. 11.	28.	Apr. 15.	May 20.	24.	June 3.	24.	2.
1782.	16.	15.	F.	2.	Jan. 27.	13.	Mar. 31.	5.	9.	May 19.	26.	1.
1783.	17.	26.	E.	5.	Feb. 16.	Mar. 5.	Apr. 20.	25.	29.	June 8.	23.	Nov ^r 30.
1784.	18.	7.	D C.	4.	8.	Feb. 25.	11.	16.	20.	May 30.	24.	28.
1785.	19.	18.	B.	2.	Jan. 23.	9.	Mar. 27.	1.	5.	15.	26.	27.
1786.	1.	0.	A.	5.	Feb. 12.	Mar. 1.	Apr. 16.	21.	25.	June 4.	24.	Dec ^r 3.
1787.	2.	11.	G.	4.	4.	Feb. 21.	8.	13.	17.	May 27.	25.	2.
1788.	3.	22.	F E.	1.	Jan. 20.	6.	Mar. 23.	April 27.	1.	11.	27.	Nov ^r 30.
1789.	4.	3.	D.	4.	Feb. 8.	25.	Apr. 12.	May 17.	21.	31.	24.	29.
1790.	5.	14.	C.	3.	Jan. 31.	17.	4.	9.	13.	23.	25.	28.
1791.	6.	25.	B.	6.	Feb. 20.	Mar. 9.	24.	29.	June 2.	June 12.	22.	27.
1792.	7.	6.	A G.	4.	5.	Feb. 22.	8.	13.	May 17.	May 27.	25.	Dec ^r 2.
1793.	8.	17.	F.	2.	Jan. 27.	13.	Mar. 31.	5.	9.	19.	26.	1.
1794.	9.	28.	E.	5.	Feb. 16.	Mar. 5.	Apr. 20.	25.	29.	June 8.	23.	Nov ^r 30.
1795.	10.	9.	D.	3.	1.	Feb. 18.	5.	10.	14.	May 24.	25.	29.
1796.	11.	20.	C B.	2.	Jan. 24.	10.	Mar. 27.	1.	5.	15.	26.	27.
1797.	12.	1.	A.	5.	Feb. 12.	Mar. 1.	Apr. 16.	21.	25.	June 4.	24.	Dec ^r 3.
1798.	13.	12.	G.	4.	4.	Feb. 21.	8.	13.	17.	May 27.	25.	2.
1799.	14.	23.	F.	1.	Jan. 20.	6.	Mar. 24.	Apr. 28.	2.	12.	27.	1.
1800.	15.	4.	E.	4.	Feb. 9.	26.	Apr. 13.	May 18.	22.	June 1.	24.	Nov ^r 30.
1801.	16.	15.	D.	3.	1.	18.	5.	10.	14.	May 24.	25.	29.
1802.	17.	26.	C.	5.	14.	Mar. 3.	18.	23.	27.	June 6.	23.	28.
1803.	18.	7.	B.	4.	6.	Feb. 23.	10.	15.	19.	May 29.	24.	27.
1804.	19.	18.	A G.	3.	Jan. 29.	15.	1.	6.	10.	20.	26.	Dec ^r 2.

A Table of the Moveable Feasts according to the several Days that Easter can pofsibly fall upon.

Easter Day.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.	Rogation Sunday.	Ascension Day.	Whitsunday.	Trinity. Sundays after Trinity.	Advent Sunday.
March 22.	1.	January 18.	February 4.	April 26.	April 30.	May 10.	27.	Nov ^r . 29.
23.	1.	19.	5.	27.	May 1.	11.	27.	30.
24.	1.	20.	6.	28.	2.	12.	27.	Dec ^r . 1.
25.	2.	21.	7.	29.	3.	13.	27.	2.
26.	2.	22.	8.	30.	4.	14.	27.	3.
27.	2.	23.	9.	May 1.	5.	15.	26.	Nov ^r . 27.
28.	2.	24.	10.	2.	6.	16.	26.	28.
29.	2.	25.	11.	3.	7.	17.	26.	29.
30.	2.	26.	12.	4.	8.	18.	26.	30.
31.	2.	27.	13.	5.	9.	19.	26.	Dec ^r . 1.
April 1.	3.	28.	14.	6.	10.	20.	26.	2.
2.	3.	29.	15.	7.	11.	21.	26.	3.
3.	3.	30.	16.	8.	12.	22.	25.	Nov ^r . 27.
4.	3.	31.	17.	9.	13.	23.	25.	28.
5.	3.	February 1.	18.	10.	14.	24.	25.	29.
6.	3.	2.	19.	11.	15.	25.	25.	30.
7.	3.	3.	20.	12.	16.	26.	25.	Dec ^r . 1.
8.	4.	4.	21.	13.	17.	27.	25.	2.
9.	4.	5.	22.	14.	18.	28.	25.	3.
10.	4.	6.	23.	15.	19.	29.	24.	Nov ^r . 27.
11.	4.	7.	24.	16.	20.	30.	24.	28.
12.	4.	8.	25.	17.	21.	31.	24.	29.
13.	4.	9.	26.	18.	22.	June 1.	24.	30.
14.	4.	10.	27.	19.	23.	2.	24.	Dec ^r . 1.
15.	5.	11.	28.	20.	24.	3.	24.	2.
16.	5.	12.	March 1.	21.	25.	4.	24.	3.
17.	5.	13.	2.	22.	26.	5.	23.	Nov ^r . 27.
18.	5.	14.	3.	23.	27.	6.	23.	28.
19.	5.	15.	4.	24.	28.	7.	23.	29.
20.	5.	16.	5.	25.	29.	8.	23.	30.
21.	5.	17.	6.	26.	30.	9.	23.	Dec ^r . 1.
22.	6.	18.	7.	27.	31.	10.	23.	2.
23.	6.	19.	7.	28.	June 1.	11.	23.	3.
24.	6.	20.	9.	29.	2.	12.	22.	Nov ^r . 27.
25.	6.	21.	10.	30.	3.	13.	22.	28.

Note, that in a Bissextile or Leap Year, the Number of Sundays after Epiphany will be the fame, as if Easter Day had fallen one day later, than it really does. And, for the same Reason, one day must, in every Leap Year, be added to the day of the Month given by the Table for Septuagesima Sunday: And the like must be done for the first day of Lent (commonly called Ash wednesday) unless the Table gives some day in the Month of March for it; for, in that Case, the day given by the Table is the right day.

The numbers in the column of Sundays after Epiphany, given in words. ... [Oxf. 1848; Q. Pr. 1848.]
The numbers in the columns of Sundays after Epiphany and Sundays after Trinity, given in words. [Camb. 1847.]

[NOTES ON THE KALENDAR.]

Table to find Easter Day from the Year 1900 to the Year 2199 inclusive.

Golden Numb.	Day of the Month.	Sunday Letters.
14.	March 22.	D.
3.	23.	E.
	24.	F.
11.	25.	G.
	26.	A.
19.	27.	B.
8.	28.	C.
	29.	D.
16.	30.	E.
5.	31.	F.
	April 1.	G.
13.	2.	A.
2.	3.	B.
	4.	C.
10.	5.	D.
	6.	E.
18.	7.	F.
7.	8.	G.
	9.	A.
15.	10.	B.
4.	11.	C.
	12.	D.
12.	13.	E.
1.	14.	F.
	15.	G.
9.	16.	A.
17.	17.	B.
6.	18.	C.
	19.	D.
	20.	E.
	21.	F.
	22.	G.
	23.	A.
	24.	B.
	25.	C.

The Golden Numbers in the foregoing Calendar, will point out the Days of the Paschal Full Moons, till the year of our Lord 1900; At which Time, in order that the Ecclesiastical full Moons may fall nearly on the same days with the real full Moons, the Golden Numbers must be removed to different days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal full Moons, and the Feast of Easter, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the first Table before inserted, for finding Easter till the Year 1899.

The entire contents of this page omitted.
Gol. N. D. of Month. S. Let.

... ..
... ..

[Oxf. 1848.]
[Camb. 1816.]

[NOTES ON THE KALENDAR.]

General Tables for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

Table I.

6.	5.	4.	3.	2.	1.	0.
B.	C.	D.	E.	F.	G.	A.
				1600.	1700.	1800.
1900. 2000.	2100.	2200.	2300. 2400.	2500.	2600.	2700. 2800.
2900.	3000.	3100. 3200.	3300.	3400.	3500. 3600.	3700.
3800.	3900. 4000.	4100.	4200.	4300. 4400.	4500.	4600.
4700. 4800.	4900.	5000.	5100. 5200.	5300.	5400.	5500. 5600.
5700.	5800.	5900. 6000.	6100.	6200.	6300. 6400.	6500.
6600.	6700. 6800.	6900.	7000.	7100. 7200.	7300.	7400.
7500. 7600.	7700.	7800.	7900. 8000.	8100.	8200.	8300. 8400.
8500.	&c.					

To find the Dominical or Sunday Letter for any given Year of our Lord, Add to the Year its fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of hundreds, contained in that given Year, is found: Divide the Sum by 7, and if there is no remainder, then A is the Sunday Letter; But if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday Letter.

[NOTES ON THE KALENDAR.]

Table II.

1.	2.	3.	1.	2.	3.
	Years of our Lord.			Years of our Lord.	
B.	1600.	0.	B.	5200.	15.
	1700.	1.		5300.	16.
	1800.	1.		5400.	17.
	1900.	2.		5500.	17.
B.	2000.	2.	B.	5600.	17.
	2100.	2.		5700.	18.
	2200.	3.		5800.	18.
	2300.	4.		5900.	19.
B.	2400.	3.	B.	6000.	19.
	2500.	4.		6100.	19.
	2600.	5.		6200.	20.
	2700.	5.		6300.	21.
B.	2800.	5.	B.	6400.	20.
	2900.	6.		6500.	21.
	3000.	6.		6600.	22.
	3100.	7.		6700.	23.
B.	3200.	7.	B.	6800.	22.
	3300.	7.		6900.	23.
	3400.	8.		7000.	24.
	3500.	9.		7100.	24.
B.	3600.	8.	B.	7200.	24.
	3700.	9.		7300.	25.
	3800.	10.		7400.	25.
	3900.	10.		7500.	26.
B.	4000.	10.	B.	7600.	26.
	4100.	11.		7700.	26.
	4200.	12.		7800.	27.
	4300.	12.		7900.	28.
B.	4400.	12.	B.	8000.	27.
	4500.	13.		8100.	28.
	4600.	13.		8200.	29.
	4700.	14.		8300.	29.
B.	4800.	14.	B.	8400.	29.
	4900.	14.		8500.	0.
	5000.	15.		&c.	
	5100.	16.			

To find the Month and days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord consisting of entire hundred Years, and in all the intermediate Years betwixt that and the next hundredth Year following, look in the second Column of Table II. for the given Year consisting of entire hundreds, and note the Number or Cypher which stands against it in the third Column; Then in Table III. look for the same Number in the Column under any given Golden Number, which, when you have found, guide your Eye sideways to the left hand, and in the first Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar, during that Period of one hundred Years.

The Letter B, prefixed to certain hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap Years in the new Calendar, whereas all the other hundredth Years are to be accounted only common Years.

Table III.

Paschal full Moon.	Sunday Letter.	The Golden Numbers.																		
		I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.	XIII.	XIV.	XV.	XVI.	XVII.	XVIII.	XIX.
March 21.	C.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.
March 22.	D.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.
March 23.	E.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.
March 24.	F.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.
March 25.	G.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.
March 26.	A.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.
March 27.	B.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.
March 28.	C.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.
March 29.	D.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.
March 30.	E.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.
March 31.	F.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.
April 1.	G.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.
April 2.	A.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.
April 3.	B.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.
April 4.	C.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.
April 5.	D.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.
April 6.	E.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.
April 7.	F.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.
April 8.	G.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.
April 9.	A.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.
April 10.	B.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.
April 11.	C.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.
April 12.	D.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.
April 13.	E.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.
April 14.	F.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.
April 15.	G.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.
April 16.	A.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.
April 17.	B.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.
April 17.	B.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
April 18.	C.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.
April 18.	C.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.

Sund. Let. ...
 Sunday-Letters. The Golden Number. ...
 Sunday Letters. ...
 Sunday Letters. Golden Numbers. ...
 Sunday Letters. ...

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[Camb. 1816.]
 [K. Pr. 1821.]
 [Oxf. 1848.]
 [Camb. 1847.]
 [Q. Pr. 1848.]

THE ORDER

for

Morning and Evening Prayer

daily to be said and used throughout

the year

The Morning and Evening Prayer shall be

used in the morning and evening in the Church

except on Church-days; but on Church-days shall be used

who are directed by the Ordinance of the place

And the Church shall remain as they have

been in these parts

And it is to be noted that each of the

members of the Church and of the Ministry

shall at all times of their Ministry, shall

be retained and be in use, as were in this

Church of England, by the Authority of Par-

liament in the second year of the Reign of

King Edward the Sixth

The 53rd page of the Sealed Books is blank.

The leaf forming the 53rd and 54th pages of the Sealed Books has been inserted, and is of different paper from the leaf which precedes and that which succeeds it.

It was not fastened into the Ely Book until very recently. *Ely Book.* W. K. C.

THE ORDER

FOR

Morning and Evening Prayer

daily to be said and used throughout
the year.

THe Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel, or Chancel; Except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of *England*, by the Authority of Parliament, in the second year of the Reign of King *Edward* the Sixth.

The 54th page of the Sealed Books commences with the words "THE ORDER".
This "ORDER" does not appear in this or any other place, in the *MS. Book, Dublin*. C. R. E.

l. 4. "daily to be said and used" omitted. ... [Camb. 1816.]

The Order for Morning and Evening Prayer daily to be said and used throughout the year:—In the third century there were every day public prayers morning and evening. It was not long after Tertullian's time, that, Cyprian (*de Orat. Domin.* p. 147. (p. 104. ed. Fell. Amstelod.)) states, they received the eucharist every day; and he thinks the petition in the Lord's Prayer "Give us this day our daily

bread," may bear this sense; and such was also Tertullian's sense of it before him. (*Tertul. de Orat.* c. vi.) This is demonstration that they had assemblies for public worship every day, since they received the eucharist every day, which they did not use to consecrate but in public assemblies of the Church. From this time, therefore, there is no dispute about the Church's daily sacrifice of prayer in her morning-assemblies; which, in after ages, are commonly called *cœtus antelucani*, *vigiliæ*, or

horæ nocturnæ, because they were a sort of ordinary vigils, or night-assemblies, held before it was light, though not so early as the other vigils, or night-stations, before the Sabbath and Lord's day, which were of longer duration.

The proof of Evening Prayer may be rationally deduced from Cyprian; after whom the author of the Constitutions (lib. viii. c. xxxv.), not only speaks of it, but gives us the order of both their Morning and Evening Service: and the Council of Laodicea speaks (Can. 18.) of the Evening Service, together with that of the *ἐννύκτις*, or "three in the afternoon." The Greeks commonly call it *λυχνάψια* and the Latins *lucernarium*, because it commonly began at the time when the day went off, and when they lighted candles for the night. It is likewise frequently styled *sacrificium vespertinum*, and *missa vespertina*; the terms "sacrificium" and "missa" being used to signify in general, the service or prayers of the Church. And these two, evening and morning, are the most celebrated times of the ancient daily service, which are to be found in almost every ecclesiastical writer.

It was ordered by Can. 14 of the Council of Vannes, in Brittany, which was held in 465, under the popedom of Hilary, that ministers should daily say the service; "Clericus, quem intra muros civitatis suæ manere constiterit, et matutinis hymnis, sine probabili excusatione ægritudinis, inventus fuerit defuisse, septem diebus a communione habeatur extraneus." In the "Additional Notes" to Nicholls on the Common Prayer, (p. 6.), this canon is quoted as having been made at the Council of Venice, under Pope Leo I.; but this is an error, for no Council was held at Venice until 1040.

In considering the question as to the public saying, or reading, of Morning and Evening Prayer daily, it should be borne in remembrance that our Liturgy is a reformed Liturgy, and that our reformers deviated from ancient forms only so far as they sup-

posed was necessary to exclude the errors of the Church of Rome; and in matters, in which apostolic discipline or doctrine was not involved, they conciliated the conversion of the actual priesthood, as well as of the people, by recognizing existing customs, and particularly in merely ritual matters. Thus, King Edward VI.'s First Prayer Book designated the Communion Service as the Mass. In the Roman Catholic Church, there were, in all their churches, various services for different hours of every day in the year, and, in some cases, of the night; and our reformers did not disturb the clergy in the continued exercise, and the congregations in their participation of so natural a practice as daily prayer.

In the first part of the Homily "Of the right Use of the Church," (pp. 165. 169. ed. Lond. 1846.) it is said, "To the house or temple of God at all times, by common order appointed, are all people that be godly indeed bound with all diligence to resort, unless by sickness, or other most urgent causes, they be letted therefrom." . . . "If we would compare our negligence in resorting to the house of the Lord, there to serve Him, with the diligence of the Jews, in coming daily very early, sometimes by great journeys, to their temple; and when the multitude could not be received within the temple, the fervent zeal that they had, declared in standing long without and praying, we may justly in this comparison condemn our slothfulness and negligence, yea plain contempt, in coming to the Lord's house, standing so near unto us, so seldom, and scarcely at any time."

"So far it is from a great many of us to come early in the morning, or give attendance without, who disdain to come into the temple; and yet we abhor the very name of the Jews when we hear it, as of a most wicked and ungodly people. But it is to be feared, that in this point we be far worse then the Jews, and that they shall rise at the day of judgment to our condemnation, who, in comparison to them, shew such slackness

and contempt in resorting to the House of the Lord there to serve him according as we are of duty most bound."

In the rubric which immediately follows that part of the Prayer Book which is intituled "Concerning the Service of the Church" (ante, 128.), it is commanded that "all priests and deacons are to say *daily* the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause." [This applies to *all* ecclesiastics, but as we proceed the language changes, and is made to apply to ecclesiastics with cure of souls.] "And the curate that ministreth in every parish church or chappel, being at home, and not being otherwise reasonably hindered, shall say the same [that is, the Morning and Evening Prayer daily,] in the parish-church or chappel where he ministreth, and shall cause a bell to be tolled thereunto [*i. e.* to the daily Morning and Evening Prayer,] a convenient time before he begin [ante, 135.], that the people may come to hear Gods word, and to pray with him."

This rubric was settled as it now appears, in 1662: in 1552, when it was first introduced, not only was it "shall be bound" to say daily—but "preaching, studying of divinity," were the lets assigned instead of "sickness." But it will be observed, that this rubric contains no condition; nor any exemption but absence or other reasonable hindrance;—and to satisfy the language of the rubric, it will not suffice for "the curate that ministreth in any church or chapel," to say *privately* the Morning and Evening Prayer daily—he is bound in the eye of the law to say the Morning and Evening Prayer publicly in his church or chapel where he ministreth, except he be prevented by *occasional* absence or other reasonable hindrance;—and if he omit to comply with this rubric he will be guilty of a breach of the Laws Ecclesiastical. This leads to the further remark, which it may be well for every Curate who "ministreth" in any Parish Church or Chapel to consider, that

if any such curate be requested by any two or three of the parishioners to say Morning and Evening Prayers daily in the Church or Chapel, and he refuse or neglect to comply with the request, he will bring himself within the Church Discipline Act, (3 & 4 Vict. c. 85.) and his bishop on their complaint will have no alternative but to compel him to obey the rubric, it being part of the statute law of the land.

"We cannot," as was observed by the Bishop of Ripon, in his Charge of 1841, "forget how rigid an examination was instituted before the present order of public worship was settled; and we may feel assured, that whatever in matters of ceremony and discipline was permitted to remain, was considered by our reformers to be essential to its decent maintenance, as well as to the edification of the people; and when we consider the trying circumstances under which the body of that Liturgy, and the special directions with which it was accompanied, were framed—when we call to mind that its rubrics (as has been eloquently said of them), 'were written in the blood of some of their compilers, men famous in their generations, who yielded up their lives for the great truths of the Gospel,' we shall surely think it no light matter to disregard those injunctions, to curtail the services which they prescribe, or to set up an order of our own in any matter, in preference to that which has received so grave and deliberate a sanction."

But, notwithstanding the clear and unequivocal language of this rubric, and also the rubric title of the services—"The order for Morning and Evening Prayer *daily* to be said and used throughout the year"—, grave doubts have been expressed whether this rubric commands public Morning and Evening prayer daily. But the following extracts from the Book of Common Prayer and other authorities, will forcibly illustrate the utter groundlessness of any such doubts.

By stat. 14. Car. II. c. 4. s. 2. (ante, p. 49.) it is enacted that all minis-

ters in any cathedral, collegiate or parish church or chapel, or other place of public worship, *shall be bound to say and use the Morning Prayer, Evening Prayer, celebration and administration of both the Sacraments, and all other the public and common prayer, in such order and form as is mentioned in 'The Book of Common Prayer,' &c.:* and that the Morning and Evening Prayers, therein contained, shall, upon every Lord's Day, and *upon all other days* and occasions, and at the times therein appointed, be openly and solemnly read by all and every minister or curate in every church, chapel or other place of public worship.

In that part of the Book of Common Prayer which is intituled "Concerning the Service of the Church" (ante, p. 115.), it is stated that "They (the Fathers) so ordered the matter, that the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the clergy, and especially such as were ministers in the congregation, should (by often reading and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people, (by *daily* hearing the Holy Scriptures read *in the church*) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of His true religion."

It may be here mentioned that after the words, "urgent cause," in the rubric, the Scotch Prayer Book of 1637 has, "of which cause, if it be frequently pretended, they are to make the bishop of the diocese, or the archbishop of the province, the judge and allower." "The Order how the Psalter is appointed to be read," directs that "The Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer;" and a portion of the Psalms is in the Psalter, appointed for *every day* in the month; and how could the

Psalter be read through once every month, if the proper portion be not read every day?

In "the Order how the rest of Holy Scripture is appointed to be read," "The Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read over every year once. . . . The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice."

In the "Te Deum." we have—" *Day by day* we magnify thee. . . .

"Vouchsafe, O Lord, to keep us *this day* without sin."

It is directed that the Collects "for Peace" and "for Grace" "shall never alter, but *daily* be said at Morning Prayer throughout all the year;" and the latter Collect is, "grant that *this day*," &c.: and here it may be remarked that the latter part of this Collect agrees with that in the Greek Liturgies, which runs, Δώρησαι ἡμῖν, τὸ λοιπὸν τῆς παρούσης ἡμέρας, εἰρηνικὸν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τῆς ζωῆς ἡμῶν. Euchol. Gr. Lucern. Orat. 2. Vide Goar, Rit. Græc. p. 35.

Again, the Rubric before "the Second Collect at Evening Prayer", and the Collect "for Aid against all Perils", directs that those Collects "shall be *daily* said". So the Collect for the First Sunday in Advent is to be repeated *every day*, until Christmas Eve: that for Ash-Wednesday is to be read *every day* in Lent, after the Collect appointed for *the day*: "the Morning and Evening Service to be used *daily* at Sea shall be the same which is appointed in the Book of Common Prayer"—but similar instances might be almost infinitely multiplied.

Bishop Cosin (apud Nicholls on the Common Prayer, p. 67.) says that "Every curate is enjoined to say the Morning and Evening Prayer *daily* in the church, unless he be otherwise reasonably letted. Which requires an explanation (against them that account themselves 'reasonably letted' by any

common and ordinary affairs of their own) whether any thing but sickness, or necessary absence abroad, shall be sufficient to excuse them from this duty."

Bishop Jeremy Taylor, in his "Holy Living" (vide Works, vol. iii. p. 35. ed. Eden. Lond. 1847.) emphatically observes, "Between this (morning) and noon usually are said the publick prayers appointed by authority, to which all the Clergy are obliged, and other devout persons that have leisure to accompany them."

In the "Additional Notes" to Nicholls (on the Common Prayer, p. 6.) the writer, in commenting upon the words as they stood up to 1662, "All the priests and deacons shall be bound to say *daily*", observes,— "So that we are all bound, and all priests are in the Church of Rome, *daily* to repeat and say the public service of the Church. And it is a precept the most useful and necessary of any other that belongs to the ministers of God, and such as have cure of other men's souls, would men regard it and practise it a little more than they do among us. We are all for preaching now; and for attending the service and prayers appointed by the Church for God's worship, and the good of all men, we think that too mean an office for us, and therefore, as if it were not worth our labour, we commonly hire others under us to do it, more to satisfy the law, than to be answerable to our duties. Here is a command that binds us *every day* to say the Morning and Evening Prayer; How many are the men that are noted to do it? It is well they have a back-door for an excuse to come out at here; for, good men! they are so be-laboured with studying of divinity, and preaching the word, that they have no leisure to read these same common prayers; as if this were not a chief part of their office and charge committed unto them. Certainly, the people whose souls they have care of, reap as great benefit, and more too, by these prayers, which their pastors are daily to make unto God for them,

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either privately or publicly, as they can do by their preaching; for God is more respective to the prayers which they make for the people, than ever the people are to the sermons which they make to them.

"It was the custom of the old Christians, *daily*, before they did anything, to go and worship the Lord that made them; ante omnia adoremus Dominum qui fecit nos. And therefore St. Jerome, in the life of Hilarion the Monk, writes, that when he and his company were invited on a Sunday to a morning refection in a vineyard, Maledictus, (said the holy man) qui prius refectionem corporis quam animæ quæsierit: Oremus, psallamus, reddamus Domino officium, et sic ad vineam properabitis. Completo itaq; ministerio (says St. Jerome), when prayers were over, they went and refreshed themselves," &c. Ed. Bened. tom. iv. pars 2. p. 83.

It may perhaps be urged that notwithstanding the express and positive language of stat. 14. Car. II. c. 4, a usage has existed in opposition thereto—but no custom or usage—no earthly authority whatsoever, except it be the Legislature, can repeal or qualify the positive enactments of the Statute Law.

In *Sheppard v. Gosnold* (Vaughan, 170.), and *Att. Gen. v. Chitty*, (Parker, 44.) it was held, that if the usage have been, to construe the words of a statute contrary to their obvious meaning by the vulgar tongue, and the common acceptation of terms, such usage is not to be regarded, it being rather, an oppression of those concerned, than a construction of the statute.

In *Edrick's case* (5 Co. 118.) the Judges said, "they ought not to make any construction against the express letter of the statute; for nothing can so express the meaning of the makers of the Act as their own direct words for index animi—sermo. And it would be dangerous to give scope to make a construction in any case against the express words, when the meaning of the makers doth not appear to the contrary, and when no inconvenience

will therefrom follow, and therefore in such cases, 'a verbis legis non est recedendum:'—in fact, where the Legislature has used words of a plain and definite import, it would be very dangerous to put upon them a construction which would amount to holding that the Legislature did not mean what it has expressed. The fittest in all cases where the intention of the Legislature is brought into question is to adhere to the *words* of the statute, construing them according to their nature and import in the order in which they stand in the Act of Parliament. *Rex v. Ramsgate, Inhabitants of*, (6 B. & C. 712.).

In the construction of the Statutes of Uniformity, judges are not to *presume* the intentions of the legislature, but to *collect them* from the *words* of the statutes themselves, and they have nothing to do with the policy of the law. This is the true sense in which it is so often impressively repeated, that judges are not to be encouraged to direct their conduct "by the crooked cord of discretion, but by the golden metwand of the law;" i. e. they are not to construe statutes by equity, but to collect the sense of the Legislature by a sound interpretation of its language, according to reason and grammatical correctness:—Thus, "the good expositor," says Lord Coke, "makes every sentence have its operation to suppress all the mischiefs; he *gives effect to every word* in the statute; he does not construe it so, that anything should be vain and superfluous, nor yet makes exposition against express words, for viperina est expositio quæ corrodit viscera textus (*Powlter's case*, 11 Co. 34.), but so expounds it, that one part of the Act may agree with the other, and all may stand together. But the best expositors of all Acts of Parliament, in all cases, are the Acts of Parliament themselves—by construction and conferring the parts of them together; optima statuti interpretatrix est (omnibus particulis ejusdem inspectis,) ipsum statutum." *Bonham's case*, 8 Co. 117.

In the Latin Prayer Book of 1560,

(ante, p. 97.) which came out with Queen Elizabeth's letters patent, the *three* rubrics at the end of 'Concerning the Service of the Church,' are omitted; the following quotation from the letters patent will, partly at least, explain this omission:—Eadem etiam formula Latina precandi privatim uti hortamur omnes reliquos [the book was really designed only for the universities and great public schools] Ecclesiæ nostræ Anglicanæ ministros, cujuscunque gradus fuerint, iis diebus, quibus aut *non solent, aut non tenentur* parochianis suis, ad ædem sacram pro more accedentibus, publice preces vernacula lingua, secundum formam dicti statuti [her Act of Uniformity] recitare. Elizabethan Liturgies by Clay, p. 302.

There can be no doubt, that where even only a partial observance of the rubric for daily Morning and Evening Prayer, has obtained, it has been attended with the happiest effects; and that the most eminent members of our Church, both bishops and others, have felt the deepest anxiety at that non-observance of it, which has so much prevailed in modern times, many of them have manifested by their publications.

Bishop Fell, in his Charge to his Clergy in 1685, said, "If I require a constant diligence in offering the daily sacrifice of prayer for the people, at least at those returns which the Church enjoins, the usual answer is, they are ready to do their duty, but the people will not be prevailed with to join with them. . . . And so when the minister has thoroughly accused his flock, he thinks he has absolved himself, his church becomes a sinecure; and because others forbear to do their duty, there remains none for him to do. But, my brethren . . . if our people be negligent, we are the more obliged to industry; if they are indevout, we ought to be more zealous; if they are licentious, we ought to be more exemplary. Nor let any man say, the people will not be prevailed upon: how know we what will be hereafter? They who resisted one attempt may

yield unto another; or if they yield not to a single instance, they may to many and more pressing."

In 1688 Archbishop Sancroft desires bishops to urge their clergy "that they perform the daily office publicly in all market and other great towns, and even in villages and less populous places, bring people to public prayers as frequently as may be; especially on holydays and their eves, on Ember and Rogation Days, on Wednesdays and Fridays in each week, especially in Advent and Lent." Doc. Ann. ii. 323.

In the Injunctions by William III. to the Archbishops, § 11. it is directed "That the bishops do use their utmost endeavour to oblige the clergy to have public prayers in the church, not only on holydays and litany days, but as often as may be, and to celebrate the holy sacrament frequently."

Bishop Gibson, in his IVth Pastoral Letter. (Ench. Theol. ii. 302.) "As for those, to whom God has given greater degrees of leisure from the business of life, to attend to reading, prayer, and other exercises and offices of religion; they must remember that He will expect from them greater improvements in purity and goodness, suitable to the special advantages and opportunities which He has bestowed upon them. And among those may well be reckoned, the provisions made in these two great cities for daily prayers in the church, which are attended by many serious Christians, to their great spiritual benefit, and might be attended by many more, without prejudice to health, or hinderance to business."

Mr. Paget says, in his Preface to Bishop Patrick on Prayer (p. xi.) "One great error of a former age was, that the neglect of ordinances was spoken of, as though it were sin of the people *only*; but surely, we of the clergy, ought not to have closed our churches because there were no congregation."

Bishop Sparrow, in his Rationale on the Common Prayer (p. 7. (2nd ed. Lond. 1722.))—on the rubric which orders the daily service, writes, "Whatsoever the world think, thus to be the Lord's re-

membrancers, putting Him in mind of the people's wants [Isaiah lxii.], being, as it were, the angels of the Lord, interceding for the people, and carrying up the daily prayers of the Church in their behalf, is one of the most useful and principal parts of the priest's office. So St. Paul tells us, who, in the First Epistle to Timothy, chap. ii., exhorts Bishop Timothy, that he should take care, *first of all*, that this holy service be offered up to God. 'I exhort, *first of all*, that prayers and supplications, intercessions and giving of thanks, be made for all men; for kings,' &c. What is the meaning of this 'first of all'? I will that this holy service be offered up daily. And the faithful know, how we observe this rule of St. Paul, offering up daily this holy sacrifice, morning and evening.

"St. Paul, in the first chapter of this Epistle, at the eighteenth verse, had charged his son Timothy 'to war a good warfare,' to 'hold faith and a good conscience,' and presently adds, 'I exhort therefore, that first of all prayers, &c., be made.' As if he had said, You cannot possibly hold faith and a good conscience in your pastoral office, unless, first of all, you be careful to make and offer up prayers, &c. For this is the first thing to be done, and most highly to be regarded by you. Preaching is a very useful part of the priest's office, and St. Paul exhorts Timothy to 'preach the word, be instant in season, out of season,' and the more, because he was a bishop, and had to plant and water many churches, in the infancy of Christianity, among many seducers and temptations: but yet, *first of all*, he exhorts, that this daily office of presenting prayers to the throne of grace, in behalf of the Church, be carefully looked to.

"This charge of St. Paul to Timothy, holy Church here lays upon all those, that are admitted into that holy office of the ministry, that they should offer up to God this holy sacrifice of prayers, praises, and thanksgivings, this savour of rest, *daily*—morning and evening. And, would all those whom it concerns

look well to this part of their office, I should not doubt, but that God would be as gracious and bountiful to us in the performance of this service, as He promised to be to the Jews in the offering of the lamb, morning and evening, Exod. xxix. [42,] 43, 44. He would meet us and speak with us, that is, graciously answer our petitions; He would dwell with us and be our God, and we should know by comfortable experiments of His great and many blessings, that He is the Lord our God."

The author of the Preface to "The Temple" says of George Herbert that, "His obedience and conformity to the Church and the discipline thereof, was singularly remarkable. Though he abounded in private devotions, yet went he every morning and evening with his family to the church, and by his example, exhortations, and encouragements, drew the greater part of his parishioners to accompany him daily in the public celebration of divine service": and so Izaak Walton, in his Life of the same excellent person, says, "Mr. Herbert's own practice was to appear constantly with his wife and three nieces (the daughters of a deceased sister) and his whole family twice every day at the church prayers, in the chapel which does almost joyn to his parsonage-house. And for the time of his appearing, it was strictly at the canonical hours of 10 and 4; and then and there he lifted up pure and charitable hands to God in the midst of the congregation. And he would joy to have spent that time in that place, where the honour of his Master Jesus dwelleth; and there, by that inward devotion which he testified constantly by an humble behaviour and visible adoration, he, like Joshua, brought not only 'his own household thus to serve the Lord,' but brought most of his parishioners, and many gentlemen in the neighbourhood, constantly to make a part of his congregation twice a day; and some of the meaner sort of his parish did so love and reverence Mr. Herbert, that they would let their

plow rest when Mr. Herbert's saints'-bell rung to prayers, that they might also offer their devotions to God with him, and would then return back to their plow. And his most holy life was such, that it begat such reverence to God, and to him, that they thought themselves the happier, when they carried Mr. Herbert's blessing back with them to their labour. Thus powerful was his reason, and his example, to perswade others to a practical piety and devotion."

"When Bishop [Bull] came to live at Brecknock, they had public prayers in that place only upon Wednesdays and Fridays, but by his care, during his stay there, they have prayers now every morning and evening in the week.

"The method he took to establish this daily exercise of devotion was briefly this: Upon his visiting the college in that town, he made the following proposal to the prebendaries, that, whereas they had each of them a certain yearly stipend under the name of a pension out of their respective prebends, towards reading of daily prayers in the college chapel, which by reason of its distance from the body of the town, were very little frequented, and indeed hardly by any but the scholars of the free school, which is adjoining to it; whether it would not be a very useful and acceptable piece of service to the town, if those pensions should be applied to encourage the Vicar of Brecknock to perform daily the Morning and Evening Service in the Town Church or Chapel, as it is usually called. This proposal appeared to them so reasonable, that they all readily agreed to it. By this means the vicarage is considerably augmented, and the college prayers are still kept up for the benefit of the scholars, to whom chiefly they could be of no use since the ruin of the college, the master of the school having ever since discharged that duty; and the bishop, for his encouragement, gave him a prebend just by the town, with a design that it might for ever be annexed to the

school. And whereas at Caermarthen they had only Morning Prayers upon week days, when his lordship first came to that town, he set up also constant Evening Prayers; and towards this additional labour, he allowed the curate the yearly synodals of the archdeaconry; to which Mr. Archdeacon Tenison, who is very ready to contribute to all works of charity and piety, being then upon the place, added twenty shillings a year out of his revenue there; and the Prayers are still kept up and well frequented." *Life of Bishop Bull*, by Nelson, 439.

So likewise Primate Boulter (1724—42.) among other noble benefactions, "allotted out of his own pocket a maintenance for a second curate at Drogheda, whom he obliged to give public service every Sunday in the afternoon, and prayers twice every day."

Bishop Butler, in his Charge to the clergy of Durham in 1751, stated, "That which men have accounted religion in the several countries of the world, generally speaking, has had a great and conspicuous part in all public appearances, and the face of it been kept up with great reverence throughout all ranks, from the highest to the lowest; not only upon occasional solemnities, but also in the daily course of behaviour. In the heathen world their superstition was the chief subject of statuary, sculpture, painting and poetry. It mixed itself with business, civil forms, diversions, domestic entertainments, and every part of common life. The Mahometans are obliged to short devotions five times between morning and evening. In Roman Catholic countries, people cannot pass a day without having religion recalled to their thoughts, by some or other memorial of it; by some ceremony or public religious form occurring in their way; besides their frequent holidays, the short prayers they are daily called to, and the occasional devotions enjoined by confessors. By these means their superstition sinks deep into the minds of the people, and

their religion also into the minds of such among them as are serious and well disposed. Our Reformers, considering that some of these observances were in themselves wrong and superstitious, and others of them made subservient to the purposes of superstition, abolished them, reduced the form of religion to great simplicity, and enjoined no more particular rules, nor left any thing more of what was external in religion, than was in a manner necessary to preserve a sense of religion itself upon the minds of the people. But a great part of this is neglected by the generality amongst us; for instance, the service of the Church, not only upon common days, but also upon saints' days, and several other things might be mentioned. Thus they have no customary admonition, no public call to recollect the thoughts of God and religion from one Sunday to another. It was far otherwise under the Law. 'These words,' says Moses to the children of Israel, 'which I command thee,' &c. And as they were commanded this, so it is obvious how much the constitution of that law was adapted to effect it, and keep religion ever in view. And without somewhat of this nature, piety will grow languid, even among the better sort of men; and the worst will go on quietly in an abandoned course, with fewer interruptions from within than they would have were religious reflections forced oftener upon their minds, and consequently with less probability of their amendment. Indeed, in most ages of the Church, the care of reasonable men has been, as there has been for the most part occasion, to draw the people off from laying too great weight upon external things, upon formal acts of piety. But that state of matters is quite changed now with us. These things are neglected to a degree which is, and cannot but be attended with a decay of all that is good. It is highly seasonable now to instruct the people in the importance of external religion."

Bishop Stillingfleet, in his Charge to

the diocese of Worcester, 1690, observed, "I could heartily wish that in greater places, especially in such towns where there are people more at liberty, the constant Morning and Evening Prayers were duly and devoutly read, as it is already done with good success in London, and some other cities. By this means religion will gain ground, when the public offices are daily performed; and the people will be more acquainted with Scripture, in hearing the lessons; and have a better esteem of the prayers, when they become their daily service, which they offer up to God as their morning and evening sacrifice; and the design of our Church will be best answered, which appoints the order for Morning and Evening Prayer to be said daily throughout the year."

Bishop Beveridge (Works, vol. v. p. 234.) states that, "Daily prayers are slighted and neglected among us, far more, to our shame be it spoken, than among any other sort of people in the world. The Papists will rise up in judgment with this generation, for they every day observe their canonical hours for praying, at least, for that which they believe to be so. The Jews will rise up in judgment with this generation, for they never omitted to offer their daily sacrifices, so long as they had an house of God wherein to offer them. The Turks shall rise up in judgment with this generation, for when their priests call the people to prayer, as they do several times every day, they immediately run to their mosques or temples, and if any offer to stay at home, he is shunned by all, as a wicked atheistical wretch. The heathens will rise up in judgment with this generation, for if they had such opportunities as we have of praying and praising their Almighty Creator every day, I doubt not but they would do it far more constantly than it is done by most of us."

"What then can we expect but that some severe judgment or other will ere long be inflicted on us, when people generally live as without God in the

world, notwithstanding the clear discoveries that He hath made of Himself unto them, and notwithstanding the means of grace which are so constantly administered to them, but they will not use them?"

So likewise Bishop Burnet, in his Preface to his Discourse on Pastoral Care, "Though there is still much ignorance among their [the Roman] mass priests; yet their parish priests are generally another sort of men: they are well instructed in their religion; lead regular lives, and perform their parochial duties with a most wonderful diligence. They do not only say mass, and the other publick functions daily, but they are almost perpetually employing themselves in the several parts of their cures: instructing the youth, hearing confessions, and visiting the sick: and besides all this, they are under the constant obligation of the breviary."

Dean Comber, in the Preface to his Companion to the Temple, ed. Lond. 1679. writes, "We may call this [public prayer] the life and soul of religion, the anima mundi, that universal soul which quickens, unites, and moves the whole Christian world. Nor is the case of a private man more desperate, when he breathes no more in secret prayer, than the condition of a church is, where public devotions cease. St. Hierome, out of Hippolitus, puts the cessation of Liturgy as a principal sign of the coming of Antichrist. (Hieron. Com. in Dan.) And nothing more clearly shows a profane generation, the very title of wicked men in Scripture being that 'they call not upon God.' It is well if any of us can excuse ourselves; but the general neglect of daily prayers by ministers, (who are both desirous and bound to perform them,) doth too sadly testify they are tired out with the people's constant absence, and altogether witnesseth an universal decay of true piety. Perhaps the dishonour, that is cast upon God and religion, will not move these disregards and neglecters, since they live so that a stranger

could not imagine they had any God at all. . . . But these are of two kinds: 1. Those that make their business their apology, and suppose it is unreasonable to expect them every day at common prayer, and judge it sufficient to say they cannot come. 2. Those who despise the Prayers of the Church, &c. . . . 1. We shall demonstrate the *reasonableness* of the daily attendance on public prayers, and that principally from the universal reason of all the world, and the concurrent practice and consent of all mankind, which agrees in this, that wheresoever they own a God, true or false, they daily perform some worship to him. (Micah iv. 5.) The very heathens, beside their private requests and vows, made particular addresses to their temples in all their great concerns, and yet abstained not from the daily sacrifices, nor from the frequent festivals of their numerous deities; in Egypt (as Porphyry relates) they praised their gods with hymns three or four times every day. The Turks are called to their houses of prayer five times every day, and six times upon the Fridays; and he that notoriously absents himself is punished with disgrace, and hath a fine set upon him. And if our Saviour think it reasonable we should do something *more* [περισσόν], how dare we call it unreasonable, when we are not enjoined to do so much as they? But to go on, who knows not that the Jews had set hours of prayers, when all devout people (even Christ's Apostles) went to the temple or synagogues to offer up public supplications? And these hours are observed among them exactly to this very day. One instance of their strictness in this particular we learn from the Talmud; where it appears that because of the distance of the temple, and the impossibility of attendance on the daily sacrifice, those who could not come hired certain devout men, who were called 'viri stationis,' *the men of appearance*, to present themselves daily there and put up petitions for them.

And the Pharisees not only observed the usual hours of prayer, but doubled them, and zealously kept them all. Now Jesus tells us, our righteousness must exceed theirs, if ever we hope to enter into His kingdom. Which precept of His, some of us could almost afford to call an intolerable burthen, for we call a smaller matter by a worse name. To pass, then, to the Christian Church. We have an express command, to pray 'without ceasing,' that is, without omitting the set times which every day return, and ought to be observed. In obedience hereunto, the Church in the Apostles' time, met at daily prayers; and so did the primitive Christians for many ages after, who had their Liturgy, Eucharist, and Hymns, even in the night, when persecution prevented them in the day. And surely their zeal and fervour is a huge reproach to our sloth, who yet call ourselves of the same religion, and are so far from venturing lives and estates to enjoy opportunities of devotions, that we will not leave our shop nor our company, nay, our very idleness half an hour, for a freer and more easy worship than they could enjoy. Surely we are as unlike them in practice as we are like in name and profession. Twice a day was not enough for them, wherefore they appointed (in the days of martyrdom) three set times in every day for prayer, nine, twelve, and three in the afternoon, and punctually observed them. Afterwards, in more quiet times, it was wonderful to behold the orderly performance of morning and evening prayer in huge assemblies of men and women, who failed not of their constant attendance. These are the men and times whose principles we are reformed by; but I wish that corrupted Church, who forced us to a separation, do not prove more conformable to the outward part of their practice in a due observance of public prayer, than we who have more knowledge, better prayers, fewer excuses, and yet less devotion. Wherefore let us no more complain of our own Church for expecting us at daily

prayers. Let us rather challenge all nations and people for fools, and declare it unreasonable, that we should have any God at all, or let Him have any of our time, though He give us all we have. Let us tell the world, we are self-sufficient for the conduct and defence of ourselves and our affairs, and then we shall discover ourselves what we are. We must not feign ourselves too busy; for we do lay aside our business daily, for causes less weighty, and advantages more inconsiderable. If vanity or lust, Sathan or his emissaries call, we can find leisure; and why not when God calls? unless we think all that time lost which is spent upon His service, or as if we needed not His blessing. In short, if unavoidable business did hinder us and nothing else, many men might come always, and all sometimes, and every day an hundred for one that now comes. Wherefore it is sloth and covetousness, or atheism and irreligion, keeps us away. And if so, what signify those pretences of praying at home (which ought to be done too)? Verily, no more than those of the idle school-boy who seeks a corner, not to learn, but play in without disturbance. And truly it is to be doubted that constant neglecters of public prayers use seldom and slight devotions in private, for they make the same objections against them. Finally, therefore, do but remember the reasonableness of this is to be tried at a higher tribunal, and come as often as God can in reason expect to meet you there, and I shall ask no more. . . . But it is urged, that these prayers, though good in themselves, will grow flat and nauseous by daily use, and consequently become an impediment to devotion. *Ans.* We come not to the house of God for recreation, but for a supply of our wants, and therefore this might be a better reason of an empty theatre, than a thin congregation. We come to God in public, to petition for the relief of our own general necessities, and those of the whole Church, viz., for pardon of sin, peace of conscience, and succours

of divine grace, and a deliverance from sin and Sathan, death and hell; as also for food and raiment, health and strength, protection and success in all our concerns; and more generally for the peace of the kingdom, the prosperity of the Church, the propagation of the Gospel, and the success of its ministers. Now these things are always needful, and always the same, to be prayed for every day alike. Wherefore, (unless we be so vain as to fancy God is delighted with variety and change as well as we,) what need is there to alter the phrase every day, or what efficacy can a new model give to our old requests? Particular wants and single cases must be supplied by the closet devotions, for the public, whether by form or extempore, can never reach all those, which are so numerous and variable. Wherefore one form may fit all that ought to be asked in the Church; and why then should we desire a needless and infinite variety and alteration? If we do, it is out of curiosity, not necessity. The poor man is most healthful whose labour procures him both appetite and digestion, who seldom changeth his dish, yet finds a relish in it, and a new strength from it every day; and so it is with the sober and industrious Christian, who busying himself in serving God, gets daily a new sense of his wants, and consequently a fresh stomach to these holy forms, which are never flat or dull to him, that brings new affections to them every day. It is the epicure and luxurious, the crammed lazy wanton, or the diseased man, that needs *quelques choses*, or sauces, to make his daily bread desirable. And if his be our temper, it is a sign of a diseased soul, and an effect of our surfeiting on holy things. In this we resemble those murmurers (Numb. xi. 6.) who despised the bread of heaven, because they had it *daily*, and loathed manna itself, calling it in scorn *dry meat*. This was sufficient to sustain their bodies, and satisfy their hunger, but they required 'meat for their soul,' that is, to feed their fancies

and their lusts; even as we do, for whom the Church hath provided prayers sufficient to express our needs, but not to satiate our wanton fancies, nor gratify the lust of our curiosity; and we complain they are insipid; so perhaps they are to such, for the manna had no taste to the wicked; but it suited itself to the appetite and taste of every *good* man, as the Jews tell us in their traditions. Sure I am it is true here; for if we be curious and proud, or carnal and profane, there is no gust in the Common Prayers; but a truly pious man can every day here exercise repentance and faith, love and desire, and so use them as to obtain fresh hopes of mercy, peace of conscience, increase of grace, and expectations of glory; and whoever finds not this, the fault is not in the prayers, but in the indisposition of his own heart." "I conclude this preface with a twofold request: First, to my brethren of the clergy, that they will read these prayers so *frequently*, that such as have leisure may never want opportunity thus to serve God; and so *fervently*, that those who do attend them, may be brought into an high esteem of them. It was a great end to God's instituting the priest's office, and a principal motive to our pious ancestors in their liberal provisions for it: That there might be an order of men on purpose, to *pray daily* for all mankind, especially for such as could not daily attend Divine Service: So that if we neglect this daily sacrifice, we neither answer the designs of God nor of our benefactors. And as we are not excused by, so we ought not to be discouraged at the people's slowness in coming to daily prayers, for their presence is indeed a comfort to us, and an advantage to themselves; but their absence doth not hinder the success, nor should it obstruct the performance of our prayers. The promise of Jesus is made to two or three; and since our petitions are directed to God, we need not regard who is absent, so long as He is present, to whom we speak;

for He accepts our requests, not by the number, but the sincerity of those that make them. Let our congregation, therefore, be great or small, it is our duty to read these prayers daily; and every day to do it with such fervency and reverence, as may declare that our affections keep pace with our words, while we are presenting so excellent requests to so infinite a Majesty upon so weighty occasions. . . . And if the people daily come, and constantly use the Common Prayer in this manner, they will neither be tired with the length, nor wearied with the frequent repetition thereof; for it will appear to be the most noble and comfortable exercise that religion doth afford; it will increase their graces, multiply their blessings, and fit them for the never-ceasing service of the heavenly choir."

The Bishop of Exeter, in his Charge of 1842, warmly recommends his clergy to "realize the requisitions and copy the examples of those holy men who compiled our Liturgy, and fenced, and illustrated, and enforced it with the Rubrics. That Liturgy was prepared, those Rubrics were designed, not to regulate the service of one day only in the week, but of *every day*. Whose fault is it, that its use is commonly so limited? Is it the fault of our people? At least, is it solely theirs? None of us can truly and honestly say that it is, till he has tried—seriously, earnestly, for some considerable time, tried, and tried in vain,—to win his flock to unite with him in that week-day sacrifice of praise and thanksgiving, for which the Church has so faithfully provided, especially on all those Feasts which the Church hath appointed to be observed.

"On this matter, however, I do not pretend to prescribe to you any rule. It must be left to your own judgment and your own feeling. But teach and discipline your feeling; note well the practice of which you read in the history of some of the best and holiest men our Church has ever produced; note, too, the effect of the same prac-

tice in those of our own day who are known diligently to follow it. Are they mere formalists? Are they devoid of spiritual and vital religion? Above all, try the practice fairly, devoutly, and in the fear and love of God: try it yourselves, and note its effect on your own souls. Mark whether a holy composure, a pious joy, an increased ability to go through your other services (I will not call them labours), attend not the habitual use of these much-depreciated ordinances.

"In country parishes, it may not be easy to gather a congregation. Yet often, even there, the aged, the infirm, and some of those whose station exempts them from constant occupation might be brought gladly to avail themselves of the more frequent ministrations of their pastor, if he shew himself in earnest in executing his high commission, as minister of God's Word, in conformity to the injunction of the Church."

The Bishop of London, in his Charge of 1842, stated, "In my primary Charge to the Clergy of this diocese, in speaking of Matins, I expressed a wish that the experiment should be tried, not on Wednesdays or Fridays only, on which days the Litany might still be used at eleven o'clock, but on every day, except Sunday, agreeably to the practice of the early Church and of our own in its better ages. In expressing that wish I had in view the parish churches in towns; and where it has been carried into effect, I believe that a considerable number of persons have been found to profit by the opportunities so afforded. I know of no reason why the same practice should not be resorted to in country parishes, where the resident clergymen are desirous of giving full effect to the Church's intentions, although the employments and habits of our rural population may prevent it, for a time at least, from producing much effect. The truth is, Reverend Brethren, that until the Church's intentions are completely fulfilled, as to her Ritual, we

do not know what the Church really is, nor what she is capable of effecting. It is the instrument by which she seeks to realize and apply her doctrines; and the integrity and purity of the one may, as to their effect, be marred and hindered, in what degree we know not, by a defective observance of the other."

"But" (observes Bishop Ken, in his Pastoral Letter to his Clergy, concerning their behaviour during Lent. 1688.) "your greatest zeal must be spent for the public prayers, in the constant and devout use of which the public safety, both of Church and State, is highly concerned: *be sure then to offer up to God every day the morning and evening prayers*; offer it up in your family at least, or rather, as far as your circumstances may possibly permit, offer it up in the church, especially if you live in a great town, and say over the Litany every morning during the whole of Lent. This I might enjoin you to do on your canonical obedience, 'but, for love's sake, I rather beseech you,' and I cannot recommend to you a more devout and comprehensive form of penitent and public intercession than that, or more proper for the season. Be not discouraged if but few come to the solemn assemblies, but go to the 'house of prayer,' where God is well known for a sure refuge; go, though you go alone, or but with one besides yourself; and there, as you are God's 'remembrancer,' keep not silence, and give Him no rest, till He establish, till He make Jerusalem a praise in the earth."

As illustrative of the practice which existed in the beginning of the eighteenth century, it has been deemed expedient to give a table of public services in London at that period, framed from a work intitled "*Pietas Londinensis, or, the present Ecclesiastical State of London*," by James Paterson, A.M. (Lond. 1714.).

Ailesbury Chapel, in St. John's-close, near West Smithfield—Wednesdays, Fridays, and holydays, at 10 a.m.—

page 1. [It should be observed with reference to this chapel and to all the parish churches and chapels mentioned in this table, that unless the contrary be expressed, there were Prayers and Sermon every Sunday at 10 a. m., and between 2 and 3 p. m., and an administration of the holy Sacrament on the first Sunday of every month, and on the festivals of Christmas, Easter, and Whitsunday.]

Alban, St., east side of Wood-street, and St. Olave, Silver-street—Wednesdays, Fridays, and holydays, at 11 a. m.—pp. 3, 4.

All Saints, or Allhallows Barking, Tower-street—Daily, at 8 a. m. and 7 p. m. Holy Communion every Sunday at 12.—p. 7.

All Saints, or Allhallows, Bread-street, and St. John the Evangelist—Wednesdays and Fridays in Lent, and all holydays, at 11 a. m.—p. 8.

All Saints, or Allhallows the Great and the Less, Thames-street—Wednesdays, Fridays, holydays, and public days, at 11 a. m.—p. 10.

All Saints, or Allhallows, Lombard-street—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 11.

All Saints, or Allhallows, London-wall—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 12.

All Saints, or Allhallows Staining, Mark-lane—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 14.

Alphage, St., near to Sion College, by Cripplegate—Wednesdays, Fridays, holydays, and public days, at 11 a. m.—p. 16.

Andrew, St., Holborn, ancient Old-bourn, i. e. Old-brook—Daily; Summer 6 a. m., Winter 7 a. m., and 11 a. m. and 3 p. m. Holy Sacrament every Sunday at 12, and several solemn occasions. Easter day, 7 a. m., and 12.—p. 19.

Andrew, St., Undershaft, or St. Mary Axe—Daily; Summer 6 a. m., Winter 7 a. m., and on holydays at 11 a. m., and (except Sundays) 6 p. m.—p. 22.

Andrew, St., Wardrobe, and St. Anne Blackfriars—Wednesdays, Fridays, holydays and public days, at 11 a. m.—p. 25.

Anne and Agnes, Sts.—Wednesdays, Fridays, holy and public days, at 11 a. m. Last three Sundays in the month, at 7 a. m., after which the Holy Sacrament is celebrated.—p. 26.

Anne, St., Soho—Daily; Summer 6 a. m., Winter 7 a. m., and 11 a. m., and 4 and 6 p. m. The Sacrament administered every first and third Sunday of the month, and Good Friday, at 12; Christmas, Easter and Whit Sunday, at 7 a. m. and 12.—p. 28.

Anthony, or Antholine, St., Watling-street, and St. John Baptist—Daily; Summer 6 a. m., Winter 7 a. m.; holydays at 11 a. m.—p. 29.

Augustine, or Austine, St., Old-change—Wednesdays, Fridays, holydays and public solemnities, at 11 a. m.—p. 33.

Bartholomew, St., the Great—Daily at 11 a. m., and in the last week in the month at 5 p. m. for a preparation to the Holy Sacrament.—p. 35.

Bartholomew, St., the Less—Daily at 11 a. m. No set prayers at night, except occasionally at funerals.—p. 37.

Bartholomew, St., the Little, near the Royal Exchange—Wednesdays, Fridays, holydays, and public days, at 11 a. m., and every evening at 6 p. m.—p. 38.

Barwick-street Chapel, Soho—Daily, at 11 a. m., and 5 p. m.—p. 40.

Benedict, St., or St. Bennet Fink, Threadneedle-street—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 42.

Benedict, or Bennet, St., Gracechurch-street—Wednesdays, Fridays, holy and public days, at 11 a. m.—p. 43.

Benedict, or Bennet, St., and St. Peter, Paul's Wharf—Wednesdays, Fridays, holy and public days, at 11 a. m.; evening prayers on holydays and Saturdays, at 3. p. m.—44.

Bloomsbury Chapel—Daily, at 11 a. m. and 3 p. m. Holy Sacrament on the third Sunday in the month.—p. 46.

Botolph, St., Aldersgate—Daily, at 11 a. m., and 3 p. m.—p. 47.

Botolph, St., Aldgate—Daily at 11 a. m.; Summer 7 p. m., Winter 8 p. m., Wednesdays at 6 p. m.—p. 48.

Botolph, St., Bishopsgate—Daily, at 11 a. m. and 7 p. m.—p. 51.

Bridget, or Bride's, St., Fleet-street—Daily, at 11 a. m. and 8 p. m.—p. 52.

Bridewell Chapel—Prayers and Sermon on Sunday at 10 a. m., and 2 p. m., Holy Sacrament on the third Sunday of the month at 12.—p. 57.

Catharine, St., Coleman—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 120.

Catharine, St., Cree—Wednesdays, Fridays, and holydays, at 10 a. m.; on Saturdays only, Summer 4 p. m., Winter 3 p. m., as a preparation for the Sabbath. Preparation Sermon last Sunday of the month, at 5 p. m.; Holy Sacrament first Sunday of the month, at 12.—p. 121.

Catharine, St., by the Tower—Daily, at 11 a. m.—p. 123.

Charterhouse Chapel—Daily, at 11 a. m.; Summer 5 p. m., Winter 2 p. m. Besides Prayers and Sermons every Sunday morning, and Evening Prayers at 5 p. m. constantly, and the Holy Sacrament administered on the first Sunday of every month.—p. 61.

Christ's Church, Newgate-street, and St. Leonard, Foster-lane—Daily, at 11 a. m.; Summer 5 p. m., Winter 3 p. m.—p. 64.

Christ's Church, Surrey—Wednesdays, Fridays, and holydays, at 11 a. m., and a preparation Sermon for the approaching Sacrament, on the last Friday of the month, at 10 a. m.—p. 66.

Christopher, St., Threadneedle-street—Daily, at 6 a. m. and 6 p. m.—p. 66.

Clement Danes, St., Strand—Daily, at 11 a. m. and 3 and 8 p. m.; Sundays, 3 and 7 p. m. Holy Sacrament every Sunday at 12, beside other public solemnities.—p. 68.

Clement, St., in St. Clement's-lane, City—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 70.

Dionyse, or Dionis, St., or Dionis Back-Church, or St. Dennis or Dionysius the Areopagite—Daily, Summer at 8 a. m. Winter at 9 a. m., and at 5 p. m. constantly.—p. 72.

Drapers' Alms-houses Chapel, St.

George's-fields—Daily, at 8 a. m. in Summer, Winter at 9 a. m. N.B. The Liturgy is not used in this Chapel, but a form of prayer, because the foundation will not support a chaplain. The inhabitants attend the mother church on Sundays, and upon all public days and holydays. There is another chapel at Newington Butts belonging to an alms-house built by the same founder, Mr. John Walter, citizen and draper, and similarly situated with the foregoing chapel.—p. 73.

Duke-street Chapel, St. James's-park—Daily, at 11 a. m. and 4 p. m. Holy Sacrament every Sunday and holyday at 12.—p. 74.

Dunstan, St., in the East—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 75.

Dunstan, St., Stepney—Daily, at 11 a. m.; Summer 6 p. m., Winter 3 p. m. Holy Sacrament first and second Sundays of the month at 12.—p. 78.

Dunstan, St., in the West—Daily, at 7 a. m. (except holydays sometimes, when there is a Sermon and Prayers at 10 a. m.), and 3 p. m.; on Wednesdays, Fridays, holy and public days, again at 10 a. m. Holy Sacrament every Sunday and holyday at 12; every day in the octaves of Christmas, Easter, and Whit Sunday at 8 a. m., after morning prayers.—p. 80.

Edmund, St., the King and Martyr, Lombard-street—Daily, at 11 a. m. and 7 p. m., and a preparation Sermon every last Sunday of the month, at 5 p. m.—p. 82.

Ely House Chapel (if the Bishop be resident)—Daily, at 8 a. m. and on Sundays, holy and public days, again at 11 a. m. and Evening Prayers at 4 p. m., continually, besides a public Sermon every Sunday at 11 a. m., for the domestics, but free to all that come; and Prayers again at 5 p. m. every Sunday; where also the Sacrament is celebrated every first Sunday of the month; but if the family be removed there is no worship or divine service: all which is performed by Mr. Charles Morgan, his Lordship's Chaplain.—p. 83.

Ethelburga, or Ethelborough, St.,

Bishopsgate-street—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 85.

Fleet Chapel—Daily, at 11 a. m. only; but on Sundays and holydays, at 10 a. m., and daily at 3 p. m. Holy Sacrament, besides the first Sunday of the month, is administered at Christmas, Easter, Michaelmas, Whitsunday, and before Michaelmas Term.—p. 86.

George, St., Bloomsbury—Daily, at 11 a. m. and 4 p. m. Holy Sacrament every Sunday, Good Friday, New Year's day, and other solemn occasions, at 12.—p. 87.

George, St., Botolph-lane—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 88.

George, St., the Martyr, Southwark—Wednesdays, Fridays, holy and public days, at 10 a. m. and a preparation Sermon for the approaching Sacrament, on the third Sunday of the month at 5 p. m.—p. 90.

Giles, St., Cripplegate—On Wednesdays, Fridays, and holydays, at 11 a. m., and daily at 8 p. m.—p. 92.

Giles, St., in the Fields—Daily, at 10 a. m. and 3 p. m. Holy Sacrament first and second Sundays of the month, the latter, after prayers at 7 a. m.; and some other solemn times.—p. 95.

Gray Coat Hospital Chapel, Westminster—Daily, at 7 a. m. and 6 p. m.—p. 96.

Gray's Inn Chapel—Daily, at 11 a. m.; Summer 5 p. m., Winter 3 p. m. Holy Sacrament twice a term, besides Christmas, Easter, and Whitsunday.—p. 97.

Helen, St., the Great, Bishopsgate-street—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 100.

Hog Lane Chapel, Monmouth-street—Daily, at 11 a. m.—p. 102.

Horse Guards Chapel—Sundays.—p. 102.

Hoxton Hospital Chapel—Daily, at 11 a. m.; Summer 5 p. m., Winter 3 p. m. Holy Sacrament every last Sunday of the month, and other solemn occasions.—p. 103.

James, St., Clarkenwell—Daily, at 11 a. m.; and Evening Prayers only on Saturday, at 2 p. m. as a prepara-

tion for the holy Sabbath, and a preparation Sermon for the holy Sacrament upon the last Friday of the month, at 11 a. m.—p. 105.

James, St., Chapel, or Royal Chapel—Daily, at 8 and 11 a. m., and 5 p. m. N.B. During her Majesty's absence, only at 11 a. m. and 5 p. m. Holy Sacrament twice every Sunday when the Queen is resident, viz. at 8 a. m. and 12, but if otherwise, only at 12 after the Sermon.—p. 108.

James, St. in Duke's-place, Aldgate—Wednesdays, Fridays, and holydays, at 11 a. m. Holy Sacrament second Sunday of the month at 12, besides other occasions.—p. 111.

James, Garlick-hithe, St., Thames-street—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 112.

James, St., Westminster—Daily; Summer 6 a. m., Winter 7 a. m., and again at 11 a. m.; Evening Prayers at 3 and 6 p. m., excepting Saturday nights. Holy Sacrament second Sunday in the month, every Sunday from Palm Sunday to Trinity Sunday, New Year's day (at 12 o'clock only), on Christmas day, Palm Sunday, Easter day, and Whitsunday, twice, at 7 a. m. and 12.—p. 114.

John, St., of Jerusalem, Hackney—Wednesdays, Fridays, and holydays at 11 a. m., and a preparation Sermon for the holy Sacrament on the last Sunday of the month, at 3 p. m.—p. 116.

John, St., Wapping—Daily; Summer 8 a. m., Winter 9 a. m.; Summer 5 p. m., Winter 3 p. m.—p. 117.

Islington Alms-house Chapel—Daily, at 11 a. m. and 4 p. m. and Sundays at 5 p. m.—p. 119.

King's-land Chapel, Prayers and Sermon every Sunday afternoon.—p. 126.

King's-street Chapel, St. James's—Daily; Summer 6 a. m., Winter 7 a. m., and again at 11 a. m. and 3 and 6 p. m., except on Saturday nights, when they are only at 3 p. m. Holy Sacrament last Sunday in the month at 12, besides other solemnities.—p. 127.

Knightsbridge Chapel, every Sunday, both forenoon and afternoon.

Holy Sacrament every first Sunday of the month.—p. 128.

Lambeth Chapel—Daily; Summer 7 a. m., Winter 8 a. m., and 12, and 2 and 9 p. m. Holy Sacrament first Sunday of the month, besides other occasions.—p. 129.

["I staid at Lambeth till the evening, to avoid the gazing of the people. I went to evening prayer in my chapel. The Psalms of the day, Ps. 93 and 94, and Chap. 50 of Esai, gave me great comfort. God made me worthy of it, and fit to receive it." Archbishop Laud's Diary, p. 60.]

Lamb's Chapel, Hart-street, Cripplegate—Wednesdays and Fridays, at 8 a. m. Holy Sacrament never administered.—p. 130.

Lawrence, St., Jewry—Daily, at 6 a. m. and 8 p. m.; on Mondays, Wednesdays, Thursdays, and Saturdays, again at 11 a. m.; and on Tuesdays and Fridays 10 a. m.; on Thursday evenings again, at 3 p. m. Holy Sacrament every Sunday at 6 a. m., except the first Sunday of the month, and then at 12.—p. 132.

Leonard, St., Shoreditch—Wednesdays, Fridays, holy and state days, at 11 a. m.—p. 134.

Lincoln's Inn Chapel—Daily, at 11 a. m. and 5 p. m. Holy Sacrament Christmas, Easter, second Sunday in September, and first and last Sundays of every Term, after forenoon Sermon.—p. 138.

London Workhouse Chapel, Bishopsgate-street—Daily, at 6 a. m. and 6 p. m.—p. 140.

Ludgate Prison Chapel—Daily, at 10 a. m. N.B. Sixpence allowed each time. The most prudent layman reads, if no clergyman have the misfortune to be in prison.—p. 141.

Magnus, St., London-bridge—Daily, at 11 a. m. and 8 p. m., but on Sunday at 7 p. m.—p. 143.

Margaret, St., Lothbury—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 144.

Margaret, St., Pattons or Pattens—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 146.

Margaret, St., Westminster—Wednesdays, Fridays, holy and state days, at 10 a. m.; but Evening Prayers daily, Summer 6 p. m., Winter 7 p. m.—p. 148.

Marshalsea, Chapel of—Wednesdays and Saturdays, at 3 p. m., Sundays at 10 p. m.—p. 150.

Martin, St.—Daily; at 6 a. m. from Ladyday to Michaelmas, and 7 a. m. from thence to Ladyday again; on Wednesdays, Fridays, holy and state days at 10 a. m.; Evening Prayers every night at 5 p. m., but on holydays and Saturdays at 3 p. m. Holy Sacrament twice first Sunday of the month, Christmas day, Easter and Whitsunday, at 6 a. m. in the Summer and 7 a. m. in the Winter, and again at 12; and once every Sunday of the month except the first, and New Year's day, Good Friday, and Ascension day, at 12.—p. 152.

Martin, St., Ludgate—Daily, at 11 a. m. and 6 p. m.—p. 154.

Martin, St., Outwich or Oteswich—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 156.

Mary, St., Abchurch—Wednesdays, Fridays, and holydays, at 11 a. m.; and, as a preparation for the Sabbath, on Saturdays, at 4 p. m.—p. 157.

Mary, St., Aldermanbury—Wednesdays, Fridays, holy and state days, at 11 a. m.—p. 158.

Mary, St., Aldermary—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 160.

Mary, St., le-Bow—Daily, at 8 a. m. and 5 p. m. Holy Sacrament every holyday at 8 a. m., after Morning Prayers, and on the first Sunday of the month at 12, besides the solemn occasions.—p. 164.

Mary, St., at Hill—Wednesdays, Fridays, and holydays, at 11 a. m.; and Saturdays, and holydays, at 3 p. m.—p. 168.

Mary, St., Islington—Wednesdays, Fridays, and holydays, at 11 a. m.; and holydays and, as a preparation for the Sabbath, Saturdays, at 3 p. m.—p. 169.

Mary, St., Lambeth—Wednesdays, Fridays, and holydays, at half-past 10 a. m.; Saturday, at 3 p. m. as a prepa-

ration for the Sabbath; every day in Lent, at 11 a.m. Holy Sacrament Ash Wednesday, Good Friday, and other solemnities, besides the first Sunday of the month.—p. 171.

Mary Magdalen, St., Bermondsey—Daily, at 11 a.m. Holy Sacrament the first Sunday of the month at 12, and twice on all holydays which fall on such first Sunday, and Christmas day, Easter day, and Whitsunday at 7 a.m. and 12.—p. 173.

Mary Magdalen, St., Old Fish-street—Wednesdays, Fridays, and holydays, at 11 a.m.; and Saturdays in Lent, at 3 p.m.—p. 174.

Mary, St., Newington Butts—Wednesdays, Fridays, Saturdays, and holy and public days, at 11 a.m.—p. 175.

Mary, St., Rotherhithe—Wednesdays, Fridays, holydays, and the Saturdays before Sacrament-Sundays, at 11 a.m. Holy Sacrament second Sunday of the month, besides other solemn occasions.—p. 177.

Mary, St., le-Savoy—Daily; at 7 a.m. in Summer, 8 a.m. in Winter; Wednesdays, Fridays, and holydays, at 10 a.m.; Evening Prayers daily, at 5 p.m., except Saturdays, and Saturdays at 3 p.m. Holy Sacrament first Sunday of every month, twice, at 7 a.m. and 12, besides other solemn occasions.—p. 179.

Mary, St., Sommerset—Holy and public days, at 11 a.m.—p. 181.

Mary, St., Whitechapel—Wednesdays, Fridays, holy and public days, at 11 a.m.; Saturdays at 3 p.m. for the approaching Sabbath. Holy Sacrament every Sunday, all holydays, Monday and Tuesday in Easter week, Easter day, Whitsunday, Good Friday, Christmas day, Ash Wednesday, after Morning Prayers at 11 a.m., or after Prayers and Sermon at 12.—p. 182.

Mary, St., Woolnoth—Daily, at 11 a.m., and 5 p.m.—p. 185.

Matthew, St., Friday-street—Wednesdays, Fridays, holy and public days, at 10 a.m. Holy Sacrament 1st Sunday of the month twice, at 6 a.m., after Morning Prayers and Sermon; and again at 12; and on all holydays

after Morning Prayers at 10 a.m.—p. 187.

Michael, St., Basinghall—Wednesdays, Fridays, holy and public days, at 11 a.m.; daily at 5 p.m.—p. 190.

Michael, St., Cornhill—Wednesdays, Fridays, and holy and public days, at 11 a.m.—p. 192.

Michael, St., Crooked-lane—Wednesdays, Fridays, and holy and public days, at 11 a.m.—p. 195.

Michael, St., Queenhithe—Holy and public days, at 11 a.m.; daily, at 6 p.m.—p. 196.

Michael, St., Royal—Wednesdays, Saturdays, and holydays, at 11 a.m., and 3 p.m.—p. 198.

Michael, St., Wood-street—Wednesdays, Fridays, and holydays, at 11 a.m.—p. 199.

Mildred, St., Bread-street—Wednesdays, Fridays, and holydays, at 11 a.m.—p. 201.

Mildred, St., Poultry—Wednesdays, Fridays, and holydays, at 11 a.m.—p. 203.

New Chapel, Westminster—Daily, at 9, or, on holydays when there is a Sermon, 10 a.m.; and from Candlemas to Michaelmas, at 5, from that to All Saints' day, at 4, and from thence to Candlemas, at 3 p.m.—p. 205.

Newgate Chapel—Wednesdays, Fridays, and holydays at 10 a.m.; during the eight sessions, daily, at 10 a.m., and 3 p.m.—p. 207.

Nicholas, St., Coleabby—Wednesdays, Thursdays, Fridays, and holy and state days, at 11 a.m.—p. 208.

Olave, St., Hart-street—Wednesdays, Fridays, and holy and state days, at 11 a.m., Saturdays in Lent, at 3 p.m.—p. 211.

Olave, St., Jewry—Holy and public days, and on Wednesdays and Fridays, from the first Wednesday in October till the last in May, at 11 a.m.—p. 212.

Olave, St., Southwork—Wednesdays, Fridays, and holy and public days, at 11 a.m.; Saturdays, at 3 p.m. as a preparation for the Sabbath.—p. 214.

Oxenden Chapel, Haymarket—Daily, at 10 a.m. No Communion.—p. 215.

Palmer's, Mrs., Chapel—Daily, at 11 a. m.—p. 216.

Paul's, St., Cathedral—Daily, in the Chapel at 6 a. m. in the Summer and 7 a. m. in the Winter, and again in the Choir at 10 a. m.; and daily at 3 p. m. Holy Communion every Sunday at 12.—p. 222.

Paul, St., Covent Garden—Daily, Summer, at 6 a. m., Winter, at 7 a. m., and again at 10 a. m. and at 3 and 6 p. m. Holy Sacrament first Sunday of the month at 12, and every third Sunday at 7 a. m., besides other solemn occasions.—p. 227.

Paul, St., Shadwell—Daily, at 11 a. m.; and Summer at 5 p. m., and Winter at 3 p. m.—p. 229.

Pest House Chapel—Daily, at 11 a. m., and 3 p. m.—p. 230.

Peter, St., Cornhill—Daily, at 11 a. m. and 4 p. m. Holy Sacrament every Sunday at 11 a. m. after the Sermon.—p. 231.

Peter, St., Chapel, St. Peter's Hospital—Wednesdays, Fridays, and holydays at 11 a. m. N.B. The Prayers are read by the keeper of the hospital till ways be found out for a convenient maintenance for a minister.—p. 233.

Peter, St., Poor, Broad-street—Wednesdays, Fridays, and holydays, at 11 a. m.—p. 234.

Peter, St., in the Tower—Wednesdays, Fridays, and holydays, at 11 a. m. Sacrament on the first Sunday of the month, unless Christmas day, Easter day, Whitsunday, and the like, fall near, or upon that day, when it is omitted because of the nearness of these solemn occasions.—p. 235.

Peter, St., *alias* Westminster Abbey—Daily, at 6 a. m. in Summer, and 7 a. m. in Winter, and again on week days at 10 a. m., and Sundays and holydays, at 9 a. m.; and 3 p. m. on week days, and 3½ p. m. on Sundays.—p. 244.

Poplar Chapel—Wednesdays, Fridays, and holydays, at 11 a. m. Holy Sacrament every third Sunday, at 12.—p. 246.

Queen's Bench Prison Chapel—Daily, at 7 a. m.—p. 247.

Queen's Square Chapel, Westminster—Daily, in Winter; but only on Wednesdays, Fridays, and holydays in Summer, at 11 a. m., and constantly at 4 p. m.—p. 248.

Queen's-street, Great, Chapel—Daily, at 11 a. m. and 4 p. m. Formerly "Prayers four times a day, and Sermon once." Holy Sacrament last Sunday of the month.—p. 249.

Rolls Chapel—"Prayers and Sermon are every Sunday morning in Term time at 10; and only Prayers at 3, and Prayers on holydays at 10 and 3." Holy Sacrament 7 times a-year, viz. second Sunday of every Term, and on Christmas day, Easter day, and Whitsunday.—p. 250.

Saviour, St., or St. Mary's Overy, Southwark—Wednesdays, Fridays, and holy and public days, at 11 a. m.—p. 254.

Sepulchres, St., Snow-hill—Daily, at 6 a. m. in Summer, and 7 a. m. in Winter; and on Wednesdays, Fridays, and holy and public days, again, at 11 a. m.; and Evening Prayers at 3 p. m. in Summer, and 4 p. m. in Winter. Holy Sacrament first Sunday of the month, and every Sunday from Easter to Trinity Sunday, and other solemn days.—p. 256.

Serjeants' Inn Chapel—Divine Service only on Sundays.—p. 258.

Skinners' Alms-house Chapel, Mile End—Daily, at 11 a. m.—p. 259.

Somerset House Chapel—Daily, at 11 a. m., and 4 (except on Sundays, and then at 3) p. m. Holy Sacrament third Sunday in the month.—p. 261.

Stephen, St., Coleman-street—Daily, at 11 a. m. Holy Sacrament every Sunday at 12.—p. 263.

Stephen, St., Walbrook—Daily, at 11 a. m.; and on Saturdays in Lent at 4 p. m.—p. 265.

Stratford-le-Bow—Wednesdays, Fridays, and holy and state days at 11 a. m.—p. 267.

Swithine, St., Cannon-street—Daily, at 11 a. m. and 5 p. m.—p. 268.

Tabernacle, in Pettycoat-lane—Prayers and Sermon twice every Sun-

day at the usual hours, and a preparation Sermon for the approaching Sacrament, the last Friday of every month at 5 p. m.—p. 269.

Tabernacle, in White Lion-yard—Wednesdays, Fridays, and holydays at 11 a. m., and 7 p. m. in Winter, and 8 p. m. in Summer. A weekly Lecture last Wednesday of the month, at 7 p. m., as a preparatory for the holy Sacrament.—p. 270.

Temple Church—"Here are Morning Prayers daily at 8, in Vacation time; at 7 in Term time; and at 9 every holyday; and Evening at 4 constantly, except holydays, when they are only at 3.

"Sacraments are celebrated on the first Sunday of the month; and in long terms once or twice, at the minister's pleasure; on the grand days in every term, on Candlemas day, Ascension day, and St. John the Baptist's day, if it fall in term time; on these days are Prayers, Sacrament and Sermon."—p. 273.

[In a publication called "London and its Environs", 6 vol. Lond. 1761. it is stated (vol. vi. p. 113.) that in the Temple Church "besides the Master, there is a reader, who reads divine service twice a-day, at eight o'clock in the morning and at four in the afternoon."]

Thomas, St., Southwark—Wednesdays, Fridays, and holydays at 11 a. m. Holy Sacrament second Sunday of the month at 12.—p. 275.

Thomas, St., Hospital Chapel—Daily, at 3 p. m., but on Sundays at 9 a. m. and 2 p. m.—p. 276.

Trinity Alms-houses Chapel—Wednesdays, Fridays, and holydays at 11 a. m.; Sundays at 8 a. m.—p. 277.

Trinity Chapel, Bond-street—Daily, at 11 a. m., and 3 p. m. Holy Sacrament third Sunday of the month at 12.—p. 278.

Trinity in the little Minories—Holy and public days, and in Lent on Wednesdays and Fridays, at 11 a. m.—p. 279.

Vedast, St., or Foster—Wednesdays, Fridays, and holydays, at 11 a. m.; and constantly, at 6 p. m.—p. 281.

Vintners' Alms-houses Chapel—Wednesdays, Fridays, holy and public days, at 11 a. m.—p. 281.

Whitehall Chapel—Prayers every Sunday at 7 a. m.; daily, at 11 a. m., and 5 p. m. Holy Sacrament administered privately every Sunday at 8 a. m., but publicly on the first Sunday of every month at 12.—p. 283.

Respecting the *hours of prayer*, the Church of England, at the revision of our offices, in the reign of Edward VI., only prescribed public worship in the morning and evening; and in making this regulation she was perfectly justified: for though it is the duty of Christians to pray continually, yet the precise times and seasons of prayer, termed canonical hours, do not rest on any divine command; nor have they ever been pronounced binding on all churches by any general council: neither has there been any uniformity in the practice of the Christian church in this respect. Besides this, the churches of the Alexandrian patriarchate, which were founded by the holy evangelist Mark, only appointed two public assemblies in the day; and no more were customary, even in the monasteries of Egypt, the rest of the day being left for private and voluntary prayer and meditation. Thus also the Church of England left her clergy and people to follow in private the injunction of the Apostle, to "pray without ceasing;" for, as John Cassian observes, a voluntary gift of praise and prayer is even more acceptable to God than those duties which are compelled by the canons (Cassian. Institut. Cœnob. lib. iii. c. 2. "*Gratius est voluntarium munus, quam functiones quæ canonica compulsione redduntur: pro hoc quoque David gloriosius aliquid exultante, cum dicit: Voluntarie sacrificabo tibi: et voluntaria oris mei beneplacita sint tibi, Domine.*"), and certainly the Church of England did not intend that her children should offer the sacrifice of praise and thanksgiving only in the morning and evening, when

she appointed those seasons for public worship. Indeed, we find that a book of private devotion, containing offices for six several hours of prayer, including Compline, and entitled the "Orarium," was published by royal authority, A.D. 1560, from which Dr. Cosin, Bishop of Durham, chiefly derived his "Collection of Private Devotion," &c. The Primer, which was a translation of the "Orarium," contained psalms, hymns in verse, and lessons for six hours of prayer; viz. matins, lauds, prime, third, sixth, and ninth hours, and the evening. Vide "Orarium seu Libellus Precationum per Regiam Majestatem Latinè æditus." 1560. Londini, Wilhelmi Seres, &c. "The Primer" appeared in the same year, and was afterwards reprinted under the following title: "The Primer and Catechisme, set forth at large, wyth many godly Praiers necessarie for all faithfull Christians to reade." Lond. Willyam Seres. Anno 1566. 1 Palmer, Orig. Lit. 204, 205.

The Morning and Evening Prayer shall be used in the accustomed place: (p. 304.) — The word "accustomed" was added here in 1559 on purpose, that the rubric might refer to the use of former times, and not to the later alterations that some of the ordinaries and people had made. For the second Liturgy, compiled in the fifth year of Edward VI., hath not this word "accustomed" put into the rubric. (Bishop Cosin, apud Nicholls on the Common Prayer, p. 16.) It seems that the present rubric intended that the chancel should be the place in which Divine Service should be performed. In some cases it was said at the holy table, and the strict churchman invariably turned to the east, but such place and position were always objected to by the Puritans as a hindrance to hearing and understanding.

Bishop Cosin (apud Nicholls on the Common Prayer, p. 16.) observes, "the

accustomed place was the choir, as appears by the first words in the First Book, set forth in the second year of King Edward VI. 'The priest being in the quire, shall begin with a loud voice the Lord's Prayer called the *Pater noster*.' But since that time, at the instance of the parishioners, many ordinaries, in most places, have otherwise determined and ordered it, as here they had leave to do. And from hence it was, somewhat after the beginning of Queen Elizabeth's reign, that the minister had a desk or smaller pulpit set up for him, whereat to read Divine Service, and the lessons, in the body of the Parish Church; whereas aforesaid, he performed all his office at his own seat in the chancel. And so in divers places, where the ordinary did not alter it, he doth still turning himself towards the people (that be in the body of the church) when he reads the lessons."

Upon these words Wheatly (on the Common Prayer, 106-108.) observes, "In the First Book of King Edward VI. all the rubric relating to this matter was only one at the beginning of Morning Prayer, which ordered the *priest, being in the choir, to begin, with a loud voice, the Lord's Prayer, called the Pater-noster*, with which the Morning and Evening Service then began. So that then it was the custom for the minister to perform Divine Service (*i.e.* Morning and Evening Prayer, as well as the Communion-office) at the upper end of the choir near the altar; towards which, whether standing or kneeling, he always turned his face in the prayers; though whilst he was reading the lessons he turned to the people. Against this, Bucer, by the direction of Calvin, most grievously declaimed; urging, that 'it was a most antichristian practice for the priest to say prayers only in the choir, as a place peculiar to the clergy, and not in the body of the church among the people, who had as much right to divine worship as the clergy themselves.' He therefore strenuously in-

sisted, 'that the reading Divine Service in the chancel was an insufferable abuse, and ought immediately to be amended, if the whole nation would not be guilty of high treason against God.' (Vide Buceri Anglicana Scripta, p. 457. Cens. c. 1.) This terrible outcry (however senseless and trifling) prevailed so far, that when the Common Prayer Book was altered in the fifth year of King Edward, this following rubric was placed in the room of the old one; viz. *The Morning and Evening Prayer shall be used in such place of the church, chapel, or chancel, and the minister shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place.* Rubric before the beginning of Morning Prayer, in the Second Book of King Edward.

"This alteration caused great contentions, some kneeling one way, some another, though still keeping in the chancel: whilst others left the accustomed place, and performed all the services in the body of the church amongst the people. For the appeasing of this strife and diversity, it was thought fit, when the English service was again brought into the Church, at the accession of Queen Elizabeth to the throne, that the rubric should be corrected, and put into the same form in which we now have it; viz. That the *Morning and Evening Prayer shall be used in the accustomed place of the church, chapel, or chancel*; by which for the generality must be meant the choir or chancel, which was the accustomed place before the second Common Prayer Book of King Edward. For it cannot be supposed, that this second book, which lasted only *one year and a half*, [from All Saints' day 1552 until Nov. 1553.] could establish a custom. However, a dispensing power was left to the ordinary, who might determine it otherwise, if he saw just cause.

"Pursuant to this rubric, the Morning and Evening Service was again, as for-

merly, read in the chancel or choir. But, because in some churches the too great distance of the chancel from the body of the church, occasioned sometimes by the interposition of a belfry, hindered the minister from being heard distinctly by the people: therefore the bishops, at the solicitations of their inferior clergy, allowed them in several places to supersede their former practice, and to have desks, or reading pews, in the body of the church, where they might, with more ease to themselves, and greater convenience to the people, perform the daily Morning and Evening Service. Which dispensation, begun at first by some few ordinaries, and recommended by them to others, grew by degrees to be more general, till at last it came to be an universal practice; insomuch that the Convocation, in the beginning of James I.'s reign, ordered, that in every church there should be a convenient seat made for the minister to read service in. (Vide canon 82.) And this being almost three score years before the restoration of King Charles II., (at which time the last review of the Common Prayer was made) it is very probable, that when they continued this rubric, they intended the desk or reading pew should be understood by the *accustomed place* for reading prayers. And what makes this the more likely, is the rubric [of 1662] at the beginning of the Communion, which expressly mentions a reading pew, and seems to suppose one in every church. It is true, indeed, another rubric at the beginning of the Communion office, (which orders *the table at the Communion-time to stand in the body of the church or in the chancel, where Morning and Evening Prayer are appointed to be said,*) seems to have an eye to the old practice of reading prayers in the choir. But this rubric being the same that we have in King Edward's second Common Prayer Book, may perhaps have slipped into the present book through the inadvertency of the reviewers, who might not probably just then consider, that custom had shifted the

place for the performance of the daily service into another part of the church. Though were it certain that this rubric was continued in the last review, to authorize the old way of reading the prayers in the choir, in such places as had still retained that custom: yet since the ordinaries have a dispensing power, and they have approved of the alteration that had been made in the introducing of desks, it seems as regular now to perform divine service in them as it was formerly to do it in the chancel or choir."

The Bishop of London, in his Visitation Charge of October, 1842, (vide 2 Stephens's Ecclesiastical Statutes, 2041—2046.) stated: "I do not consider it to be the intention of our Church, that the officiating minister, when reading prayers, should turn to the east, with his back to the congregation. Bishop Sparrow thinks, that anciently the reading-desk was so placed that the minister looked to the east, away from the people, to whom he is directed to turn in reading the lessons. But the reading-desk was not known in the early years of the Reformation. It is not mentioned in the Injunctions of King Edward VI., nor in those of Queen Elizabeth, nor in any canons or visitation-articles before the canon of 1604. The first rubric in King Edward's Common Prayer Book, orders, that the minister so turn him in reading prayers as that the people may best hear him; and as the customary place for reading the prayers was then the chancel, at the Communion-table, it is clear that he could not have faced the east. (Hamon L'Estrange, Alliance, 328.) It appears, however, from the proceedings of the Savoy Conference, that it *was* customary at that time for the minister to turn to the people only when he spoke *to* them, as in the lessons, absolution, and benedictions: 'when he speaks for them to God', it was averred by the Bishops, 'it is fit that they should all turn another way, as the ancient Church ever did, the reasons of which you may see in

August. lib. 2. de Ser. Dom. in Monte.' (Cardwell's Conf. 353.) I myself approve of, as convenient, though not necessary, the arrangement lately adopted in several churches, where the reading-desk is near the east end of the church, by which the clergyman looks towards the south while reading prayers, and towards the west while reading the lessons."

The passage to which the Bishop of London refers in King Edward's Book is as follows:—

"The Morning and Evening Prayer shall be used in such place of the church, chapel, or chancel, and the minister shall so turn him, as the people may best hear."

This, however, is only to be found in the Second Book; in the others before and after it is ordered by a subsequent rubric that the minister shall so turn himself in reading the lessons as he may best be heard; but there is no such rule for the prayers. Moreover, it would seem that when the minister was ordered to turn himself to the people throughout, as he was in 1552, the custom of reading at the Communion-table was also suspended.

From historical records it appears, that this question has been the subject of repeated controversies and various ordinances (vide Robertson, How shall we Conform to the Liturgy of the Church of England? p. 63. 2nd ed. Lond. 1844.):—thus the Puritans at Frankfort, in Queen Mary's time, complain of other exiles for turning eastward. (Strype, Ann. vol. i. p. 269. ed. Oxf. 1824.) In 1559, Scott, Bishop of Chester, a Romanist, reckons "praying towards the east" among things which the proposed book of Queen Elizabeth "taketh away, either in part or clearly." (Cardwell's Conf. 110.) In 1562, the Convocation rejected a Puritanical proposal, "that in all parish-churches the minister turn his face towards the people." (Strype, Ann. i. 502, 503.) In 1564, Cecil complained that "some say the service in the chancel; others, in the body of the

church; some say the same in a seat, made in the church; some in the pulpit, with their faces to the people." (Strype, Parker, 152. Collier, vol. vi. p. 394. ed. Lond. 1840—41.) In 1565, Advertisements by the bishops direct—"That the Common Prayer be said or sung decently and distinctly, in such place as the ordinary shall think meet for the largeness and straitness of the church and choir, so that the people may be most edified." (Doc. Ann. i. 291.) In 1564, at Canterbury Cathedral, "the Common Prayer daily (through the year, though there be no communion) is sung at the Communion-table, standing north and south, where the high altar did stand; the minister, when there is no Communion, useth a surplice only, standing on the east side of the table, with his face towards the people." (Strype, Parker, vol. i. p. 365. ed. Oxf. 1821.) In 1564, a clergyman near Bocking appealed against an order from the dean of Bocking, who had forbidden him to turn towards the altar in reading the service. He stated in a letter that, "his church was small, and his voice might be heard. That the Litany he said in the body of the church; and when he said the service, he kept the chancel, and turned his face to the east." (Strype, Parker, vol. i. p. 304. ed. Oxf. 1821.) In 1569, Parkhurst, bishop of Norwich, ordered for great churches "a decent and convenient seat in the body of the church, where the minister may sit or stand and say the whole of the divine service, that all the congregation may hear and be edified therewith; and that in smaller churches, there be some convenient seat outside the chancel door." "This," says Dr. Hook, (Ch. Dict.—Art. *Pew*), "is the first mention that we find made of a reading-pew." In 1569, Archbishop Parker inquired in his visitation-articles, "whether they do celebrate divine service in the chancel or in the church?" (Doc. Ann. i. 321.) In 1571, Archbishop Grindal, at York, enjoined the clergy, "Ye shall say or sing the Common Prayer, appointed by the laws of this realm, both in the forenoon

and afternoon, standing in a pulpit or seat appointed for that purpose, and so turning your face towards the people, as they may best hear the same." (Grindal's Remains, 123. Parker Soc. ed. 1843.) And in the articles for the laity (ibid. p. 133.) an order is given for "a decent low pulpit to be erected and made in the body of the church out of hand, wherein the minister shall stand with his face towards the people, when he readeth the Morning and Evening Prayer; provided always that where the churches are very small, it shall suffice that the minister stand in his accustomed stall in the choir; so that a convenient desk or lettern, with a room to turn his face toward the people, be there provided by the said churchwardens at the charges of the parish." (Vide etiam Strype, Grindal, p. 245. ed. Oxf. 1821.) In 1571, Scambler, bishop of Peterborough, ordered that at Northampton "the Common Prayer accustomed to be said [in the choir be] brought down into the body of the church, among the people, before whom the same is used according to the Queen's book," (i.e. the Advertisements of 1565.) (Strype, Ann. ii. p. 133. ed. Oxf. 1824.) Cartwright, (in Hooker, ed. Keble, v. 30. 33.), on the words that the minister shall stand 'in the accustomed place,' says—"For thereupon the minister sitteth in the chancel with his back to the people."

In 1604, Canon 14. is to the same effect as the passage above given from the Advertisements of 1565. Canon 82., "That a convenient seat be made for the minister to read service in."

Herbert and Ferrar caused the pulpit and the desk in their churches to be made of the same height; rather, however, two desks than two pulpits, the height of Herbert's being seven feet four inches. Zouch's Walton.

In 1636, Bishop Wren's Articles, "That the minister's reading-desk do not stand with the back towards the chancel, nor too remote or far from it." (Doc. Ann. ii. 205.) In his answer, when impeached, Wren denies having

violently enforced turning eastward, and, for proof that such was the custom after the Reformation, refers to "the ancient form of their [seemingly the ministers'] seats in many churches," to Cartwright, as quoted above, and to the rubric for turning at the lessons. Vide Parentalia, 78.

In 1638, Bishop Montagu inquired, "Have you a comely and convenient pew of wainscot for the minister to read divine service in, and another to preach in? Doth it stand in the face of the congregation as much as conveniently may be, so that they may behold and understand the minister in what he readeth, preacheth, or prayeth?"

In 1641, the Committee appointed by the House of Lords charges, as innovations, the "turning eastward in creeds and prayers." Cardwell's Conf. 272.

Heylyn (Tracts, 159.) proves, that the minister formerly looked eastward, and complains that desks were "all, or most of late so placed that the minister faced his congregation, contrary both to the Church's order and the ancient practice."

Church: (p. 304.)—The ancient Saxon word is *cyrce*, the Danish *kircke*, the Belgic *kercke*, the Cimbric *kirkia* or *kurk*; probably from the Greek word *Κυριακόν*, belonging to the Lord, or *Κυρίου οἶκος*, the Lord's house; so that the ancient pronunciation of the word has been lost, (except in the northern parts of England and in Scotland), by softening the letters *c* or *ch*, as we have done in many cases; which letters the ancient Greeks and Romans always pronounced hard, as the letter *κ*.

The word *κυριακόν* occurs first in writings of the fourth century, and then in official and public documents. (Conc. Ancyra. c. 15.; Neocæsar. c. 5.; Laodicea. c. 28.; Euseb. Hist. Eccl. lib. ix. c. 10. (*τὰ κυριακὰ οἰκεῖα κατασκευάζειν*)). The corresponding Latin word is *dominicum* (and the feminine *dominica*, sc. *domus*), which, although in the writings of Cyprian, it denotes rather the Lord's-day, or the Lord's-

supper, is yet decidedly used by Jerome (Chron. Ol. 276. a. 3.), to denote a building set apart for the purpose of divine worship.

Domus Dei, *Domus Ecclesiæ*, *Domus Divina*, i. e. the Lord's House, the House of the Church, the House of God, are expressions in frequent use from the third century downwards, denoting the place of religious assembly and worship. In Eusebius, Hist. Eccl. lib. vii. c. 30.; viii. c. 13.; ix. c. 9., we find *οἶκος ἐκκλησίας*, and *τῶν ἐκκλησιῶν οἶκοι*, i. e. the House of the Church, and the House of the Churches, in the same sense. *Domus Divina*, the House of God, was a term employed to designate the palace of the Roman emperor; but the Christians willingly transferred the appellation to their churches, in which the true Jehovah, and not a deified mortal, was adored.

Οἶκος, or *τόπος προσευχῆς*, i. e. the house or place of prayer, is a term which was applied to the Jewish temple. (Matth. xxi. 13.; Mark xi. 17.; Luke xix. 46.; compare Isa. lvi. 7.; Jerem. vii. 11.; 1 Maccab. iii. 47.; vii. 20. 37.) *Προσευχή*, *proseucha*, denotes also some other places set apart by the Jews for the purpose of prayer. (Acts xvi. 13. 16.) Such *proseuchæ* (concerning which see Joseph. Antiq. lib. xiv. c. 10. 23.) were also the first Christian churches; and they might have received this appellation, although found in private houses. But they were more commonly entitled *προσευκτήρια*, *εὐκτήρια*, *οἶκοι εὐκτήριοι*, and in Latin *oratoria*, i. e. *oratories*, or houses of prayer. In later times, these titles were appropriated to smaller or domestic chapels; but at first they were given to places of Christian worship in general. Riddle's Christian Antiquities, 665, 666.

Churches were distinguished, in the course of centuries, by various epithets, according to their size, their relation to other churches, or some other circumstances connected with them. Thus we read of,—

Ecclesiæ matrices (*matricales*) et *filiales*; or simply *matres et filiae*, i. e.

mother-churches, and daughters; from their mutual connexion and dependence.

Ecclesiæ cathedrales, cathedral churches, from being the seat of a spiritual superior and governor. And these again were either *episcopales* or *archiepiscopales*, *metropolitanæ*, or *patriarchales*.

Ecclesiæ Catholicæ; so called sometimes by way of distinction from the churches of reputed heretics and schismatics; and sometimes as synonymous with *episcopales*.

Ecclesiæ diœcesanæ; usually the same as *episcopales*.

Ecclesiæ parochiales, or *parochiæ*; i. e. parish churches. But sometimes this term is equivalent to *episcopales* or *diœcesanæ*.

Ecclesiæ baptismales, *Βαπτιστήρια*, *Κολυμβήθραι*, *piscinæ*, *tinctoria*, *baptisterii basilicæ*, *aulæ baptismatis*; i. e. baptisteries.

Ecclesiæ curatæ, in which service was performed provisionally by a *curatus* (or *curate*); nearly the same as *filiae*.

Oratoria, and *capellæ*, are usually synonymous; but, when distinguished, the former denoted a private chapel, the latter a chapel of ease. Both are sometimes called *sacellæ sacræ*, and in the neuter *sacella*, whence *sacellanus*, i. e. *sacelli præfectus*, *capellanus*.

Ecclesiæ articulares; churches or chapels dependent on a mother church, same as *filiae*, *capellæ*.

Ecclesiæ collegiatæ; *collegiales*, or *conventuales*, collegiate churches.

Ecclesiæ commendatæ or *commendariæ*, same as *curatæ*.

Since the middle ages the following distinctions have become common:—

Ecclesiæ civicæ, town or city churches.

Ecclesiæ rurales, or *villanæ*, country churches.

Ecclesiæ castellanæ, churches in fortresses or castles.

Ecclesiæ cœmeteriales, churches in burial-grounds.

Ecclesiæ capitales, or *cardinales*, *principales*.

Ecclesiæ majores, or *primariæ*; i. e. *matres*.

Ecclesiæ minores, or *secundariæ*; i. e. *filiae*, *capellæ*.

Ecclesiæ seniores et juniores; i. e. *matres et filiae*.

Ecclesiæ per se, independent churches; i. e. *parochiales*, *matres*, &c. Riddle's *Christian Antiquities*, 669, 670.

There is little doubt but that the Christians set up their churches to answer to the Jews' synagogues, that they might not have less frequent opportunities of worshipping God in public, and hearing his holy word read and expounded, than the Jews had.

When the first Christians were increased in any place, to a number that was fitting to make a congregation, they religiously met together, in some determined place, for religious worship, on the Lord's Day, as the Jews did on Saturdays. This was at first only a room in a private house: such was that *ὑπερῶν*, or upper chamber, mentioned in Acts xx. 8. Such was the meeting-place in the house of Aquila and Priscilla, Rom. xvi. 5.; and that in Philemon's, (Phil. 2.) Afterwards, during the rage of the persecutions, they durst not meet together in the cities, for fear of being observed by the informers; and therefore were forced to convene in some lonely wood, or cave, a good way out of town: or, sometimes they would make a congregation out of the Christian prisoners, who were, for their religion, sent to one common gaol. Hence that noble expression of Dionysius of Alexandria:—Every place, whither our misfortunes lead us, becomes our temple, and we hold our assemblies there: a field, or a desolate wood; a ship, an inn, or a prison. (*Πᾶς ὁ τῆς καθ' ἑκάστον θλίψεως τόπος πανηγυρικὸν ἡμῖν γέγονε χωρίον· ἀγρὸς, ἐρημία, ναῦς, πανδοχεῖον, δεσμωτήριον.*) Oftentimes, assemblies were held in the cemeteries, or burying-places (Tert. ad Scap. c. iii.; Const. Ap. lib. vi. c. 30.). And to keep them from the injuries of the weather, they had some slight sheds of boards set up, which

were called fabricæ or scaffolds. Arnob. cont. Gen.

Towards the middle of the third century, under the reigns of Alexander Severus, Gordian, Philip, and Gallienus, the exercise of the Christian religion was connived at, by the mildness of these governments: and its followers built some churches, and made up private houses for performing public service therein. But these were all destroyed, and levelled to the ground, in the persecution raised against the Christians by Dioclesian. Lactant. de Mort. Persecut.

By an edict, put out by Maximianus and Constantius Chlorus, the Christians were indulged liberty—Conventicula, in quibus orare consueverunt, rursus extruere, et reædificare: And, under the empire of Constantine, churches began to be built, according to the usual state of other public structures. The first and most considerable was that upon Mount Calvary, at Jerusalem, the place where our Saviour suffered, which was built at the charge of the emperor. (Euseb. de Vit. Const. lib. iii. c. 29.) Two more great churches were built in Palestine, at the charge of Helena, mother of Constantine; one in honour of Christ's birth in Bethlehem, and another in memory of his ascension. (Id. lib. iii. c. 41.) Besides these, in Rome, and other cities, that emperor built churches of a stately height, far exceeding the old ones, which were pulled down. (Euseb. Hist. Eccl. lib. x. cc. 2, 3.). The following emperors continued in the same munificence; there being a public fund issuing out of the revenue, for the building and repairing of churches (Soc. lib. i. c. 9.): but Justinian far exceeded any of his predecessors in this liberality. About the seventh or eighth century, churches were erected, not only in great towns, but in villages likewise. As for the outward figure of the ancient churches, especially the Grecian, they were various. Some were of a round figure, with a cupola on the top, called by the Greeks κυκλοειδῆ, and θολωταί,

from the rafters all meeting in a centre: some were long, being covered with an arch, called from the figure of the roof κυλινδρωταί; others built in a cross, and from that named σταυροειδῆ.

The churches were disposed within doors thus:—There were two principal parts of the church, viz., the nave, or body of the church, and the chancel. (Vide post, tit. Chancel.) The word nave, or naf, is a Saxon word, and signifies properly the middle of a wheel, being that part in which the spokes are fixed; and is from thence transferred to signify the body or middle part of the church. Bingham, however, (2 Christ. Ant. b. viii. c. 5. § 1, 2. pp. 405, 406.) derives it from ναος or navis, and says it was originally a square building between the narthex and the sanctuary or chancel: and the modern German word for nave is *schiff*, which seems to support the latter derivation.

The western churches were built in the form of a cross, with a nave and two wings, which were called *aisles*, from the French word, aile, (ala) a wing.

No title to an aisle can be good, either upon prescription, or upon any new grant by a faculty from the ordinary to a man and his heirs; but the aisle must always be supposed to be held in respect of the house, and will always go with the house to him that inhabits it. *Hussey v. Leyton*, cit. 12. Co. 106.; *Crook v. Samson*, 2 Keb. 92.; *Buxton v. Bateman*, 1 Sid. 88.

A seat in an aisle may be prescribed for by an inhabitant of another parish (*Fuller v. Lane*, 2 Add. 427.; *Barrow v. Keen*, 1 Sid. 361.; Gibson's Codex, 198.), and may be prescribed for as appurtenant to a house out of the parish. *Davis v. Witts*, Forrest, 14.; vide etiam *Lousley v. Hayward*, 1 Y. & J. 583.

The reason of any person's property in an aisle, is from the prescription to repair and use it alone; because it is from thence presumed, that the aisle was erected by him whose estate he

has, with the assent of the parson, patron, and ordinary, to the intent to have it only to himself. *Hussey v. Leyton*, cit. 12 Co. 105.; Watson's Clergyman's Law, 388.; *Frances v. Ley*, Cro. Jac. 366.; *Corven v. Pym*, 3 Inst. 202. 1 Stephens on the Laws relating to the Clergy, 278.

At the common law, if two churches be united, the repairs will be made as before the union. Degge's P. C. by Ellis, 208. 141.

Lord Coke states that, by the common law and general custom of the realm, it was lawful for bishops, earls, and barons to build churches or chapels within their sees. (3 Inst. 201. 202.) But Dr. Gibson (Codex, 188. 189.) says, that no person can erect a church without the leave and consent of the bishop; and which is agreeable to the rules, both of the civil and canon law:—*Quicumque voluerit in suâ proprietate ecclesiam ædificare, et consensum et voluntatem Episcopi habuerit, in cujus parochiâ est; licitum sit.* (Caus. 16. q. 1. c. 44.) And again: *Nemo ecclesiam ædificet, antequam Episcopus civitatis veniat, et ibidem crucem figat, publicè atrium designet, &c.* (Dist. 1. de Consecr. c. 9.; tom. i. col. 1132. ed. Lips. 1829.); in conformity to the rule of the civil law: *Sancimus præ omnibus quidem illud fieri et nulli licentiam esse, neque monasterium neque ecclesiam, neque orationis domum incipere ædificare, antequam civitatis Deo amabilis Episcopus orationem in loco faciat, et crucem figat, &c.* (Nov. t. 67. c. 1.), and to the fourth canon of the council of Lateran: *Placuit, nullum ædificare aut constituere monasterium, vel oratorii domum, præter conscientiam [vel voluntatem] civitatis Episcopi*—the necessity of which consent, or licence, was made an express law of the Church of England in the Council of Westminster: *Apostolicâ autoritate prohibemus, ne quis absque licentiâ Episcopi sui in possessione sua ecclesiam vel oratorium constituat.* Spel. vol. ii. p. 41. c. 12. Gibson's Codex, 188.

These assertions by Lord Coke and

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Dr. Gibson are not contradictory; for the one says only, that by the civil and canon law it might not be done; and the other says, that it might be done by the common law; although Lord Coke produces no instances before the reign of King John or after, of churches erected without the licence of the diocesan.

But it seems to amount to the same thing, so long as the bishop has power, (to which Lord Coke assents), after the church is erected, to withhold or deny the consecration.

Not only the bishop, by refusing to consecrate, may hinder the establishment of a new church or chapel in any parish, but also any other person, thinking himself injured thereby—as by encroaching upon his ground, stopping his way, or the like—may apply to the temporal courts, who, as they see cause, will grant him redress. 1 Burn's E. L. 321, 322.

The ancient manner of founding churches was, after the founders had made their application to the bishop of the diocese, and had his licence, the bishop or his commissioners set up a cross, and set forth the churchyard, where the church was to be built; and then the founders might proceed in the building of the church; and when the church was finished, the bishop was to consecrate it, but not till it was endowed; and before, the sacraments were not to be administered in it. Degge's P. C. by Ellis, 201.

Though the founder of a church be a bishop, he may not consecrate it, unless it be also within his own diocese. So is the rule of the canon law: *Si quis episcoporum in alienæ civitatis territorio pro quacunque suorum opportunitate ecclesiam ædificare disponit, non præsumat dedicationem facere, quæ illius est, in cujus territorio ecclesia assurgit. Ædificatori verò episcopo hæc gratia reservetur, ut quos desiderat clericos in re sua ordinari, ipsos ordinet is, cujus territorium est, vel si ordinati jam sunt, ipsos habere acquiescat, et omnis ecclesiæ ipsius gubernatio ad eum, in*

cujus civitatis territorio ecclesia surrexit, pertinebit. Caus. 16. q. 5. c. 1.; tom. i. col. 676. ed. Lips. 1839.

It seems, that the first who decreed that churches should be consecrated, was Euginus, a Greek, and priest of Rome, who was the first that styled himself "Pope," in the year 154. Godolphin's Repertorium, 49.

The law takes no notice of churches or chapels, till they are consecrated by the bishop: and this is the reason why a church or not a church, a chapel or not a chapel, shall be certified by the bishop. But the canon law supposes that, with consent of the bishop, not only divine service may be performed, but also sacraments administered in churches and chapels not consecrated; inasmuch as it provides, that a church shall have the privilege of immunity, in quâ divina mysteria celebrantur, licet adhuc non extiterit consecrata (Decret. lib. iii. t. 49. c. 9. tom. ii. col. 632. ed. Lips. 1839.): which is in accordance with the rule of the ancient canon law, where the right of administering is fixed disjunctively, either on the consecration, or the permission of the bishop. Missarum solennia non ubique, sed in locis ab Episcopo consecratis, vel ubi ipse permiserit, celebranda esse censemus. De Cons. Dist. i. c. 12. Ibid. c. 14. tom. i. col. 1133. Gibson's Codex, 190.

This, however, is an exception to the general rule, "that a church is to be consecrated as soon as may be."

Another exception obtained in cases of extreme necessity; for if the church was destroyed by fire, the service might be performed in chapels, tents, or in the open air, before the consecrated altar table. De Cons. Dist. i. c. 30. tom. i. col. 1137. Inst. J. C. ii. 18.

The Anglican Church has always looked upon the rite of consecrating churches as of the highest necessity. Thus, the 47th chapter of the Penitential of Archbishop Theodore, speaking of a building in which heathens had been buried, but which was afterwards proposed for a church, adds, "si apta videtur ad consecrandum, inde evulsis

corporibus—sanctificabitur, si antea consecrata non fuit." In the same chapter mention is made of that part of the office of consecration, in which it is said: "Locus a Deo iste factus est." (Thorpe, Ancient Laws and Inst. of England, vol. ii. p. 56.) The 141st of the excerpts of Archbishop Egbert, testifies to the careful consideration which was had of these matters. "Si motum fuerit altare, denuo consecratur ecclesia. Si parietes tantum mutantur, et non altare, sale et aqua exorcizetur. Si homicidio vel adulterio fuerit violata, diligentissime expurgetur, et denuo consecratur." Ibid. p. 120.

In the year 816, there was a council held at Chalchuith: the second canon of which is "*De modo consecrandi ecclesias*. Ubi ecclesia ædificatur, a propriæ diœcesis episcopo sanctificetur; aqua per semetipsum benedicatur, spargatur, et ita per ordinem compleatur, sicut in libro ministeriali habetur. Postea eucharistia, quæ ab episcopo per idem ministerium consecratur, cum aliis reliquiis condatur in capsula, ac servetur in eadem basilica. Et si alias reliquias intimare non potest, tamen hoc maxime proficere potest, quia corpus et sanguis est Domini nostri Jesu Christi. Seu etiam præcipimus unicuique episcopo, ut habeat depictum in pariete oratorii, aut in tabula, vel etiam in altaribus, quibus sanctis sint utraque dedicata." Wilkins, Conc. tom. i. p. 169. Vide Maskell's Ant. Lit. 2nd ed. p. 16. note 17.

In the year 1076 a canon of a council at Winchester ordered, "Ut in ecclesiis, nisi ab episcopis consecratis, missæ non celebrentur." Wilkins, Conc. tom. i. p. 365.

The second constitution of Otho, made in the year 1236, is "*De consecratione et reformatione status ecclesiæ*." The summarium of John de Athon is important. "Basilicarum seu majorum ecclesiarum consecratio in veteri Testamento instituta, et in Novo studiosius observata, licet in quibusdam partibus Angliæ fuerit neglecta, sic est per diœcesanos, aut eorum vicarios

episcopos diligenter facienda, ut nulla maneat biennio, postquam parietes ejus perfecti fuerint, consecranda: alioquin solennibus missarum officiis noscatur interdicta, nisi tamen legitime fuerit excusata. Consecratae vero non diruentur sine maturo diocesani consensu, quæ dirutæ mox reparentur."

In the year 1305, a statute was passed at a provincial synod, held under Archbishop Winchelsey; setting forth the furniture of churches which, before consecration, parishioners were bound to provide. "Ut parochiani ecclesiarum singularum nostræ Cantuariensis provinciæ sint de cætero certiores de defectibus ipsos contingentibus, ne inter rectores et ipsos ambiguitas generetur temporibus successivis, volumus de cætero et præcipimus, quod teneantur invenire omnia inferius annotata, viz.: Legendam, Antiphonarium, Gradale, Psalterium, Troperium, Ordinale, Missale, Manuale, Calicem, Vestimentum principale cum Casula, Dalmatica, Tunica, et cum Capa in Choro cum omnibus suis appendiciis, Frontale ad magnum Altare cum tribus Tuellis, tria Superpellicia, unum Rochetum, Crucem processionalem, Crucem pro mortuis, Thuribulum, Lucernam, Tintinnabulum ad deferendum coram corpore Christi in visitatione infirmorum, Pyxidem pro corpore Christi honestam, Velum quadragesimale, Vexilla pro rogationibus, Campanas cum Chordis, Feretrum pro defunctis, Vas pro aqua benedicta, Osculatorium, Candelabrum pro cereo paschali, Fontem cum serura, Imagines in ecclesia, Imaginem principalem in cancello, Clausuram cæmeterii." Lyndwood, lib. iii. tit. 27. *Ut Parochiani.*

It may be here remarked that, two hundred years before, a canon of the synod of London, under Anselm, had ordered; "Ne ecclesia sacretur, donec provideantur necessaria et presbytero et ecclesiæ." Wilkins, Conc. tom. i. p. 382.

Becon, in his "Reliques of Rome," (Fol. 256. ed. 1563. 12mo.) gives the

following account of the ceremonies of consecration of a church. "When any church is to be hallowed, thys order muste be observed. Fyrste all the people muste departe out of the church, and the deacon must remaine there onely, havynge all the doores shut faste unto hym. The byssop with the clergie shall stande withoute before the church doore, and make holy water mingled with salt. In the meane season within the church there must be set up .xij. candles brennyng before .xij. crosses, that are appoynted upon the church walles. Afterwarde the bishop accompanied with the clergie and people, shall goe thrice aboute the church withoute, and the bishop having in his hande a staffe with a bunche of ysope on the ende, shall with the same cast holy water upon y^e church walles: and at every time the bishop shal come unto the church dore, and strike y^e threshold therof with his crossier staffe and say, 'Tollite portas.' &c. Then shall the deacon or minister that is within, say, 'Quis est iste Rex gloriæ?' To whom the bishop shall aunswere, and saye: Dominus fortis, etc. At the third time the deacon shall open the church doore, and the byshop shall enter into the church accompanied with a fewe ministers, the clergie and the people abiding still without. Enteing into the church, the byshop shall saye: 'Pax huic domui.' And afterward the bishop with them that are in the church shall saye the Letanye. These thynges done, there must be made in the pauement of the church a crosse of ashes and sand, wherin y^e whole alphabet or Christ's cross shall be written in Greek and Latin letters. After these things y^e bishop must halow an other water with salt, and ashes, and wine: and consecrate the altare. Afterwarde the twelve crosses y^e are paynted upon y^e church walles, the byshop must annoynt them with chrisme, commonly called creame. These thinges once done, the clergy and the people may frely come into the church, ring the bells for ioye, &c."

"The manner and order of consecrating or halowing altars, is this. First the byshop muste beginne, 'Deus in adjutorium.' Secondly, he shall make holy water. Thyrdely at y^e foure corners of y^e altare he shall make foure crosses with holy water. Fourthly, the bishop shall goe seven tymes about the altare: and seuen tymes he shall washe the table of the altare, or altare stone with holy water, having the holy water sprynckle made of ysope. The churche also shall be sprinkled agayne with holy water: and whatsoever holy water doth afterwarde remaine, shall bee poured out beneath at the altare. Fiftlye at the foure corners of the sepulchre, wherein y^e reliques are laide, the byshop shall make foure crosses with y^e creame: and the reliques shall be layde up in a bagge with three graines of franckencense, and put agayne in the sepulchre. Then shall there be made in the middes of the sepulchre, a table with the signe of the crosse. Sixtly, the stone, which is called the table, shall be made mete, and laide upon the altare: and beyng so made mete, the byshop shal annoynt it with oyle in five places: and lyke-wise shal he afterward doe with the creame, as it is said of the oyle. The byshop also shal confyrme the altare in the forehead or forefronte with a crosse of creame: and shall burn franckensence upon the altare in five places. After al these thinges be done, the altare shal be covered with fayre clothes: and the priest may now lawfully sing masse upon it, when he will." 1 Maskell, Mon. Rit. cclxv—cclxxiv.

A church once consecrated, may not be consecrated again. (Dist. 68. c. 3. tom. i. col. 219.) To which general rule one exception existed, nisi sint sanguinis effusione pollutæ; and in that case the canon supposes a re-consecration; though the common method in England was a reconciliation only, as appears by numerous instances in our ecclesiastical records. But in point of ruins, or decay, the only exception to the general rule laid down in the canon is, nisi sint ab igne exustæ

(i.e. pro majori parte, alias secus, as the Gloss adds). And a decretal epistle of Innocent III. (Decret. lib. iii. t. 40. c. 6. tom. ii. col. 609.), where the covering was consumed, is, Inquisitioni tuæ taliter respondendum, quod, quum parietes in suâ integritate permanerint, et tabula altaris mota vel enormiter læsa non fuerit, ob causam prædictam nec ecclesia, nec altare, debet denuò consecrari. (Reg. Laud. 285. (b)). Thus, a chapel in the suburbs of Hereford, which belonged to the priory of St. John of Jerusalem, had been, from the time of the dissolution of monasteries, ad sæculares usus applicata, et prophanata, scil. cubile factum pro bestiis, ac pabuli pro eisdem, et fœni repositorium; yet, because the walls and roof were never demolished, a reconciliation was judged sufficient: Quoniam parietes et tecta ejusdem capellæ nunquam devoluta erant, re-consecrationem ejusdem omninò necessariam non esse censentes, eandem capellam ab omni impedimento canonico de et ex profanatione prædict. contracto et incurso, quantum in nobis est et de jure possumus, eximimus, et relaxamus, et eandem reconciliamus. (Ibid. 286. (b)). In like manner, when another chapel had been long disused, and was repaired, and made fit for divine service, the tenor of the reconciliation was, Eandem capellam ab omni impedimento canonico, et ex profanatione quacunque (si quæ esset) contracto et incurso, quantum in nobis est et de jure possumus, auctoritate nostrâ eximimus et relaxamus, eandemque reconciliamus.

But, on the contrary, when the church of Southmallington had not only been polluted (per bestias et animalia diversorum generum, aliisque modis profanata, et polluta, et sic diù per incolas et inhabitantes ejusdem parochiæ pollui et profanari permissa), but was also new built, and then used for divine offices without new consecration, Archbishop Abbot interdicted the minister, churchwardens, and parishioners, ab ingressu ecclesiæ—donec ecclesia præfata et cœmeterium ejus-

dem, per nos, aut alium auctoritate nostra munitum, canonicè et legitimè consecrata fuerint; prout jura et sanctiones ecclesiæ in eâ parte editæ postulant. Reg. Abbot, f. 125. (b) par. 3. Gibson's Codex, 189, 190.

St. Gregory, in one of his Epistles, (Lib. 12. Epist. xxxi.), places together cases of doubtful baptism, confirmation, and consecration of a church; deciding that each is to be performed, "quoniam non monstratur iteratum quod non certis indiciis ostenditur rite peractum." And even in the year 398, the sixth canon of the fifth Council of Carthage, after speaking of doubtful baptism, continues:—"Similiter et de ecclesiis, quoties super earum consecratione hæsitatur, agendum est, id est, ut sine ulla trepidatione consecrentur." (Mansi, Concil. tom. iii. p. 969.) It must, however, be added, that in some copies of this Council, this final clause is omitted.

Matthew Paris, (ad an. 1173), in his account of the suspension of the celebration of divine service in the Cathedral of Canterbury, after the murder of Archbishop Becket, says:—"Post mortem beati Thomæ martyris fere anno integro, ecclesia Cantuariensis a divinis cessans obsequiis, continuis perstitit in lamentis, subversum est ecclesiæ pavementum, sonus est campanarum suspensus, nudati sunt parietes ornamentis, et sic quasi in cinere et cilicio exequias in tristitia et mœrore persolvit. Sed tandem ad matris suæ Dorobernensis ecclesiæ vocationem, in festo sancti Thomæ Apostoli, suffraganei convenerunt episcopi, ut ecclesiam, longa suspensione consternatam, juxta mandatum domini papæ, in statum pristinum reformarent. Bartholomæus igitur Exoniensis episcopus, ad petitionem conventus, missam celebraturus solennem, et sermonem ad populum habiturus, sic exorsus est: 'Secundum multitudinem dolorum meorum in corde meo, consolationes tuæ lætificant animam meam?'"

Upon the question how far a church and its churchyard were mutually influenced in regard of a desecration,

Van Espen says, "Polluta ecclesia, cæmeterium si ei fuerit contiguum, censebitur quoque pollutum; secus si remotum fuerit ab eadem. At e converso polluto cæmeterio non censetur propterea polluta ecclesia, tametsi contigua: et, si duo sint cæmeteria quæ pariete medio sibi junguntur, uno polluto, aliud pollutum censi non debeat." (Jus. Eccles. pars ii. 2. tit. i. tom. i. p. 632.)

There are some difficulties in deciding whether, if the altar was destroyed or removed, a reconsecration of the church would be required. The later practice (as now observed by the Church of Rome) was against it. This appears to have been the received opinion in the time of the author of the *Pupilla*: who adopts the rule, "propter altaris fractionem aut destructionem vel mensæ amotionem, non reconsecratur ecclesia, sed solum altare." (*Pupilla Oculi*, pars ix. c. 1. F.) But St. Anselm thought otherwise, and the practice of the Church of England, we must conclude, in his day was also contrary. He is replying to a question upon the point, put to him by an abbot:—"In hoc omnes concordant quod violato principali, tota ecclesia cum altari iterum consecranda est: nec ecclesia consecranda est sine consecratione altaris, aut principalis, aut alicujus alterius in eadem ecclesia." The archbishop further says:—"Si aliqua pars ecclesiæ destructa reficitur, aut nova sit altari immoto, aqua tantum ab episcopo benedicta aspergendam dicunt." (Epist. lib. iii. clix. Opera, p. 423.)

[The separate consecration of altars was of late introduction: for many centuries they were held to be made sufficiently sacred by the contact of the Blessed Eucharist. Thiers, *Dissert. de Altar. c. 2.*]

It was certainly allowed, according to the use of some churches, that a priest might perform this office of reconciliation: but it is probable that in the later centuries, at least, the English Church observed the more general rule, which restricted it to the

bishop of the diocese, or to another bishop with his license. The office itself supposes the presence of the bishop, equally as in the solemnity of a consecration: nor is it likely that the express decision of Gregory IX., in the thirteenth century, would have been disregarded:—"Aqua per episcopum benedicta ecclesiam reconciliari posse per alium episcopum non negamus; per sacerdotes simplices hoc fieri de cætero prohibemus: quia licet episcopus committere valeat, quæ jurisdictionis existunt, quæ ordinis tamen episcopalis sunt, non potest inferioris gradus clericis demandare." (In cap. ix., x., de Consecrat. Ecclesiæ. Cf. Castaldus, Praxis Cærem. lib. ii. § xi.) 3 Maskell, Mon. Rit. cxlvi.—cl.

The consecration of churches may be performed indifferently, on any day; so it was established by a decretal epistle of Pope Innocent III. (Inquisitioni tuæ taliter respondemus, quod in diocesi tuâ licet tibi ecclesiis dedicationem impendere, tam diebus Dominicis, quam privatis. X. 3. 40. 2.) And Constantine's famous dedication of the church at Jerusalem, in a full synod, was on a Saturday, and not on Sunday. Gibson's Codex, 189.

The ancient form of consecrating a church, as used before the Reformation, still continues in force; thus by stat. 21 Hen. VIII. c. 13., for limiting the number of chaplains, one reason assigned why an archbishop may retain eight chaplains, and a bishop six, is, because an archbishop or bishop "must occupy" that number in the consecration of churches: (1 Stephens on the Laws relating to the Clergy, 277.:) but the archbishop or bishop is left to his own discretion to alter the form so as to bring it into accordance with the present law and doctrine of the Church.

A reasonable procuration is due to every bishop who consecrates a church, from the person or persons praying such consecration; not for the consecration, but for the necessary refreshment of the bishop and his servants. Ibid.

Chappel: (p. 304.)—We have softened, in English, the pronunciation of the initial letters of the word "chapel," as we have done in many other like instances, for it is evidently the same with the Latin word *capella*; the Danish word is *kapel*, the Belgic *capelle*, the Spanish *capilla*. But from whence they have their derivation seems not to have been satisfactorily accounted for. Perhaps it may be a diminutive of the word *cāpa*, which has been adopted to signify one of the priest's vestments, so called (according to Lyndwood), *a capiendo*, from its containing, or covering, the whole back and shoulders. For chapels at first were only tents or tabernacles, sometimes called field churches, being nothing more than a covering from the inclemency of the seasons. And the metaphor is transferred with our English word *cope*, which is used to denominate the same vestment, and signifieth also a canopy or other vaulted covering. So *coppe* denoteth the round top of a hill. So we say the *cape* of a wall; the *cape* of a coat; *cape*, a promontory or other extremity; *cap*, a covering for the head, &c.

It should be observed that the rubric runs "in the accustomed place of the church, chapel, or chancel." Had it been purely, "church, or chapel," it would undoubtedly mean either a church, properly so called, or a separate building properly called a chapel. But "chancel" follows. Now a chancel is not a separate building, but is a part of the church, and it may therefore be contended that chapel here means one of those side chapels, "aisles," or "lady chapels," in which service was occasionally performed: *church* meaning here the body of the church at large. Cowel, as cited by Dr. Johnson, thus defines a chapel. "A *Chapel* is of two sorts, either adjoining to a church, as a parcel of the same, which men of worth build, or else separate from the mother church, where the parish is wide, and is commonly called a chapel of ease," &c.

Chapel was anciently synonymous with choir or chancel. So it is still abroad: capella is the choir. capellani are choirmen, lay or clerical (as with us at New College), maestro di capella is choirmaster. In our universities the *nave* of the college oratory is called *ante-chapel*, the choir *the chapel*. Thus Mr. Jebb (in his Choral Service, 188—190.) states:—

“The word *Chapel* is used in many foreign countries exactly in the same two-fold sense as Choir is with us, that is, both for the singers and the place where they sing, and where the clergy officiate. But probably in the rubric further allusion may be made, in the use of this latter term, to the usage of many collegiate churches, (now less frequent than formerly,) of having early morning prayer simply read in the Lady Chapel, or in one of the side chapels. The Lady Chapel is so used at Gloucester. At Westminster, the early morning prayer (revived of late through the growing piety of the people, and now read in the south transept), was formerly performed in Henry VII.’s Chapel. At St. Paul’s the same service is read in a chapel at the north-west end of the nave. The Galilee Chapel, that singular structure at the west end of Durham Cathedral, is used for the same purpose. Many like instances might be mentioned. The early morning prayer, formerly said in the Choir, then in the Chapter House, (corruptly called the Sermon House,) in Canterbury Cathedral, is now disused. The same is the case in Christ Church, in Dublin, the chapel at the north side of the choir, formerly appropriated to this purpose, being now desecrated to the purpose of a Chapter House and Choristers’ School. The beautiful Lady Chapel of St. Patrick’s has been used since 1820, as a Chapter House; that of Hereford, till lately appropriated to a library, is now in the course of restoration.

“The early morning prayer now mentioned is not to be confounded with the full choral matins, celebrated

at a later hour in the choir. The Church of England has never so far deviated from Catholic precedent, as to perform the full services of the Church elsewhere than in the regular choir. In St. Peter’s at Rome, and in other basilicæ of the Romish Church, the regular chancel is disused, except on a few occasions, and the daily service is performed in a side chapel.

“The choirs of the oratories of colleges are called chapels; their naves or vestibules, ante-chapels.

“In the primitive Church, (see the plates in Eustace’s Classical Tour, and his remarks; also Goar’s *Rituale Græcorum*,) the part corresponding to our cathedral choirs, though much smaller in size, was at first occupied by the inferior clergy and singers only. Here the psalms were sung and the lessons read. It was furnished with stalls, as with us, but not closed in with high screens; and was therefore visible to the whole congregation, who occupied the nave and aisles. The choir was not open to the laity in general. It was placed just below the steps of the altar. The altar was raised by several steps, and occupied the centre of a sort of gallery, or eastern transept.”

To the foregoing observations may be added the *Latin chapel*, formerly (and perhaps still occasionally) used for the Latin prayers at Christ Church, in Oxford, and the Lady Chapel at Exeter, where early prayers are read. In some parish churches the week-day prayers have been read in side-chapels, as at St. Michael’s, at Coventry. At all these places, however, only week-day or early prayers are read.

Assuming that the word “chapel” in the rubric means a “side-chapel” in a church, it may be of practical utility to make a few legal observations upon chapels, as separate and distinct buildings from the parish church. There seem to be four different descriptions of chapels, viz.: Private Chapels—Free Chapels—Chapels of Ease and Parochial Chapels—and District Chapels.

Private Chapels are such as noble-

men, and other religious and worthy persons, have, at their own private charge, built (and though a private chapel may be annexed to the church, the repair thereof belongs to the owner, (2 Inst. 489.)) in or near their own houses, for them and their families to perform religious duties in. These private chapels and their ornaments are maintained at the charge of the persons to whom they belong, and chaplains are provided for them by themselves, with honourable pensions; and they anciently were all consecrated by the bishop of the diocese, and ought to be so still.

A parson appropriate is not bound to supply every private chapel built within the parish with a preacher: thus, in *Herbert v. Westminster (Dean and Chapter of)*, (1 P. Wms. 773.) the lord chancellor observed, "The building and endowing of the church was what, at common law, originally entitled the patron to the patronage; here the inhabitants built the chapel, and by the pew-money have endowed it. It is not reasonable to say, that the dean and chapter, as parson appropriate, have a right to supply every chapel built within the parish with a preacher; it would be an expense and hardship upon them to be obliged so to do; neither ought it to be at their election to supply it: for, suppose I build a chapel in my house for myself, the parson is not bound to provide for it; or, suppose I build a chapel in my house for myself or my next neighbour, can the parson name one to preach there? I think not: and it will make no alteration, if the chapel which I build in my own grounds be intended for the use of twenty neighbours besides my own family." Vide etiam 1 Stephens' Ecclesiastical Statutes, 988.

Free Chapels: — The distinction of free chapels is grounded on their freedom or exemption from all ordinary jurisdiction. This distinction appears from the tenor of the following writ:—

"Rex, Abbati sancti Jacobi Northampton salutem; cum ecclesia sanctæ

Cædde de Salop per progenitores nostros quondam reges Angliæ fundata, et variis libertatibus et privilegiis communita, capella libera dictorum progenitorum nostrorum à primæva sua fundatione continuè fuerit, et sic nostra sit in præsentī, nobisque et ministris nostris solis et in solidum omni jure subjecta, et ab omni provisione de decanatu, canonicalibus, et præbendis, ac officiis quibuscunque dictæ capellæ, auctoritate sedis apostolicæ seu quavis alia concedenda vel facienda, exempta penitus et immunis; quibus quidem privilegiis et libertatibus, exemptione et immunitate dicti progenitores nostri et nos, ac etiam dicta capella nostra liberè, pacificè, et quietè absque interruptione qualibet, prout de jure coronæ ad nos pertinere dignoscitur, uti sumus hactenus et gavisī; ac jam intellexerimus quòd vos privilegiorum, libertatum, exemptionum et immunitatum prædictarum considerationem non habentes, sub colore quorundam mandatorum seu commissionum vobis in hac parte factorum, processus et executiones facere nitimini, in derogationem privilegiorum, libertatum, exemptionis et immunitatis prædictorum; quæ si fierent, in nostri et juris coronæ nostræ præjudiciū ac exhæredationis nostræ periculum cederent manifestum; nos conservationi jurium nostrorum volentes prospicere ut debemus, vobis prohibemus ne quicquam in præmissis quod in nostri vel dictæ capellæ nostræ præjudiciū, seu jurium nostrorum, cedere valeat quovis modo, attentetis indebitè, seu per alios attentari faciatis. Et si quæ per vos in hac parte perperam attentata fuerint, ea sine dilatione revocari faciatis. T. &c." Reg. Brev. 40. (b).

And in the register of Archbishop Winchelsea (2. a.); it appears, upon complaint of the clergy, that possession of dignities and benefices was given by laymen without the bishop: the king forbids it, except *in liberis capellis suis, de quibus nullus alius Ordinarius se habet intromittere:* and before that, in the time of Edward I., the bishop

of Exeter was attached to answer before the king, Quare exerceret jurisdictionem in capella regiâ S. Burianæ. 17 Ed. I. Rot. 97. B. R. Gibson's Codex, 200.

The king can erect a free chapel, and exempt it from the jurisdiction of the ordinary, or may license a subject so to do. Degge's P. C. by Ellis, 227.

And Dr. Godolphin says, the king may license a subject to found a chapel, and by his charter, exempt it from the visitation of the ordinary. Godolphin's Repertorium, 145.

But Dr. Gibson observes, nevertheless, that no instances are produced in confirmation of the latter of these positions: it is true, he says, that many free chapels have been in the hands of subjects; but it does not therefore follow, that those were not originally of royal foundation. Gibson's Codex, 211.

By a constitution of Archbishop Stratford, ministers who officiate in oratories or chapels, erected by the kings or queens of England, or their children (which word "children" does not extend beyond grand children; after these, they are called posterity. Lyndwood, Prov. Const. Ang. 234.), need not the license of the ordinary.

All free chapels, together with the chantries, were given to the king in the first year of King Edward VI.; except those that are excepted in the acts of parliament by which they were given; or such as were founded by the king, or his license, after the dissolution. Degge's P. C. by Ellis, 227.

And the king himself visits his free chapels and hospitals, and not the ordinary; which office of visitation is executed for the king by the lord high chancellor. Godolphin's Repertorium, 145.

Free chapels may continue such, in point of exemption from ordinary visitation, though the head, or members, receive institution from the ordinary. Gibson's Codex, 211. Reg. Brev. f. 307. (b).

By stat. 26 Hen. VIII. c. 3. s. 2. and stat. 1 Eliz. c. 4., free chapels are

charged with first fruits, but this, the late Mr. Serjeant Hill conjectures, must mean only such as were in the hands of subjects. Steer's P. L., by Clive, 62.

Chapels of Ease and Parochial Chapels:—Of chapels subject to a mother church, some are merely *chapels of ease*, others, *chapels of ease and parochial* (Gibson's Codex, 209.): which distinction will be best understood, by the definition of a parochial chapel, in Lyndwood. (Prov. Const. Ang. 238.) "Ubi, scilicet, parochianis deservitur de ecclesiasticis sacramentis et sacramentalibus, sic quod non teneantur accedere ad ecclesiam majorem pro divinis audiendis, vel recipiendis sacramentis, et habent ad hoc sacerdotem specialiter limitatum." Vide etiam Ken. Par. Ant. 590.

Whether a chapel be a parochial chapel, or chapel of ease, is matter of spiritual conusance. Thus, where Keate was libelled against at the promotion of the rector of St. George, Hanover Square, for baptizing, marrying, and administering the sacrament, in a chapel in the parish, without a license from the bishop, and for collecting money in the chapel in the offertory, and not paying it to the minister or churchwardens of the parish; a rule for showing cause why a prohibition should not go was discharged on the above ground. 1 Burn's E. L. 306. (a). Vide etiam Ken. Par. Ant. 590.

A chapel of ease is built for the ease of the parishioners that dwell too far from the church, and is served by a curate, provided at the charge of the rector, or of some that have benefit by it, as the composition or custom may be. *Line v. Harris*, 1 Lee (Sir G.), 146.

A chapel merely of ease, is that which was not allowed a font at its institution, and which is used only for the ease of the parishioners in prayers and preaching (sacraments and burials being received and performed only at the mother church), and commonly where the curate is removable at

the pleasure of the parochial minister: "quando prælatus superioris ecclesiæ est curatus utriusque, exercet tamen ibi curam per vicarium non perpetuum, sed temporalem, ac remotivum ad libitum" (Lyndwood, Prov. Const. Ang. 224.); though, in this case, Lyndwood observes elsewhere, that there may be, (in other respects,) the rights of a parochial chapel by custom; "sin autem in tali capellâ non sit institutus proprius curatus perpetuus, sed remotivus ad libitum prælati majoris ecclesiæ, potest nihilominus, in casu, talis capella habere jura parochialia, videlicet, ex consuetudine præscriptâ." (Ibid. 277.) But where a chapel is instituted, though with parochial rights, there is usually (if not always) a reservation of repairing to the mother church on certain days, in order to preserve the subordination. Ken. Par. Ant. 595.; Gibson's Codex, 209.; 1 Stephens on the Laws relating to the Clergy, 255. n.

According to *Line v. Harris* (1 Lee (Sir G.), 155.), a chapel of ease is not altered by the circumstance that it has sacraments and burials.

A parochial chapel is that which has the parochial rights of christening and burying; and it differs in nothing from a church, but in the want of a rectory and endowment. 1 Burn's E. L. 299.; Degge's P. C. by Ellis, 227.

For the privilege of administering the sacraments (especially that of baptism), and the office of burial, are the proper rites and jurisdictions that make it no longer a depending chapel of ease, but a separate parochial chapel. For the liberties of baptism and sepulture are the true distinct parochial rites. And if any new oratory has acquired and enjoyed this immunity, then it differs not from a parish church, but, says Selden, may be styled *capella parochialis*. And till the year 1400, in all trials of the right of particular churches, if it could be proved that any chapel had a custom for free baptism and burial, such place was adjudged to be a parochial church. Hence at the first erection of these

chapels, while they were designed to continue in subjection to the mother church, express care was taken, at the ordination of them, that there should be no allowance of font or bells, or any thing that might be to the prejudice of the old church. And when any subordinate chapel assumed the liberty of burial, it was always judged an usurpation upon the rights of the mother church, to which the dead bodies of all inhabitants ought to be duly brought, and there alone interred. And if any doubt arose, whether a village were within the bounds of such a parish, no argument could more directly prove the affirmative, than evidence given, that the inhabitants of the village buried their dead in the churchyard of the parish. Ken. Par. Ant. 590, 591.

If a chapel have parochial rights, as clerk, wardens, &c.; rights of divine service, as baptism, sepulture, &c., and the inhabitants have a right to them there, and not elsewhere, and the curate have small tithes and surplice fees, and an augmentation, it is a *perpetual curacy*, and the curate is not removable at pleasure. But chapels of ease are merely *ad libitum*, and have no parochial rights; therefore, on the union of two parishes, one is frequently deemed the parish church, and the other a parochial chapel, but not a chapel of ease. *Attorney General v. Brereton*, 2 Ves. sen. 425. 427.

The law respecting chapels is thus defined by Sir John Nicholl, in *Bliss v. Woods* (3 Hagg. 509.): "I conceive that, by the general law and the constitutions of the Church of England, no person has a right to erect a new public chapel, forming part of the ecclesiastical establishment of the Church of England, whether as a chapel of ease or otherwise, without the concurrent consent of incumbent, patron, and ordinary, and without a provision for the indemnity or compensation of the future incumbent, perhaps in all cases—certainly if his pecuniary rights and interests are to be in any manner affected. The cure of souls of every

parish or parochial district belongs to, and all its emoluments are by the original founder and endower set apart for the maintenance of, the incumbent and his successors, and become vested in the existing incumbent by his institution and induction. The principles on which the consent of all these parties is required are obvious. The consent of the ordinary is necessary, as the general guardian of the interests and order of the Church, and as the conservator of its constituted establishment. The patron is a party, because the rights and value of his patronage may be affected. The incumbent himself is still more immediately affected both in his pastoral duties and his pecuniary rights, both of which are committed to him when instituted and inducted. If chapels can be erected, and ministers be placed in them at the nomination of others, not only will it deprive the incumbent of the means of directing the spiritual instruction of his parishioners, which has been entrusted to him, and which he has solemnly undertaken—not only will it produce schisms and dissensions, and thereby exert an injurious influence upon the religious principles of the parish, but it must almost necessarily affect in some degree the emoluments of the benefice as well as the pastoral duties of the incumbent. Such I apprehend to be the general law upon the subject, and the principles on which the law is founded.

“In a question (as to the right of nomination to such a chapel) the law, as I have above stated it, is accurately laid down by a decision proceeding from high authority; a decision of the more value, because not being made in this court, it could not be founded on the prejudices which might be suggested to belong to an ecclesiastical lawyer, but proceeding from a lord high chancellor of England—I mean Lord Northington, in the case of *Dixon v. Kershaw*. (Amb. 528.; *Dixon v. Metcalfe*, 2 Eden, 360.) That case is infinitely stronger than the

present, supposing the Church Building Acts out of the question. This doctrine has since received the equally high sanction of the deliberate opinion of the Court of Queen’s Bench in the case of *Farnworth v. Chester* (*Bishop of*) (4 B. & C. 569.), qualified merely by the expression of a doubt, on the part of the chief justice, as to the necessity of a compensation to future incumbents, where nothing is taken from the income of the incumbent. Perhaps the principle on which the compensation is required is, that the incumbent, patron, and ordinary cannot bind the successors to their prejudice, or compromise what was originally, by the endower, intended to be attached to the incumbent, either as temporal rights or spiritual obligations. Nor is it very easy to suppose a case where even the mere erection of a chapel will not almost necessarily, in some degree, affect the income of the benefice. Under these authorities it appears clear, that by the general law the consent of the patron and incumbent is necessary as well as that of the ordinary.”

When by long use and custom, parochial bounds became fixed and settled, many of the parishes were still so large that some of the remote hamlets found it very inconvenient to be at so great a distance from the church, and therefore for the relief and ease of such inhabitants, this new method was practised, of building private oratories or chapels in any such remote hamlet, in which a capellane was sometimes endowed by the lord of the manor, or some other benefactor, but generally maintained by a stipend from the parish priest, to whom all the rights and dues were entirely preserved. Ken. Par. Ant. 587.

But, in order to authorise the erecting of a chapel of ease, the joint consent of the diocesan, the patron, and the incumbent (if the church was full) was required. Ibid. 585, 586.

In illustration that a particular reserve was always made, that the foundation of a chapel should be no preju-

dice to the parish priest and church—it may be mentioned that, the constitutions of Egbert, archbishop of York, in the year 750, provide that churches of ancient institution should not be deprived of tithes or any other rights, by giving or allotting any part to new oratories. The same was also provided in council under King Ethelred II., by the advice of his two archbishops, Alphege and Wulstan; which constitution is also found in an elder council of Mentz, and in the imperial capitularies. And by the laws of King Edgar, made about the year 970, it was ordained, that every man should pay his tithes to the *ealdan mynstre*, the elder or mother church. Only if a thain or lord had within his own see a church, with a burial place, that is, a parochial chapel, he might give a third part of his tithes to it; but if it had no privilege of burial, that is, if it were a mere appendant chapel, then the law was, to maintain the priest out of his nine parts, that is, purely at his own charge, without laying any part of the burden on the priest of the parish church. Ken. Par. Ant. 594.

Proprietary chapels are anomalies unknown to the ecclesiastical constitution of this kingdom, and can possess no parochial rights. The two principal decisions upon this subject are *Moysey v. Hillcoat* (2 Hagg. 30.) and *Hodgson v. Dillon*. (2 Curt. 388.) The substance of the former case was as follows:—A chapel being built, shortly before 1735, by private subscription, and the subscribers agreeing, out of the pew-rents, to pay the rector of the parish a yearly stipend for performing divine service, a license was obtained from the bishop to the rector and his successors, who from time to time performed therein parochial duties; but there being no proof of consecration, or of any composition between the patron, incumbent, and ordinary, such chapel was held merely proprietary, and the minister nominated by the rector of the parish, and licensed by the bishop, could not perform paro-

chial duties therein, nor distribute the alms collected at the Lord's Supper. The case of *Hodgson v. Dillon* (*D.D.*) (*Ibid.* 393, 394.) decided that the bishop has the power of revoking absolutely and discretionally licences to officiate in unconsecrated chapels. Dr. Lushington there said, "I think that the principle on which the law of the Church of England stands in this matter is this: no clergyman whatever of the Church of England has any right to officiate in any diocese, in any way whatever, as a clergyman of the Church of England, unless he has a lawful authority so to do; and he can only have that authority when he receives it at the hands of the bishop, which may be conferred in various ways; as by institution (in the case of a benefice,) by licence, where the party is a perpetual curate, and by licence when the clergyman officiates as stipendiary curate. . . . I need not state that the ancient canon law of this country knew nothing of proprietary chapels, or unconsecrated chapels, at all. The necessity of the times, the increase of population, the want of accommodation in the churches and chapels in the metropolis and other large towns, gave rise to the creation of chapels of this kind, and to the licensing of ministers of the Church of England to perform duty therein. The license granted by the bishop on such occasions emanates from his episcopal authority; he could not, however, grant such a license without the consent of the rector or vicar of the parish, for the cure of souls belongs exclusively to the rector or vicar. Here is the consent of the rector obtained not to an ordinary licence to a stipendiary curate, but to confer a nondescript title, that of minister of an unconsecrated chapel. . . . It is not necessary to examine the expediency of vesting such a power in the bishop; the question is, What is the law? I think it is incumbent upon those who assert the affirmative, that is, who assert that it is in the power of the bishop to confer a permanent

right, as against himself, to show that such a power has been conferred by the ecclesiastical law. I am of opinion that no such power has been granted; that it is not even in the power of the bishop himself to estop himself; but that he is bound, according to the exigency of the case, to revoke such a license, if he thinks the good of the church requires it."

District Chapels:—Chapels erected under the Church Building Acts are usually designated district chapels. The principal statutes relating to the building, and promoting the building, of additional churches are stat. 58 Geo. III. c. 45., amended by stat. 59 Geo. III. c. 134., stat. 3 Geo. IV. c. 72., stat. 5 Geo. IV. c. 103., stat. 7 & 8 Geo. IV. c. 72., stat. 1 & 2 Gul. IV. c. 38., stat. 2 & 3 Gul. IV. c. 61., stat. 1 & 2 Vict. c. 107., stat. 2 & 3 Vict. c. 49., stat. 3 & 4 Vict. cc. 20 & 60., and stat. 8 & 9 Vict. c. 70. As to building chapels by subscription under the Church Building Statutes, vide stat. 5 Geo. IV. c. 103. s. 5., and stat. 1 & 2 Gul. IV. c. 38. s. 2. Respecting the provisions for building new chapels of ease under the acts for promoting the building of new churches and chapels, vide 58 Geo. III. c. 45. ss. 13, 14, 21., stat. 59 Geo. III. c. 134. ss. 4, 5, 6., stat. 5 Geo. IV. c. 103. s. 5., and stat. 1 & 2 Gul. IV. c. 38. ss. 2, 8. 1 Stephens on the Laws relating to the Clergy, 262.

The church building commissioners can, with the consent of the bishop of the diocese, assign a district to any chapel of ease already existing, or to any chapel built, or which may hereafter be built or acquired under the powers of the Church Building Acts; but the stipendiary curate thereof is to be nominated by the incumbent of the parish to the bishop of the diocese for his license, and the emoluments of the incumbent are not to be affected, unless the commissioners, with the consent of the bishop of the diocese, shall see fit to assign to the minister of the chapel a portion of the fees arising from the performance of those

offices of the Church, which the commissioners may determine with the like consent should be performed in such chapels respectively. The commissioners can also, with the consent of the bishop of the diocese, under his hand and seal, unite parts of contiguous parishes into ecclesiastical districts.

The earlier Church Building Statutes (58 Geo. III. c. 45., 59 Geo. III. c. 134., and 3 Geo. IV. c. 72.) carefully protect the rights and interests of patrons and incumbents, especially existing incumbents; and stat. 5 Geo. IV. c. 103., only allows a departure from that principle for a limited time, and under very special circumstances; *semble*: that the sole object of stat. 7 & 8 Geo. IV. c. 72., authorising the church building commissioners to declare the right of nomination to be in the endower with lands or money in the funds of a chapel, without compensation made to the incumbent, was to encourage such endowments, and that such chapels must (save as to the compensation) be built either in conformity to the general law, or under the provisions of the earlier Church Building Acts. *Bliss v. Woods*, 3 Hagg. 517.

An unsuccessful attempt was made, in *Carr v. Marsh* (2 Phil. 203.), to deny the jurisdiction of the Ecclesiastical Court in the case of a chapel built by subscription, the defendant relying on stat. 52 Geo. III. c. 155. The case in question was a proceeding against a clergyman for preaching in a chapel without the consent of the incumbent; and Sir John Nicholl said, "There is jurisdiction over the place and person, unless the law is altered. It is contended, that it is altered by the act of 1812. (Stat. 52 Geo. III. c. 155.) This statute, however, in my judgment, does not in the slightest degree apply to the case; notwithstanding the word 'Protestant' stands without 'Dissenter' in one clause (s. 2.), still, taking the preamble and the context together, and especially considering the proviso in s. 3., I am

clearly of opinion, that it was not intended to alter the laws and discipline of the Church of England, but confined to Dissenters. The place here is not a place to be certified under the Toleration Acts, but a chapel for worship according to the Church of England. If the act would bear the construction contended for, it would be a complete alteration of the fundamental laws of the Church of England." Vide 1 Stephens' Ecclesiastical Statutes, 1037, 1038. 1 Stephens on the Laws relating to the Clergy, tit. Dissenters; 2 Ibid. tit. Prohibition.

The right of nominating to a chapel under stat. 1 & 2 Gul. IV. c. 38. cannot be acquired, unless the conditions imposed by that statute be strictly complied with; and those conditions are precedent to the vesting the right of nomination; and if the right have not vested, it cannot be supported. *Williams v. Brown*, 1 Curt. 53.

Every new church built by the church building commissioners and intended as the parish church of any division of a parish intended to be a *separate* parish, is a chapel of ease *during the existing incumbency* of the original parish church, and is to be served by a curate nominated by the incumbent, licensed by the bishop, and paid by the commissioners. (Stat. 58 Geo. III. c. 45. s. 18., stat. 59 Geo. III. c. 134. s. 12., stat. 1 & 2 Vict. c. 106.) And a chapel so built and situate in a *district* parish, made a parish for ecclesiastical purposes, and which is not made the *church* of such district, is not to be deemed a perpetual curacy or benefice presentative, even after avoidance by the existing incumbent of the parish. Stat. 59 Geo. III. c. 134. s. 19., vide stat. 59 Geo. III. c. 134. s. 25., stat. 5 Geo. IV. c. 103. s. 5., stat. 1 & 2 Gul. IV. c. 38., and stat. 8 & 9 Vict. c. 70.

Where a church or chapel has been built under stat. 1 & 2 Gul. IV. c. 38. and a district assigned to it under s. 10. of that act, the commissioners or bishop, respectively, may determine whether baptisms, christenings, or

burials shall be performed there; but the incumbent and clerk of the parish are to have the fees in respect thereof, except such portion as the commissioners, with the consent of the bishop, patron, and ordinary, shall assign under the common seal. Vide sect. 14.

By stat. 58 Geo. III. c. 45. s. 70. the repairs of all the churches and chapels built under the authority of that act are to be made by the districts to which they respectively belong, by rates to be raised within such districts, in like manner as in case of repairs of churches by parishes; and every such district is in law a district parish for that purpose.

But the repairs of all chapels, not made district churches, must be made by the parish in or for which the chapel shall be built.

By stat. 58 Geo. III. c. 45. s. 71. every district will for twenty years from the day of the consecration of its church or chapel remain liable to the repair of the original parish church, and be deemed part of the original parish for all purposes of such repairs, and the making and levying of rates for that purpose; and after the twenty years, the parish church must be repaired by the district of the parish left as belonging to it, after the other divisions of districts are made;—and each district will have for ever thereafter to make, raise, levy, collect, and apply separate and distinct rates for repairs of the church, or churches or chapels of the district, as if it were a separate parish.

Stat. 2 Gul. IV. c. 61. s. 1., after reciting the power given by stat. 59 Geo. III. c. 134. to the church building commissioners, to unite and consolidate contiguous parts of parishes and extra-parochial places into a separate and distinct district for all ecclesiastical purposes, and to make grants or loans towards the building of any chapel or chapels in any such district, and to constitute any such district a consolidated chapelry; all which chapelries were to be deemed benefices, and be subject to

the jurisdiction of the bishop and archdeacon within whose diocese and archdeaconry the altar of the chapel should be locally situate; to remove doubts touching such jurisdiction in the case of chapels or districts situated wholly or in part within exempt or peculiar jurisdictions, enacts, "that every such chapel and district, whether situated wholly or in part within any exempt or peculiar jurisdiction, shall be subject to the jurisdiction of the bishop and archdeacon within the limits of whose diocese and archdeaconry the altar of any such chapel shall be locally situate, in as full and ample a manner as it would be, if no part of such chapelry were within some exempt or peculiar jurisdiction: and in every such case, all other ecclesiastical jurisdiction over the said chapel and chapelry shall wholly cease, and no other such jurisdiction shall be exercised in the said chapelry, except the jurisdiction of the bishop and archdeacon." Vide 1 Stephens on the Laws relating to the Clergy, tit. Chapels—Church—Church Building Statutes.

Except it shall be otherwise determined by the Ordinary: (p. 304.)—The power of the ordinary is limited and restrained to the reading of Morning and Evening Prayer only: so that the Communion Service was, by this very order and law, here reserved to the chancel; neither had any ordinary liberty or power given him to bring it, or give leave to have it brought into the body of the church, and to place the communion table there, as in divers parish churches, of this realm, and especially in cities, or other great towns, they, and the churchwardens, with their ministers, have presumed to do at their own pleasure. Nor had the ordinaries any power neither to alter the accustomed place of Morning and Evening Prayer, but only where there was some controversy about it; what place was the most convenient for the reading thereof.

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Bishop Cosin, apud Nicholls on the Common Prayer, p. 16.

It may be here observed, that the fourth rubric at the beginning of the Communion Service, just before the first Lord's Prayer (introduced in 1552) gives this liberty—the table shall stand *in the body of the church*, or chancel.

The Chancels shall remain as they have done in times past: (p. 304.)—"The first Reformation putting a positive restraint, and that general, upon all divine offices to the chorus or choir, Bucer, whose judgment was called in to aid by Archbishop Cranmer, in order to a future Reformation of our Liturgy, justly faulted it, wishing *quam primum corrigi*, for, *oportet ut sacra omnia populus audiant, percipiantque religione summa*, and this they could not do in such churches where the high altars were disposed very distant from the nave or body of the church by the interposition of a belfry, as in many places it happened. Thereupon in the next Liturgy, order was given for the [Morning and Evening] service to be used in such place of the church, &c., as 'the people may best hear,' and if controverted, the ordinary to determine the place. Now the reformers in Queen Elizabeth's time, observing that in many churches the edification of the people might be secured, and the ancient practice observed, restored the service to its former station, leaving notwithstanding an over-ruling power in the ordinary to dispose it otherwise, if he saw just cause so to do. Whereby it appeareth that the bishops lately enjoining the service to be said at the holy table, or in the chancel, did not innovate, but held to the Rubric, and that the officiating in the desk was a swerving from the rule, unless where it was able to show episcopal dispensation expressly to warrant it." L'Estrange, Alliance of Divine Offices, 103. Oxf. 1846.

The chancel, or the choir, was called *Bῆμα*, or the ascent, from the several steps which were to go up to it: and, being separated from the rest of the church by banisters, which the Greeks called *κίγκλιδες*, and the Latins *cancelli*, it obtained the name of chancel, in modern times. No one was to come within the rails of this, but only persons in sacred orders; the laity, with the exception of the emperor, being obliged to keep within the body of the church. (Con. Trull. can. 69.) This custom was long tenaciously observed by the Greek church; but the Latin church, in complaisance to the women, allowed them, whenever they pleased, without breach of modesty, to go up to the altar, though the 44th canon of the council of Laodicea had forbidden it; as Balsamon, upon this canon, has noted. Round the chancel were several seats, or stalls; the principal of which was the cathedra, *θρόνος*, or bishop's throne; next this, the seats of the presbyters; with benches for the deacons, and mats for the other church officers. (Symeon Thessalon. in Goar. Rit. Græc.) Adjoining the chancel was a closet, or vestry, where the bishops and clergy used to enrobe themselves, and make themselves ready to officiate. This was usually called by the Greeks *διακονικόν*, sometimes *ἀσπαστικόν*, &c. Conc. Laod. can. 21. Leo Allatius, de Templis.

By the rubric under consideration it is ordained, that "the chancels shall remain as they have done in times past."

Bishop Cosin (apud Nicholls on the Common Prayer, p. 16.) explains this passage in the following language: "That is, distinguished from the body of the church by a frame of open work, and furnished with a row of chairs or stools on either side; and if there were formerly any steps up to the place where the altar or table stood, that they should be suffered to continue so still, and not to be taken down, and laid level with the lower ground, as lately they have been by violence and disorder, contrary to law and custom."

In the canon law is the following direction:—"Ut laici secus altare, quando sacra mysteria celebrantur, stare, vel sedere inter clericos non præsumant; sed pars illa, quæ cancellis ab altari dividitur, tantum psallentibus pateat clericis. Ad orandum vero et communicandum, laicis et fœminis, sicut mos est, pateant sancta sanctorum." Decret. Greg. ix. lib. iii. t. 1. c. 1. tom. ii. col. 433. ed. Lips. 1839.

The rector has the freehold in the chancel, and no part of the chancel can be separated from the rectory. In *Clifford v. Wicks* (1 B. & A. 498.) it was held, that a grant of a part of the chancel of a church, by a lay impropriator, to A., his heirs and assigns, was not valid in law, and therefore, such grantee, or those claiming under him, could not maintain trespass for pulling down his or their pews there erected: Mr. Justice Holroyd observing, "It seems to me, that no part of the chancel can be separated from the rectory. The rector has the freehold in the chancel in the same manner as he has in the church or churchyard. Previously to the act for the dissolution of the monasteries, he could not have alienated any part of these without the consent of the ordinary. In that act (Stat. 31 Hen. 8. c. 13. s. 4.) there is a clause introduced, saving 'to all and every person and persons, bodies politic, &c., other than the abbots, &c., all such right, title, claim, and interest, &c., which they had before that act passed.' This saving leaves the right as it existed before; and the chancel, therefore, is still inalienable by the rector. It would be productive of great inconvenience, and inconsistent with the nature of such property, if we were to hold that a grant of this sort could be valid in law." Vide *Pettman v. Bridger*, 1 Phil. 316.

Impropriators have not the same right in the great chancel that noblemen have in a lesser: because lesser chancels were erected for the sole use of the latter; and the great chancels were originally for the use of the clergy

and people, especially for the celebration of the eucharist, and other public offices of religion.

In *Hall (Sir W.) v. Ellis* (Noy, 133.) it was resolved, "that of common right the parson impropriate, and per consequens his farmer, ought to have the chief seat in the chancel, because he ought to repair it. But, by prescription, another parishioner may have it."

In *Clifford v. Wicks* (1 B. & A. 506.), Mr. Justice Bayley says, that "the general rule is, that the rector is entitled to the principal pew in the chancel, but that the ordinary may grant permission to other persons to have pews there:" (vide etiam *Morgan v. Curtis*, 3 M. & R. 389); and in *Spry (D.D.) v. Flood* (2 Curt. 357.) Dr. Lushington considered "that the rector would be entitled, according to the common law of the land, to the chief seat in the chancel, whether he be endowed rector, or spiritual rector only, unless some other person were in a condition to prescribe for it for himself, from time immemorial; and that the Ecclesiastical Court, in the exercise of its ordinary authority, would allot to him the possession of such sitting, and protect him against the disturbance of such right."

The lay rector is not entitled, as of right, to make a vault or affix tablets in the chancel without leave of the ordinary; for, as observed by Sir John Nicholl, in *Rich v. Bushnell (Clerk)*, (4 Hagg. 164.), "though the freehold of the chancel may be in the rector, lay or spiritual, as by a sort of legal fiction, the freehold of the church is in the incumbent; and though the burden of repairing the chancel may rest on such rector, yet the *use* of it belongs to the parishioners for the decent and convenient celebration of the holy communion, and the solemnization of marriage; and by the rubric, that portion of the communion service which forms a part of the regular morning service, is directed to be read from the communion table, which is appointed to stand in the body of the church, or in the chancel."

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But although the *use* of the chancel belongs to the parishioners, "all persons ought to understand, that the sacred edifice of the church is under the protection of the ecclesiastical laws, as they are administered in the ecclesiastical courts,—that the possession of the church is in the minister and the churchwardens,—and that no person has a right to enter it when it is not open for divine service, except with their permission, and under their authority." Per Sir John Nicholl, in *Jarratt v. Steele*, 3 Phil. 169.

The division of the burden between the parson and the parishioners is, by consequence, a mutual release of each other from that part which the other took; and thus the repairing of the chancel is a discharge from contributing to the repairs of the church. The impropriator, however, is rateable to the church for lands which are not parcel of the parsonage (*Serjeant Davies' case*, 2 Roll. 211.): and therefore, when the farmer of an impropriation pleaded exemption from a parish rate, on the ground of his obligation, as parson, to repair the chancel, and the plea was disallowed in the spiritual court (*Slowman v. Longrevil (Churchwardens of)*, 2 Keb. 730. 742.); it must, probably, have been in reference to other possessions in the parish. Gibson's Codex, 199. 1 Stephens on the Laws relating to the Clergy, 281.

Custom has also allotted the repair of the chancel to the parson, if there be no custom for the parish, or the owner of some particular estate, to do it. Gibson's Codex, 199.; vide etiam *Newson v. Bawldry*, 7 Mod. 69.

And where there are both rector and vicar in the same church, they are to contribute in proportion to their benefice, unless there be a custom or order fixing to which of them it shall appertain. Lyndwood, Prov. Const. Ang. 253.

By stat. 1 & 2 Vict. c. 106. s. 54., a part of the profits sequestered by the bishop for non-residence is to be applied to the repairs of the chancel.

In London there is a general custom

for the parishioners to repair the chancel as well as the body of the church : and when such custom exists elsewhere, it will be upheld. *Ely (Bishop of) v. Gibbons*, 4 Hagg. 163.

As spiritual persons, so also impropiators, are bound of common right to repair the chancels ; but whether, in case of neglect, the spiritual court may proceed by sequestration (It is said they can, in *Anon.* 3 Keb. 829.) or against the person of the layman, at common law, seems to remain in some doubt, though the latter course appears to have had the sanction of the Court of Common Pleas. *Ibid.* *Anon.* 2 Vent. 35. *Walwyn v. Awberry*, 2 Mod. 257. *Watson's Clergyman's Law*, 388. *Gibson's Codex*, 199. *Steer's P. L.* by Clive, 39. *Vide Seger and Hill, v. Dean and Chapter of Christchurch, Peculiars*, 1787, a suit for not repairing the chancel, cited in *Wilson v. M'Math*, 3 Phil. 91.

Where there are several impropiators, which is not unfrequently the case, and the prosecution to compel them to repair is to be carried on by the churchwardens, it is advisable to obtain the sanction of the vestry to prosecute at the parish expense. 1 *Stephens on the Laws relating to the Clergy*, 282.

The court in such case will not settle the proportions among the impropiators, but admonish all the parties to the suit to repair the chancel, under pain of excommunication. It is not necessary to make every impropiator a party, but only to prove that those against whom the proceedings are taken, have received tithes or other rectorial profits sufficient to repair it ; though it may be advisable to make as many of them parties as can be included with certainty. 1 *Burn's E. L.* 352.

Ornaments of the Church: (p. 304.)—Bishop Cosin (apud Nicholls on the Common Prayer, 17.) observes, "that which is to be said for the vestures and ornaments in solemnizing the service of God, is, that

they were appointed for inward reverence to that work, which they make outwardly solemn. All the actions of esteem in the world are so set forth, and the world hath had trial enough, that those who have made it a part of their religion to fasten scorn upon such circumstances, have made no less to deface and disgrace the substance of God's public service."

During the first three centuries, no pictures or images were allowed in churches ; although it is likely that during that period some attempts were made to introduce such ornaments. (Conc. Eliber. A.D. 305, can. 36.: conf. Epiphan. Ep. ad Johan. Hierosol.) "Tertullian indeed," says Bingham, (2 *Christ. Ant. B.* viii. c. 8. § 6. p. 507.) "once mentions the picture of a shepherd bringing home his lost sheep, upon a communion-cup in some of the Catholic Churches. But as this is a singular instance only of a symbolical representation or emblem, so it is the only instance Petavius pretends to find in all the first three ages." It appears that the use of pictures of saints, martyrs, and scripture-histories in churches was gradually introduced about the latter end of the fourth century. Paulinus, Bishop of Nola, favoured the introduction of such ornaments. (Paulin. Natal. 9 Felicis ; Id. Natal. 10. ; Ep. 12. ad Sever. : conf. August. contr. Faust. lib. xxii. c. 73. ; De Consensu Evangel. lib. i. c. 10. ; De Morib. Eccl. Catholic. lib. i. c. 34.) No images of God, or representations of the Holy Trinity, were tolerated in churches until after the second Nicene Council, as Bingham (ut supra) observes from Petavius, who cites Origen. contr. Cels. lib. vi. ; Ambros. in Ps. cxviii. Octonar. 12. ; August. de Fid. et Symb. c. 7. : conf. Gregor. Ep. 1. ad Leon. in Act. iv. ; Conc. Nic. 2. ; German. Ep. ad Leon. Act. 4 Conc. Nic. 2. ; Damascen. de Fid. Orthodox. lib. iv. c. 17. ; Id. Orat. 1, 2., de Imagin. Statues, or images, were of later introduction than pictures.

Ambrose, Jerome, and other early ecclesiastical writers, frequently advert to

the introduction of luxury and display in the adorning of churches in their time (Eusebius, Paulinus of Nola, and Jerome, speak of gilding and mosaic work as among the ornaments of churches in their days. Euseb. de Vit. Const. lib. iii. c. 36.; Paulin. Ep. 12. ad Sever.), and warn men against the abuses likely to arise from the increasing splendour of religious edifices. Augusti quotes the following passages to this effect; and from them we ascertain many particulars respecting the nature of the ornaments employed during the fourth and fifth centuries.

Quidquid ex effectu puro et sincere promitur, hoc est decorum; non superfluas ædificationes aggredi, nec prætermittere necessarias. Et maxime sacerdoti hoc convenit, ornare Dei templum decore congruo, ut etiam hoc cultu aula Domini resplendeat, impensas misericordiæ convenientes frequentare, quantum oporteat largiri peregrinis, non superflua, sed competentia, non redundantia, sed congrua humanitati, ne sumptu pauperum alienam sibi quærat gratiam, ne restrictionem erga clericos aut indulgentiorem se præbeat. Ambros. De Offic. lib. ii. c. 21.

Præcepit autem [Deus] et tunc populo Judæorum, et hodie nobis, qui videmur in ecclesia constitui, ne fiduciam habeamus in ædificiorum splendore, aureatisque laquearibus, et vestitis parietibus marmorum crustis, et dicamus, Templum Domini. Illud enim Templum Domini est, in quo habitat vera fides, sancta conversatio, omniumque virtutum chorus. (Hieron. Comm. in Jerem. c. 7. tom. iii. p. 564. ed. Bened.) Multi ædificant parietes, et columnas ecclesiæ substruunt, marmora nitent, auro splendent laquearia, gemmis altare distinguitur. (Id. Ep. 2. ad Nepotian. tom. iv. pars 2. p. 263. ed. Bened.) Alii ædificant ecclesias, vestiant parietes marmorum crustis, columnarum moles advehant, earumque deaurent capita, pretiosum ornatum non sententia, ebore argentoque valvas, et gemmis aurata distinguant

altaria. Non reprehendo, non abnuo. Unusquisque in sensu suo abundet; meliusque est hoc facere, quam repositis opibus incubare. (Id. Ep. 97. alias 8. ad Demetr. tom. iv. pars 2. p. 793. ed. Bened. Chrysost. Hom. 51. 81. in Matth.) Riddle's Christian Antiquities, 780.

A simple and harmless custom of adorning churches with flowers, or branches of trees, is probably of great antiquity. (Paulinus Natal. 3 Felicis. Hieron. Ep. 3. Epitaph. Nepotian. ed. Bened. tom. iv. 272.): and it is still the practice in London and elsewhere in England to decorate the churches at Christmas with evergreens. In Ireland also, churches are ornamented not only at Christmas with holly and ivy, but on Palm Sunday with branches of fir trees.

Crosses do not appear to have been set up in churches until about the middle of the fourth century.

Among the various ornaments with which churches were decorated after the establishment of the church in the time of Constantine, may be reckoned the anathemata, or gifts from different individuals, which were suspended on pillars, or placed in some other conspicuous situation, and intended as memorials of some particular mercy or benefit received from God. (Euseb. de Vit. Const. lib. iii. c. 38. 40.; Sozomen. Hist. Eccl. lib. iv. c. 25.; Hieron. Ep. 86. al. 27. ad Eustoch.; Ep. 49. al. 13. ad Paulin.). Certain gifts of this kind, called *ἐκτυπώματα*, consisting of figurative or hieroglyphical representations of the benefit commemorated, came into use probably about the middle of the fifth century. Such offerings may be regarded as an imitation of the well-known practice of suspending votive tablets, shields, and the like, in the heathen temples; but it is not without precedent also in sacred history. 1 Sam. vi. 4.

Portions of Scripture, or other inscriptions, were frequently written upon the walls of the church; a mode of adorning the sacred edifice which is perhaps the most ancient, as it is

certainly the most appropriate and instructive, of any which have from time to time prevailed. Ambros. ad Virgin. Laps. c. 6.; Paulin. Ep. 12. ad Sever.

Upon the present rubric Bennet (Paraphrase, with annotations upon the Book of Common Prayer by Thomas Bennet, M.A. p. 2. 2nd ed. Lond. 1709.) observes, " 'Tis notorious that by those ornaments of the Church and of the ministers thereof, at all times of their ministration, which were in this Church by the authority of Parliament, in the second year of King Edward the Sixth, we are to understand such as were prescribed by the first Common Prayer Book of that Prince."

Considerable importance has been recently attached to the question of the ornaments of the Church.

In a legal point of view, it is not very clear what ornaments of the Church, and of the ministers thereof, were used in the Church of England by authority of Parliament in the 2nd of Edward VI.; but nothing is more reasonable, in questions concerning the interpretation of a doubtful law, than to inquire how the practice of people was in times by-gone; because what they did when the reason and sense of the law were best perceived, and what the lawgiver allowed them to do in the obedience of it, may best be supposed to be that which he intended. But at the same time, strictly speaking, no custom, however confirmed, can supersede the statute law: no clergyman can transfer breaches of the statute law into the list of approved practices, nor justify neglects of them by pleading the connivance, or the approbation of his ecclesiastical superiors. It is true, the ordinary may forbear to blame, and he may neglect to reform, any customary deviations from, or any open defiances of, express and positive rubrics. But as he has no power to alter them, or to give his sanction to alterations made in them, so he cannot excuse or discharge his clergy from their obligations to conform themselves to

them. Episcopal authority in the rubrics is very limited, and those rules which are clear and plain must be the directions of the ordinary as well as of the subordinate clergy. And therefore it can never be presumed that non-compliance with plain and positive rules, however supported by example and custom, can receive any warrant from episcopal permission or approbation. For the clergy are antecedently bound by their own solemn declarations and subscriptions of conformity to observe the rubrics; and if they violate any of them which are clear, obvious, and practicable, they are punishable in the ecclesiastical courts. Thus, the Bishop of London, in his Charge of 1842, states that "Every clergyman is bound, by the plainest obligations of duty, to obey the directions of the Rubric. For conforming to them, in every particular, he needs no other authority than that of the Rubric itself. We ought not to be deterred from a scrupulous observance of the rites and customs prescribed or sanctioned by our Church, by a dread of being thought too careful about the externals of religion. If we are not to go beyond her ritual, at least we ought not to fall short of it; nor to make her public services less frequent, nor more naked and inexpressive, than she intends them to be. In saying this, I am not holding any new language. In my Charge to the clergy of the diocese of Chester in 1825, I used these words: 'A strict and punctual conformity with the Liturgy and Articles of our Church is a duty to which we have bound ourselves by a solemn promise, and which, while we continue in its ministry, we must scrupulously fulfil. Conformity to the Liturgy implies, of course, an exact observance of the Rubric. We are no more at liberty to vary the mode of performing any part of public worship, than we are to preach doctrines at variance with the Articles of religion. If there be any direction for the public service of the Church with which a clergyman cannot conscientiously comply, he is

at liberty to withdraw from the ministry: but not to violate the solemn compact which he has made with her.'” But see observations of Bishop Mant, post, “Ornaments of the Church, and of the Ministers thereof.”

In order to ascertain what ornaments, &c., were in use in the second year of Edward VI., reference must be had to contemporaneous documents. Accordingly we find that in the reign of Edward VI. various commissions were issued for the purpose of taking surveys and inventories of the goods, plate, jewels, vestments, bells, and other ornaments belonging to all the churches, chapels, brotherhoods, guilds, or fraternities within the realm, in order that the same might be safely kept and placed in charge of proper persons, ready to answer for the same to the crown.

It has been stated by Mr. Hunter, (Appendix II. to the Seventh Report of the Deputy-Keeper of the Public Records, p. 307.), in the catalogue which he prepared of the inventories of the goods and ornaments in the several churches and chapels of the realm, found amongst the miscellanea of Her Majesty's Remembrancer of the Exchequer, that “There had been previous commissions of inquiry of the like nature, in the second year of the reign [of Edward VI.]; and there are intermixed with the documents that arose in executing the commissions of the sixth year, such documents as have been discovered among the Exchequer Records which arose in the proceedings of the former commissions. But these are very few, compared with those of the later commissions.”

No commissions of inquiry of the second year have been discovered at the Rolls' Chapel, or have been found at Carlton Ride: but it is clear from the recitals of the commission of 6 Edw. VI. (Rot. Pat. 6 Edw. VI. p. 7. m. 12. in dorso.) that previous commissions had been issued. It also appears from a record relating to the church of St. Saviour, in Southwark, (amongst the records late of the Queen's Re-

membrancer at Carlton Ride), that an inventory was taken by “Commissioners” on the 21st of February, 1549, which was within one month after the termination of the 2nd of Edward VI.; and part of which inventory is as follows:

“These parcelles folowinge were in the Inventory taken the xxj day of February in the iij^{de} yere of the reigne of or soueraigne Lord Kinge Edward the sext by the grace of God &c by his maties comissioners then beyng, and by Nycholas Stokbrige Thomas Bromfeld Thomas Mowle Rychard Frogat Nicholas Taillour and William Kellett then wardens and kepers of the said stuff by comaundement of S Thomas Poope & S Robt Curson Knightes (on the behalf of our said soueraigne lord) comissioners provyded in that behalf

First a single crosse of sylver

Item a pair of sensers of sylver

Item a pair of candilstyckes of sylver.

Item two basons & a ship of silver.

Item iiij chalyses w^t iiij patentees of sylver ~~and~~* \all / gilt.

Item a monstrance of silver w^t a byrrall.

Item ij chalises and ij patentees of sluert† & parcell gilt.

Item a pax of syluer

Item a maser w^t a bordo^r & knop of syluer & gilt whiche was geven to the churche wardens to drink when they mete.

Item a coope of white damask cloth of goold

Item a canaby of cloth of gold

Item iiij coopis of blewe tyssewe w^t deacon & subdeacon with all their apparell to them belonginge

Item mo^r iiij other coopis of blewe tyssewe with vestment deacon and subdeacon with their apparell to them belonginge.

Item iiij other coopes of redde tyssewe w^t vestment deacon & subdeacon with other their apparell to them belongynge.”

* Sic.

† Sic.

There is evidence that inventories for the churches and chapels within six of the hundreds of the county of Cambridge were taken by commissioners before the 24th of March, 3 Edw. VI. (vide App. II. to the Seventh Report of the Deputy Keeper of the Public Records, 316.); and the two following were made within three months after the termination of the second year of the reign of Edward VI., and are amongst the records late of the Queen's Remembrancer at Carlton Ride.

"The inventory of all the plate, juelles, vestementes and ornamentes belonging to the Church of Fordingbridge in the County of Sowth. taken and made according vnto the commaundement from Mr. Willm. Kaleywaye and Mr. John Ogden esquiers and other Comissioners to our soueren Lorde Edward the vj by the grace of God, of Englonde France and Irelande Kyng defender of the Faythe and in erthe of the Churches of Englonde and also of Irelande immediatly vnder God supreme hed the iij by certen of the sayde parishe whose namys and sealis be put herto the xxij daye of Aprill the yer above written

In primis iij chalices of siluer wherof oon is parcell gilt

Item i crosse of siluer Item ij pyxes of syluer wherof oon is parcell gilt

Item j censer of siluer Item oon ship of siluer

Item j littill bell of siluer witht a yern clipper that serue for the time of the Communion

Item j pax of siluer and gilt and oon cup of siluer

Item iij bellis, the great bell is iij fote and viij ynches brode and ij fote and ix ynches depe The middill bell is iij fote and iij ynches brode and ij fote and vj ynches depe. The littill belle is iij fote brode and ij fote and iij ynches depe and seruith for the clock

Item the best vestement is crymsyn velvett

Item j sute of vestementes viz for the Prest deacon and subdeacon the

grownd therof is chaungeable red braunched with grene

Item j grene vestement growndid with black velvett

Item j other vestement callid the checker whyght and red

Item j other vestement of old red velvet

Item j other vestement of grene sylk and blew threde

Item j vestement of black damask with a whight satten crosse

Item j sute of vestementes for the prest deacon and subdeacon with a cope to the same of black worstede

Item j wight damask cope Item j other cope of blew sylk

Item ij other copes oon of red capha the other of chaungeable red and grene

Item iij corporas cases ij of cloth of gowld the iijde blew the iij clothe of tinsill

Item viij altar clothes Item j frunt for the hygh altar of yelow satten of bridges

Item j frunt for the altar in the northe yle of black and whyght satten of bridges

Item iij other fruntes ij paynted the other blew and grene buckeram

Item j crosse of coper and gilt Item a sepulcur clothe yelow and blew satten of brydges Item iij stremers of sylk Item 5 banner clothes wherof 1 is red sylk the other iij be staynid clothes

Item ij syrplis for the prestes and ij for ye clarkes

Item j paule of red and blew sylk and j other olde

Item iij shetes Item iij basens and viij candylstyckes of latten

(L.S.)

(L.S.)

WM. KEYLLWEY. JOHN OKEDEN."

"The Invetorie of all the goodes plate ornamentes and belles within the parishe of Portisee in the Countie of Sutht taken the xxij daye of Apriell in the third yere of the Reigne of our Souereigne Lord Kinge Edwardd the Syxte by Barnerd Wyllsman and Thomas Finden Churchwardens Syr Robert Hikson Curatt and John Car-

penter Thomas Stubber Thomas Playfoot Wylliam Wyllsman John Pepson John Young parishioners sertefiethe vnto Thomas Vuedale Wylliam Wayte and John Whyte Esquiers Commissioners emonge other theronto apoyntede by vertew of the Kinges Majesties Commission to them and others in that behalfe addressid as herafter followythe

Item ij belles in the Tower
 Item ij chaleses of sylver
 Item iij copes vj vestymentes
 Item iiij albes ij amyses, ij tunicles
 Item ij hangins for the allter i payntyd cloothe for the sepulker i palle i lent vale
 Item ij surpleces ij Rochettes iiij alter clothes
 Item iij crosse banners iij stremers
 Item ij torches i crosse of copper
 Item ij candellstickes j herse of iron
 Item j lyche belle ij sacring belles
 Item i lampe of brasse i holy water pot of brasse

SIR ROBT. HYKSON Curat.
 Charch- { BARNARD WYLSMAN.
 wardes { THOMAS FYNDEN.
 JO. CARPENTER.
 THOMAS STUBBER.
 THOMAS PLAYFOTE.
 WILLS. WYLSMAN.
 Commissioners { WILLM. WAYTE.
 { T. VUEDALE.
 { JOHN WHITE."

In the sixth year of Edward VI., further commissions for the purpose of taking surveys and inventories of the goods, plate, jewels, vestments, bells, and other ornaments belonging to all churches and chapels were issued. There is one dated on the 16th of January in that year, and another undated: and both are upon the Roll and in the Privy Seal, by which they were issued. Others were issued of the same tenor, but of different dates: of these, some exist in the originals amongst the Exchequer documents; but they are not enrolled upon the Patent Rolls, nor are any privy seals or signed bills for their issue on the bundles in the Rolls' Chapel.

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These commissions were intended to be more stringent than any which had previously emanated from the crown, and swept away far the greater portion of the church furniture which had been retained for the performance of divine service according to Edward VI.'s first Book of Common Prayer.

The commissioners are directed to make perfect inventories of the goods, by comparing them with the former inventories, and to make inquiry, by oath or otherwise, of all such property as might be concealed or embezzled, and to certify their proceedings to the Privy Council. The commissioners are fully empowered to commit to prison, without bail or mainprize, all persons who are contumacious to their authority. The second commission, which refers to the former commission, gives further power for the same purpose, and specifies what ornaments are allowed to be retained; and the commissioners are also empowered to convert into money all such as are not retained or given to the poor. Under these commissions, the certificates were made, of which a great number are now remaining among the miscellaneous documents of the Augmentation Office and Exchequer.

As these commissions are illustrative of a portion of the history of the Reformation, it has been deemed expedient to publish three of them upon the present occasion.

"EDWARD the syxt &c. To our deare Cousyn and Counsaillour William Marques of Northampton Great Chamberleyn of Englund and to our trustie and right welbeloved John Lord Braye and to our trustie and welbeloved John SeyntJohn and Uryan Brereton Knyghts and to our welbeloved Lewes Dyve and Richard Snowe Esquyers greting Whereas We have at sondry tymes heretofore by our speciall Commyssion and otherwyse commaunded that ther shuld be takyn and made a just veu survey and inventory of all manner goodes plate juells vestyments bells and other ornaments within every paryshe belongyng or in any wyse

apperteynyng to any Church Chapell Brothered Gylde or Fraternyty within this our Realme of Englonde and uppon the same Inventory so taken had or made our commaundement was and hath ben that all the same goodes plate jewells vestments bells and other ornaments shuld be safely kept and appoynted to the charge of such persons as shuld kepe the same safely and be ready to aunswere to the same at all tymes according to the whiche our Commyssyons and sundry Commaundements We were advertysed by our said Commyssioners then appoynted and by other meanes also that the said goodes plate jewells vestments belles and other ornaments of the said Churches Chapells Brotherhedds Gylds Fraternyties and Companies were not only viewed and duly surveyd but also that the Inventories therof were made by Indenture and thon part of the same remayned with our Custos Rotulorum of that Countye or hys Deputye or Clerke of the peax at that tyme being and the other part with the Churchwardens and suche men as had the charge of the same goodes and other Inventories also made by our commaundement by our Busshoppes and their Ecclesiasticall Officers were lykewyse by them retorned hyther to our Counsaill yet nevertheles for that we be informed that somme part of the said goodes plate jewelles belles and ornaments of Churches be in somme places embeselled or removed contrarye to our former expresse commaundements and manifestlye to the contempt and derogacion of our honor in that behalfe We have thought mete to have the very truthe herin justly and duly knowen to thintent the same may be as ys most necessarye redressed and furthwith reformed. And for that purpose for the good knowledge and experyence had in your trustynes faithfulness wisdom and uprightness we have appoynted you to be our speciall Commyssioners and by auctoryty herof do name appoynt and auctoryse you four or three of you to take and receave a due full and just view of

all goodes plate jewells bells and ornaments of every Church and Chapell in whose hands soever the same be belonging or in any wyse apperteynyng to any the said Churches Chapells Gylds Brotherhedds or Fraternyties within that our Countie of Bedford And upon the said view so taken to cause a true just and full perfect Inventorye to be made of the same and to compare the same with the best of the former Inventories heretofore made and remaynyng with the said Churchwardens or suche other as then hadd the same incharge. And for the defaults and wants yf any shalbe eyther of the said plate jewelles belles vestments or any other ornaments or any part of theym any manner of wyse to make diligent inquirye and serche as well by the othes of suche honest men as ye shall thinke mete to sweare therfore as any other convenient meanes to knowe and understand by whose default the same hath bene removed embesiled aliened or dimynyshed And also in whose possession the same things or any part therof so spoiled removed embeselled or demynysshed do remayne or to whose use the money and profett therof ys made or is comme according to the further meanyng of certen instruccions sent to you herewith and of your hole doyns in this behalf to retorne unto us and our Pryvey Counsaill in wryting your answer accordingly. And yf ye shall fynde any person or persons that wilfully or stubburnlye will refuse to obey any precept or commaundement whiche you our said Commyssioners foure or three of you shall geve unto theym in or about the execution of the premisses, that then we gyve unto you full power auctorytie to comytt every suche person or persons to warde and pryson ther to remayne without bail or maynprice untill suche tyme as you shall thinke the same ymprisonment to be condigne for his or their offences—Wherefore Wee will and comaunde you and every of you to attend and execute the premysses accordynglye and moreover Wee will and commaund

all and singuler Mayours Shereffes Bayllyffes Constables Hedboroughes all Curates Parsons Vicars Churchwardens and all other our Offecers Minysters and faithfull Subiects that they and every of them be ayding helping counsailling assisting and furthering you in and aboute the due execucion herof as they tender our pleasure and will aunswer to the contrarye at ther extreme perells. In Witnes wherof &c. T. R. apud [*Sic*]

Fiant consimiles separales Commisiones directæ personis subscriptis in Comitatus Civitatibus Episcopatibus et Villis subscriptis."

Rot. Pat. 6 Edw. VI. p. 7. m. 12. in dorso.

"EDWARDE the syxt &c. To our trustye and ryght welbeloved Counsaillours syr Richard Cotton knyght Comptroller of our houshold syr John Gate knyght of* Vicechamberley[n] syr Robert Bowes knyght maister of the Rolles of our high Court of Chauncerye Sy John Baker knyght and Syr John Mason knyght and to our trustie and welbeloved servaunts syr Walter Myldmaye knyght one of our Generall Surveyours John Lucas and Thomas Myldmay Esquyers greting. Wherupon divers great and urgent consyderacions us movyng We have latelye directed our severall Commyssions into divers and sundrye shyres and Countyes within this our Realme to divers and sundrye persons for the vieu and survey of all and singuler goodes plate Jewelles belles and ornaments belonging or in any wyse apperteynyng to any church Chapell Guilde Brothered Fraternytie or Company within this our Realme of Englund and to retourne the full aunswere and certyfycat of the same vieu and survey unto us and our Pryvey Counsaill in wyting according to the same our Commyssions and certeyn Instructions sent everallye unto the same Commyssioners therwith lyke as in the same Commyssions and instructions at large ys conteyned We mynding to under-

stond the full and hole reporte of the same vieues and surveys frome all places of this our Realme and mynding also to procede for divers great consyderacions us movyng to further order touching the said goodes plate Jewelles belles and ornaments—Trusting in your fidelyties and approved wisdomes have appoynted and assigned you to be our Commyssyoners and by these presents do geve unto you seven syx fyve or foure of you full power and auctorytye by lettres precepts or any other wayes or meanes to you semyng resonable to collect and bringe togeyther frome thandes of said Commyssioners or any of theym or from thandes of any other person or persons all and singuler suche full and hoole certyfycat or certyfycates in wrytyng Which are and ought to be retourned in aunswere to our said Commyssions and instruccions touchyng the survey and vieu of the goodes plate Jewelles belles and ornamentes aforesaid. And yf uppon the same your Colleccion of the *the* said certyfycates it shall appeare that Commyssions have not bene awarded for those purposes into all sheres Countyes and places within this our Realme but that eyther by neclygence or other occasions somme of the Commyssions of the same sheres Counties and places have byn omytted and not sent furth according to our former commaundement Then our pleasure is that you seven syx fyve or four of you shall make relacyon of the same omyssion and lacke to us or our Pryvey Counsaill to thintent order may be geven with expedicion for the spedy sending furthe and addressing of such Commyssyons so lackyng or omytted And Wee do further geve unto you seven syx fyve or four of you full power and auctorytye ymmedyatlye to collect or cause to be collected and brought togeyther all and singuler redye money plate and Juelles certyfied by our Commyssioners aforesaid to remayne in any church Chapell Guild Brothered Fraternytie or company in any shire Countye or place within this our Realme of Englund

* Sic.

causing the said ready money to be delyvered by indenture to our use to thandes of our trustie servaunt sir Edmond Peckham knyght and causing the said plate and Juelles to be delyvered lykewise by Indenture to our use to thandes of the maister of our Juell house for the tyme being And to thintent the said Churches and Chapelles may be furnysshedd of convenyent and comely things mete for thadmynstracion of the holy Comunyon in the same Wee geve unto you seven syx fyve or four of you full power and auctorytye to leave or cause to be leaft out of the said plate for the same purpose and to the same use in everye Chathedrall or Collegiat Church where Chalyces be remaynyng one or two chalyces by youre discrecions [*defaced*] And in every great paryshe where Chalyces be remaynyng one or two chalyces by your discreacion and in every small paryshe or chapell where Chalyces be remaynyng one chalyce delyveryng or causing to be delyvered the same chalyces so appoynted to remayn to thuse aforesaid to thand the deane Provost Church wardens or other Mynysters of the said Churches and Chapells by Indenture in wryting wherby to charge them and their successours with the same hereafter. And we gyve unto you seven syxe fyve or foure of you full power and auctory after the honest and comely furnytur of coverynges for the comunyon table and surples or surplusses for the mynyster or mynysters in the said churches or chapells by your discrecions to dystribute or cause to be dystributed and geven frely to the poore people in every parysh wheare the same churches and chapells stond and be The resydue of the lynnyn ornaments and ymplements of the said churches and chapells in suche order and sort as may be most to Godes glory and our honor And we gyve unto seven syx fyve or four of you full powe and auctory to sell or cause to be sold to our use all and singuler copes vestments Aulter clothes and other ornaments whatsoever remayn-

ying or being within any of the said churches or chapells not appoynted by this our Commyssion to be leafte in the said churches or chapelles or to be dystributed to the poore as afore ys declared And also to sell or cause to be sold to our use by weight all parcells or peces of metall except the metall of greatt bell saunse bells in every of the said churches or chapells The money commyng of whiche sales so to be made informe before declayred and all other sommes of money whiche shall comme and be brought into our use by vertue of this Commyssion We will ye shall delyver or cause to be delyvered by Indenture to thandes of the said syr Edmond Peckham to our use and our further pleasure and commaundement ys and we geve unto you seven syx fyve or four of you full power and auctorytye straightle to charge by all suche meanes and wayes as to you shall seme most convenyent the Deanes provosts Church Wardens mynystres or parysshoners of the said Churches and Chapells that they and everye of them do safely kepe unspoiled unembesiled and unsold all suche bells as do remayne in everye of the said churches and chapells and the same to conserve untill our pleasur be therein furtherknowne And yf yt shall appere unto you uppon the said certyficats or otherwyse that any of the goodes plate Juelles belles or ornaments of the said Churches or Chapells have bene at any tyme heretofore sold embesilled withdrawen or consealed by the Deanes Provosts Churchwardens mynystres parysshoners or any other person or persons and the Just pryses or profetts thereof not employed or converted to the godly and lafull uses of the said Churches or Chapelles Then we geve unto you seven syx fyve or four of you full power and auctoryty by lettres precepts proces or any other wayes or meanes to you semyng convenyent to cause and compell all and every person and persons their executors or assignes which have sold bought embesilled withdrawen or concealed any of the

said goodes plate Juells bells or ornaments to make unto us due satysfaction and payment for the same as to you seven syx fyve or four of you shalbe thought reasonable. And forasmuche as ye cannot personally & presently execute your selves this our Commyssion in every shere cuntie and place of this our Realme according to the tenor of the same and specyally in those sheres Cunties and places whiche be farre dystant frome our Cyty of London. And we mynding to have delygent expedicion used for our service herin do geve unto you seven syx fyve or four of you full power and auctorytye to dyrect out lettres precepts or Instruccions under thands of you seven syx fyve or four of you to any shere Countye or place within this our Realme to any suche person or persons as ye shall thinke mete for our service in the same authorysing therby them or so many of them as ye shall thinke convenyent to make colleccion to our use of the said ready money plate and Juells and make sale to our use of the said coopes vestments and ornaments of sylke without gold sattyn of bridges dornix worsted Saye and of other thyngs appoynted to be sold as ys before declared and to leave in every church and Chapell suche Chalyce or Chalyces and suche lynnyn fornyture for the same Churches and Chapelles as ys before appoynted and to dystribute the resydue of the said lynnyn ornaments and ymplements to the poore of everye paryshe in sort before declared. The same persons and every of theym retournyng unto you seven syx fyve or four of you the said redy money plate and Juells and the money commyng of the goodes so to be sold and also all suche Coopes vestments and ornaments as be not within the lymytt of their sale at a certayne daye to be prefxed in your said lettres precepts and Instruccions to thintent the said ready money plate and Juells may be delyvered to our use to thandes of suche persons as before are named and appointed And that the Coopes vestments and orna-

ments so to be brought to you by the said Comyssioners not sold may be by you sold to our use and the money therof lykewyse delyvered to our use as ys before assigned. And yf yt shalbe thought unto you seven syx fyve or four of you mete and convenyent for our more assured service and for the better authorytie of suche as shall serve us in forme aforesaid in those sheres places and Counties wher your selves cannot personally attend the execution of the premysses that Commysions be awarded frome us severally into everye of the same Shires places or Counties for the execution of ther same. Then Wee will that you seven syx fyve or four of you shall make report unto us or our pryvie Counsaill of your opynyons therin frome tyme to tyme to thintent Commyssions may be sent forthe by us to thend and effect before declared. And yf you shall fynde any person or persons that wilfully or stubburnly will refuse to obey any precept or commaundement whiche you our said Commyssioners seven syx fyve or four of you shall geve unto them in or abute the execution of the premisses. That then we gyve unto you full power and auctorytye to commytt every suche person and persons to warde and pryson there to remayne without bale or maynpryse untill such tyme as you shall thinke the same ymprysonment to be condigne for his or their offences or shall have made such fyne for his said offences as to your wysdomes shalbe thought convenyent. Wherefore We will and comaund you and every of you to attend and execute the premisses accordingly. And moreover We will and comaund all and singuler Mayours Sheryves Justices Baillyffs Counstables Hedboroughes all Curats Parsons Vicars Churchwardens and all other our Officers Mynsters and faithful Subjects that they and every of them be ayding helpyng counsailling and assisting and furthering you in and about the due execution herof as they tender our pleasure and will aunswere to the contrary at their ex-

treme parells And this our Commys-
syon shalbe to you and every of you
sufficient Warrant and Discharge in
that behalfe T. R. apud Westmonas-
terium xvi die Januarii—Per ipsum
Regem, &c.”

Rot. Pat. 6 Edw. VI. p. 7. m. 11. in
dorso.

“EDWARDE the syxt by the grace of
God Kynge of Englande Fraunce and
Ireland Defendor of the Faithe and of
the Church of England and also of
Ireland in yerth the Supreme Hedd
To oure trustie and wellbeloued Ed-
warde Mountague Knight and to our
welbelouid the Mayour of our Towne
of Northampton Edward Saunders
our Serjaunt at Lawe Edward Griffyn
Francys Morgan and Roberte Chaun-
trell Esquyers Greting Where as we
haue at sundry tymes heretofore by
our Speciall Comission and otherwise
comaundyd that there shuld be taken
and made a iust viewe survey and in-
ventorie of all maner of goods plate
Jewells vestyments bells and other
ornaments within euery parisshe be-
longyng or in any wyse apperteynyng
to any Church Chappell brotherhedd
Gilde or Fraternytie within this our
Realme of England and vppon the
same Inventorie so taken had or made
our comaundement was and hath byn
that all the same goods plate Jewells
vestyments bells and other ornaments
shuld be savely kept and appoynted
to the charge of such persones as
shuld kepe the same savely and be
reddie to answeere to the same at all
tymes According to the which our
Comyssions and sundry comaunde-
ments we were aduertysed by our said
Comyssioners then appoynted and by
other meanes, &c. [*as in the first Com-
mission.*]

Yett neuerthelesse for that we be
enformyd that somme parte of the
sayd Goods plate Jewells bells and
ornaments of Churches be in some
places imbeselid or removyd contrarie
to our former expresse comaundements
and manyfestlie to the contempt and
derogacyon of our honor in that behalf
We haue thought mete to haue the

very truth herein iustly and duylye
knownen to thintent the same maye be
as is most necessarie redressed and
furthwith refournyd And for that
purpose for the good knowledge and
experyence had in your trustynes
faithfulnes wisdome and vpprightnes
we have appoynted you to be our Spe-
ciall Comyssioners and by auctoritie
hereof do name appoynt and auctoris-
e you foure or thre of you to take and
receyve a due full and iust viewe of
all goods plate Jewells bells and orna-
ments of euery Church and Chappell
in whose hands soever the same be
belongyng or in any wyse apperteyn-
yng to any the said Churches Chap-
pells gilds brotherhedds or fraternyties
within that our Towne of North-
ampton and uppon the sayd viewe so
taken to cause a trewe iust and full
perfytt inventorie to be made of the
same. And to compare the same with
the best of the former inventories
heretofore made and remaynyng with
the sayd Churchwardens or such other
as then had the same in charge. And
for the defaults and wants, &c. [*as in
the first Commission.*]

Wherefore we woll and comaund
you and euery of you to attend and
execute the premysses accordynglye
and moreover Wee woll and com-
maund all and singuler mayres She-
reffes Bayllyffes Constables hedbo-
roughes all Curates parsons vicars
Churchwardens and all other our offe-
cers minystrs and faithfull subiects
that they and every of them be ayding
helping Counsailling assisting and fur-
thering you in and aboute the due
execution herof as they tender our
pleasure and woll aunswer to the con-
trarye at ther extreme perells. In
witnes wherof we haue caused these
our Lres to be made patents. Witnes
our self at Westminster the xvjth daye
of Maye the syxte yere of our raign.

Marten.

per ipsum Regem &c.”

From the Original, found amongst
the Records of the Exchequer.

The proceedings by the commis-

sioners under these commissions will receive illustrations from the following inventories, for which I am indebted to my friend, Mr. Dawson Turner, of Yarmouth, by whom they were communicated to the Norfolk Archæological Society, in a paper, headed, Returns of Church Goods in nine Churches within the county of Norfolk.

Hundred of Tunstede. } This Inven-
Irstede. } torie indented,
 made the last daye of August, in the
 sixte yere of King Edward VI., wit-
 nesseth that ther remayneth the fol-
 lowing goodes of the above Churche,
 in the handes of John Drover and
 Nicolas Scrape, Churchwardens.

£. s. d.

In primis, ij chalies
 wth patens, siluer, parcell
 gillt, the one weinge xiiij
 ounces & demi, the other
 ix ounces, eury ounce iijs.
 viij*d.* iv v ij
 Item, iij copes, the one
 of grene silke, the other
 of blew wurstede, another
 of white fustyan, valwed
 at - vij viij
 Item, iij vestim^{ts}, the
 one of grene silke, the
 other of blew wurstede,
 an other of redd saten of
 briges, an other of white
 fustyan, wth ij tunycles
 of blew wurstede (&
 theire aubes) valewed
 at - xij -
 Item, a crosse of copper
 & gilte, valewed at . . . - ij viij
 Item, ij candilsticks of
 laten, valewed at . . . - v. -
 Item, a pix, a holly-
 water stopp, a sensure, &
 a ship of laten, valewed
 at - xx
 Item, a crismatorie of
 pewter, valewed at . . . - iij
 Item, ij steple bells,
 weyinge by estimacion
 viij^c, wherof the first iij^c,
 the second v^c, the sum of
 all at xvs. vj - -

(360)

Item, ij handebells wth
 a sacryng bell, valewed at - v. -

Item, one clapper va-
 lewed at - xij

Wherof assigned to be occupied and
 vused in ministracion of Dyvine Seruice
 there, the said chaleis weyng ix ounces,
 & the first bell of iij^c weight. In
 witnes wherof the said Commissioners
 & others the said persons to thes In-
 ventories alternately have put to their
 hands, the daye & yere aboue wreten.

By me John Akers.

Hundred of Tonsted. } This Inventorye
Bacton. } indentyd, mad

the last day of August in ye vith yer
 of King Edward VI., witnesseth that
 ther remainyth the following goodes
 of the above church, with John
 Braddfyld, Thomas Alen, and Richard
 Dracke, Churchwardens.

£ s. d.

In primis, one payer of
 chalys of syluer parcell
 gylyt, weying xij ounces, at
 iiis. viij*d.* the ounce . . - xliij -
 Item, one vestement of
 whit sylke and ij decons
 & cope of the same . . - xl -
 Item, one vestement of
 blue sylke & ij dekons
 and cope of the same . . - xx -
 Item, j vestement of
 blue worsted & j veste-
 ment of grene - iij -
 Item, iij cossyns of
 sylke and j crosse cloth
 of sylke - ij -
 Item, iij banners and
 a pendalle - iij iij
 Item, viij albes . . . - xij iij
 Item, one crosse of cop-
 per & vi candellstyckes,
 a payer of sensures, and
 a hallywat^r stope, & j
 crysmatory, & j pyxe, alle
 of laten, weing lxxvjli. . - xj -
 Item, ij hand bells and
 j lyttell bell veyng viij li. - ij viij
 Item, iij or bellys wey-
 ing, by estymacon, the
 grettest belle veyng v^c
 the iij belle veyng iij^{cr}

c. the second belle veyng
 iij^e and a halfe, the lyt-
 tell bell ij^e and a halfe,
 at xvs. ye c xj v -

Item, iiij clappers of
 yron, valued - iij iiij

Wherof to be occupied and vused in
 the admynystracon of the Deuyne
 Seruyce ther, the seid chalys weying
 xij ounces, and ij table cloths and j
 napkyn, and one belle weyng ij c &
 halfe. In wyttensse wherof the seid
 Comysioners and others y^e seid per-
 sons to theis Indentures alternatlye
 have sett to ther hands, the daye and
 yer aboue wrytten.

Robert Lyndley. +

Hundred de Tunstede. } This Inven-
Barton. } torie indented,
 made the xxxjth daye of Auguste, in
 the sixt yere of King Edward the Sixt,
 witnessith that ther remainyth the
 following goodes in the hands of John
 Asketill, Clarke, Vicar of the said
 town Thos. Phelipps and Rob^t Rastoll,
 Churchwardens, and Richard Cokke
 and Edward Page, Parisshioners.

£ s. d.

In primis, ij chaleses,
 parcell gilte, w^t ther pa-
 tents, the one payer wey-
 ing xij ounces, xliiij s.;
 and the other payer wey-
 ing x ounces, xxxvi s.
 viij d.; at iijs. viij d. the
 owncce.—Sm^a iij - viij

Item, a cope of redde
 velvet, valued at - v -

Item, a vestiment w^t ij
 dekons clothes, & three
 rochetts belownging to
 the said cope, valuid at . - x -

Item, a nother cope of
 redde velvet w^t a vesti-
 ment, and ij dekons
 clothes, valuid at . . . - vij viij

Item, one vestiment of
 blew damaske, valued at - iij -

Item, a cope of blew
 dameske, a cope of blacke
 worstede, a vestiment
 and ij dekons, w^t iij albes
 to the same, valuid at . - xij viij

Item, one vestiment of
 grene silke, and an albe
 to the same, valuid at . - - xx

Item, ij great candil-
 sticks of laten, one stoppe
 of laten, ij letill candil-
 stekis of laten, valuid,
 w^t a payer of hande bells
 weying xiiij^{li}, at . . . - iij -

Item, iij bells in the
 stepill, weying by estima-
 cion xxx^e; the first belle
 vij^e, the ij^{de} bell xj^e, and
 the iij^{de} bell xij^e, at xvs.
 the c.—Sm^a xxij x -

Item, iij belle clapers,
 valued at - iij -

Whereof is assigned to be occupied
 and vused in thadministracon of Divine
 seruice, the seid chales weying x ounces,
 and the leste belle in the stepill, the
 surplusses & lynnynge clothe for the
 comynyon bord. In witness whereof
 the seid Commissioners and other the
 seid persons to this present Invento-
 ries alternately have put to ther hands,
 the daye and yere aboueseid.

Thomas Phillipps. John Asketyll.

By me Rob^t. Raspoll.

It seems that in the destruction of
 church ornaments fanatical zeal was
 carried to a very great extent by the
 Commissioners. Thus, Weever (Dis-
 course on Funeral Monuments, pp. l, li.)
 states,—“Toward the latter end of the
 reign of Henry VIII. and throughout the
 whole reign of Edward VI. and in the
 beginning of Queen Elizabeth, certain
 persons, of every county, were put in
 authority to pull down, and cast out
 of all churches, roods, graven images,
 shrines with their relics, to which the
 ignorant people came flocking in ado-
 ration. Or any thing else, which
 (punctually) tended to idolatry and
 superstition. Under color of this
 their commission, and in their too
 forward zeal, they rooted up and bat-
 tered down crosses in churches and
 church yards, as also in other public
 places, they defaced and brake down
 the images of kings, princes, and
 noble estates, erected, set up, or por-

traied, for the only memory of them to posterity, and not for any religious honor; they crakt a-pieces the glass windows wherein the effigies of our blessed Saviour hanging on the cross, or any one of his saints was depicted; or otherwise turned up their heels into the place where their heads used to be fixed; as I have seen in the windows of some of our country churches. They despoiled churches of their copes, vestments, amices, rich hangings, and all other ornaments whereupon the story or the portraiture of Christ himself, or of any saint or martyr was delineated, wrought, or embroidered; leaving religion naked, bare, and unclad."

"But the foulest and most inhuman action of those times, was the violation of funeral monuments. Marbles which covered the dead were digged up, and put to other uses; tombs hackt and hewn a-pieces; images or representations of the defunct, broken, erased, cut, or dismembered, inscriptions or epitaphs, especially if they began with an *orate pro anima*, or concluded with *cujus animæ propitiatur Deus*. For greediness of the brass, or for that they were thought to be anti-christian, pulled out from the sepulchres, and purloined; dead carcasses, for gain of their stone or leaden coffins, cast out of their graves, notwithstanding this request, cut or engraven upon them, *propter misericordiam Jesu requiescant in pace*."

In the Journal of William Dowsing, of Stratford, Parliamentary Visitor, appointed under a Warrant from the Earl of Manchester, for demolishing the Superstitious Pictures and Ornaments of Churches, &c., within the county of Suffolk, in the years 1643, 1644 (Parker, Lond. 1844.), the following entries, *inter alia*, occur; from whence it seems, that the chancels were usually several steps above the body of the church; and that up to the period at which the Parliamentary visitors went their circuits, painted windows, crosses, holy-water vessels, and "*ora pro nobis*"

inscriptions had been reckoned legitimate "ornaments of the Church."

"26. UFFORD, JAN. the 27th. We brake down 30 superstitious Pictures; and gave direction to take down 37 more; and 40 Cherubims to be taken down of Wood; and the Chancel levelled. There was a Picture of Christ on the Cross, and God the Father above it; and left 37 superstitious Pictures to be taken down; and took up 6 superstitious Inscriptions in Brass."

"32. COPDOCK, JAN. the 29th. I brake down 150 superstitious Pictures, 2 of God the Father, and 2 Crucifixes; did deface a Cross on the Font; and gave order to take down a stoning Cross on the Chancel, and to levell the Steps; and took up a Brass Inscription, with *ora pro nobis*, and *cujus animæ propitiatur Deus*."

"37. [IPSWICH.]—*St. Mary Elmes*, JAN. the 29th. There was 4 iron Crosses on the Steeple; which they promised to take down that Day, or the next.

"38. *Nicholas*, JAN. the 29th. We brake 6 superstitious Pictures; and took up 2 Brass Inscriptions, of *ora pro nobis*; and gave order for another, *cujus animæ propitiatur Deus*; and there was the Crown of Thorns."

"42. *Steven's*, JAN. the 30th. There was a popish Inscription in Brass, *pray for the soul*.

"43. *Lawrence*, JAN. the 30th. There was 2 popish Inscriptions, one with Beads, and written *ora pro nobis*."

"55. HIGHAM, FEB. the 2nd. We brake down 15 superstitious Pictures in the Chancel; and 16 in the Church, (so called;) and gave order to levell the Steps in 14 days."

"61. STOW-MARKET, FEB. the 5th. We gave order to break down about 70 superstitious Pictures; and to levell the Chancel, to Mr. *Manning*, that promised to do it; and to take down 2 Crosses, one on the Steeple, and the other on the Church, (as it is called;) and took of an Inscription, of *ora pro nobis*."

"78. OTLEY, FEB. the 27th. A

Deputy brake down 50 superstitious Pictures; a Cross on the Chancel; 2 Brass Inscriptions; and Moses with a Rod, and Aaron with his Mitre, taken down; and 20 Cherubims to be broke down.—6s. 8d.”

“91. WILBY. 4 superstitious Pictures. APRIL the 4th. 30 We brake down; and gave order to take 10 more, and the Steps to be levelled; and the Whip, and Pincers, and Nails, that was at Christ’s crucifying, and the Trinity, all in Stone.

“92. STRADBROOK, APRIL the 4th. 8 Angels off the Roof, and Cherubims in Wood, to be taken down; and 4 Crosses on the Steeple; and one on the Church; and one on the Porch; and 17 Pictures in the upper Window; and *pray for such out of your charity*; and Organs, which I brake.

“93. *Nether*, or LINSTED *Parva*, APRIL the 4th. A Picture of God the Father, and of Christ, and 5 more superstitious in the Chancel; and the Steps to be levelled, which the Churchwardens promised to do in 20 days.—And a Picture of Christ on the outside of the Steeple, nailed to a Cross, and another superstitious one. Crosses on the Font. *Will.* [MS. *blotted*] is Curate.”

“96. HALLISWORTH, APRIL the 5th. 2 Crucifixes, 3 of the Holy Ghost, and a 3d of the Trinity altogether; and two hundred other superstitious Pictures and more; 5 popish Inscriptions of Brass, *orate pro animabus*, and *cujus animæ propitiatur Deus*; and the Steps to be levelled by the Parson of the Town; and to take off a Cross on the Chancel. And then the Churchwardens had order to take down 2 Crosses off the Steeple.

“97. REDSHAM *Magna*, APRIL the 5th. A Crucifix, and 3 other superstitious Pictures; and gave order for Mr. *Barenby*, the Parson, to levell the Steps in the Chancel. He preach but once a day.

“98. REGINFIELD, APRIL the 5th. The Sun and Moon; and JESUS, in Capital Letters; and 2 Crosses on the Steeple: We gave order to take

them down; and levell the Steps in 14 Days.

“99. BECCLES, APRIL the 6th. Jehovah’s between Church and Chancel, and the Sun over it; and by the Altar, *My Flesh is Flesh indeed, and My Blood is Drink indeed*. And 2 Crosses we gave order to take down, one was on the Porch; another on the Steeple; and many superstitious Pictures, about 40. Six several Crosses, Christ’s, Virgin Mary’s, St. George’s, and 3 more; and 13 Crosses in all; and Jesus and Mary, in Letters; and the 12 Apostles.”

“102. BENACRE, APRIL the 6th. There was 6 superstitious Pictures, one Crucifix, and the Virgin Mary twice, with Christ in her arms, and Christ lying in the Manger, and the 3 Kings coming to Christ with their presents, and St. Catherine twice pictured; and the Priest of the Parish—[MS. *blotted*]*—Materna Johannem [sic MS.] Christi gubernat. O Christ govern me by thy Mother’s prayers!*—And 3 Bishops with their Mitres; and the Steps to be levelled within 6 weeks. And 18 JESUS’s, written in Capital Letters, on the Roof, which we gave order to do out; and the story of Nebuchadnezzar; and *orate pro animabus*, in a Glass Window.”

“104. RUSHMERE, APRIL the 8th. We brake 10 superstitious Pictures; and gave order to levell the Steps, in 20 days, to make their Windows; and we brake down a Pot, for Holy Water.”

“106. FROSTENDEN, APRIL the 8th. 20 superstitious Pictures, one Crucifix, and a Picture of God the Father, and St. Andrew with his Cross, and St. Catherine with her wheel; 4 Cherubims on the Pulpit; 2 Crosses on the Steeple; and one on the Chancel. And Mr. *Ellis*, an high Constable, of the town, told me ‘he saw an *Irish Man*, within 2 Months, bow to the Cross on the Steeple, and put off his hat to it.’ The Steps were there to levell, which they promised to do.”

“122. AUG. the 21st. BRIGHT-

WELL. A Picture of Christ, and the Virgin Mary, that we brake down; and the 12 Apostles painted, in Wood; and a Holy Water Font; and a Step to be levelled; all which, we gave order to be broke down, and Steps to be levelled, by Aug. 31st.

"123. LEVINGTON, Aug. the 21st. The Steps only to be levelled, by Aug. 31st. And a double Cross on the Church.

"124. UFFORD, Aug. 31st. (See No. 26.) Where is set down what we did, JAN. the 27th. "30 superstitious Pictures; and left 37 more to break down;" and some of them we brake down now. In the Chancel, we brake down an Angel; 3 *orate pro anima*, in the Glass; and the Trinity in a Triangle; and 12 Cherubims on the Roof of the Chancel; and nigh a 100 JESUS—MARIA, in Capital Letters; and the Steps to be levelled. And we brake down the Organ Cases, and gave them to the Poor.—In the Church there was on the Roof, above a 100 JESUS and MARY, in great Capital Letters; and a Crosier Staff to be broke down, in Glass; and above 20 Stars on the Roof. There is a glorious Cover over the Font, like a Pope's Tripple Crown, with a Pelican on the Top, picking its Breast, all gilt over with Gold. And we were kept out of the Church above 2 hours, and neither Churchwardens, *William Brown*, nor *Roger Small*, that were enjoined these things above three months afore, had not done them in May, and I sent one then to see it done, and they would not let him have the key. And now, neither the Churchwardens, nor *William Brown*, nor the Constable *James Tokelove*, and *William Gardener* the Sexton, would not let us have the key, in 2 hours time. New Churchwardens, *Thomas Stanard*, *Thomas Stroud*. And *Samuel Canham*, of the same Town, said, "I sent men to rifle the Church;"—and *Will. Brown*, old Churchwarden, said, 'I went about to pull down the Church, and had carried away part of the Church.' "

"127. SUMMERSHAM. The same

Day. A Cross in the Glass, and St. Catherine with her Wheel, and another Picture in the Glass in the Church; and 2 superstitious Pictures in the Window; and a Holy Water Font in the Church; and on the outside of the Chancel Door, *Jesus. sancta Maria. Jesus.*"

"129. ELMSETT, Aug. the 22d. *Crow* a Deputy, had done before we came. We rent apieces there, the Hood and Surplice."

"132. WILLESAM, Aug. the 22d. An Holy Water Font in the Chancel; the Steps were levelled; and had been so once before, by a Lord Bishop's Injunction; and by another Lord Bishop after commanded; testified to me, by him that saw it done, Mr. *John Brownbridge.*"

"138. WALLINGWORTH, Aug. the 27th. A Stone Cross on the top of the Church; 3 Pictures of Adam on the Porch; 2 Crosses on the Font; and a Triangle for the Trinity, in Stone; and 2 other superstitious Pictures; and the Chancel ground to be levelled; and the Holy Water Font to be defaced; and Step levelled in 14 days. *Edmund Dunstone*, and *John* — Constables. *Will. Dod*, and *Robert Bemant*, Churchwardens.—3s. 4d."

"147. DINNINGTON, SEPT. the 26th, 1644. Angels in *Sr. John Rouse's* Isle, and 2 Holy Water Fonts; and in *Bacon's* Isle, 9 Pictures of Angels and Crosses, and a Holy Water Font; and 10 superstitious Pictures in the Chancel, and a Holy Water Font, and 2 superstitious Inscriptions of Christ; the Spear and Nails, on 2 Stools, at the lower end of the Church; and a Cherubim in *Sr. John Rouse's* stool."

"149. PARHAM-HATCHESTON, Oct. the 1st. There was 21 Cherubims with Wings, in Wood; and 16 superstitious Pictures, and popish Saints; with a double Cross in the Church, and the representation of the Trinity on the Font; and the Spears and Nails, that Christ was pierced and nailed with; and 3 Crosses, all in stone; 4 superstitious Pictures in the

Chancel, and a Cross, all in Glass; and the Steps to be levelled, by Mr. *Francis Warner*, by Oct. 15th. All to be done."

Having thus shown the nature of some of the church ornaments that were formerly in use, it may now be expedient to make a few observations upon the law relating to the subject.

The consent of the parishioners is not indispensably necessary for church ornaments, unless to charge the parish with any expense for the support of the ornaments after they have been put up. But if there be no such charge incurred, the approbation of the majority of the parishioners is not necessary, nor is the disapprobation binding on the ordinary. *St. John's, Margate (Churchwardens of) v. Parishioners, Vicar, &c. of the same*, 1 Consist. 198.; *Jay v. Webber*, 3 Hagg. 4.; *Pearce, &c. v. Clapham (Rector of)*, *ibid.* 11.; *Butterworth v. Walker*, 3 Burr. 1689.

Stat. 13 Edw. I. st. 4. (circumspectè agatis) sanctions the church being "conveniently decked," "in which cases the spiritual judge shall have power to take knowledge, notwithstanding the king's prohibition." Lord Coke observes (2 Inst. 489.), "The law alloweth the ecclesiastical court to have conusance... for the providing of decent ornaments for the celebration of divine service."

In *St. John's, Margate (Churchwardens of) v. Parishioners of the same* (1 Consist. 199.) Sir William Scott said, that it may be difficult in some cases to distinguish whether an organ to the service of the church is to be deemed necessary or ornamental, because organs in some churches may be necessary, though in others only ornamental. In cathedral churches they would, he conceived, be deemed necessary, and the ordinary might compel the dean and chapter to erect an organ, as proper and necessary for the service usually performed in such places. Vide etiam *Jay v. Webber*, 3 Hagg. 8.

An organ cannot legally be erected in a parish church without a faculty; nor will a faculty be granted without

a decree with intimation, in order that any of the parishioners may object; on which objection the court, considering all the circumstances of the case, is to decide. *Pearce v. Clapham (Rector of)*, 3 Hagg. 10.

From *Butterworth v. Walker* (3 Burr. 1689.) it seems, that the consent of the parish is not necessary to the ordinary's ordering an organ to be erected in a church; but the parish cannot, without their consent, be charged with the expense of erecting or repairing it, or adding new ornaments. Nor can the consent of the vestry bind the parish without immemorial usage.

It is no sufficient objection to the issuing of a decree with intimation to lead a faculty for erecting an organ in a parish church, that there is no provision for the future repairs, or for the permanent salary of an organist. *Pearce v. Clapham (Rector of)*, 3 Hagg. 10.

In *Randall v. Collins* (2 Lee (Sir G.), 217.) an application for the grant of a faculty to erect an organ in a parish church was refused, because it appeared that the church was too small for the number of the inhabitants, and would be made less by taking away several seats to make way for an organ.

The minister has the right of directing the service, *e.g.* when the organ shall and shall not play, and when the children shall and shall not chant, though the organist is paid and the children managed by the churchwardens. (*Hutchins v. Denziloe*, *cit.* 3 Phil. 90.) Complaint must be made to the ordinary if he introduce irregularity into the service. *Wilson v. M'Math*, 3 B. & A. 250.

The archdeacon is to take care that the clothes of the altar are decent and in good order, and that the church has fit books, both for singing and reading, and, at least, two sacerdotal vestments. Lyndwood, Prov. Const. Ang. 52.

Stat. 3 & 4 Edw. VI. c. 10. authorizes the destruction of certain images in churches, but directs the preservation of images on tombs.

If any superstitious pictures are in a window of a church or aisle, it is not lawful for any to break them without license of the ordinary. *Pricket's case*, cit. 2 Burn's E. L. 337.

In 1639, the parishioners of All Hallows, Barking, complained to the Bishop of London that certain pictures and images, contrary to the laws of the Church of England, had been set over the font of their church, and that the communion table was not in its usual place. The bishop's chancellor, the celebrated Arthur Ducke, tried the question, and decreed the pictures to be taken down. Vide Gibson's Codex, 1465.

The Bishop of Norwich, in his Charge, delivered in 1845,—alluding to the zeal displayed for the restoration of churches, justly claiming the approbation of those who for so many years have had cause to lament the ruinous and dilapidated state of our places of worship, sinking as many of them were, and as some of them still are, into absolute decay, scarcely fitted for the purposes for which they were destined by the founders, who left them in a state, which we, who boast of a purer faith, might have done well to uphold,—says, "For my own part, conceiving as I do, that the gifts and talents, placed at our command, were meant for our cultivation, I cannot understand the arguments of those who would oppose their development to the fullest extent, in the service of Him by whom they were imparted; and it is upon this principle, therefore, that I would encourage the introduction of the highest exercise of art, in all that relates to ecclesiastical architecture and decoration, internal as well as external. I cannot enter into the devotional character of the man, who can look without emotion and admiration upon the masterpieces of the great sculptors or painters, portraying scriptural subjects; and I need scarcely remind you, that, had not religion patronised and encouraged the one and the other, the most distinguished professors in these sister arts

would have remained in obscurity. I am aware of the reply—they pander, it is said, to idolatry, and may again become the objects of superstitious worship. In a former age, when the minds of men were under the control of a superstitious and designing priesthood, such reasoning might have weight; but I must confess I cannot now hear it without mingled sentiments of pain and surprise. In our more enlightened age, such fears are surely exaggerated: let us rather cherish it as the special privilege of our Protestant faith, that we can now use, without danger, what was once a temptation to Popery—that we need not, like the Puritans of old, banish the influence of art from the sphere of religion, and return to that rude spirit which went forth as the destroyer of all that was beautiful, glorying in its barbarous mutilations, but offer the noblest works and faculties of man as the best sacrifice to the worship of God."

Ornaments of the Church and of the Ministers thereof shall be retained:—By stat. 2 & 3 Edw. VI. c. 1. s. 1. all and singular ministers in any cathedral or parish church, &c., shall after the feast of Pentecost next coming, be bounden to say the mattens, evensong, &c., and the administration of the sacraments, and all their common and open prayer, in such order and form, as is mentioned in the said book (viz. First Book of Edward VI.) and not other or otherwise.

The Rubrics of King Edward's First Common Prayer Book for the habits in which ministers are to officiate are as follow:—

"Upon the day, and at the time appointed for the ministration of the holy Communion, the priest that shall execute the holy (holy, omitted by Grafton.) ministry, shall put upon him the vesture appointed for that ministration, that is to say: a white albe plain, with a vestment or cope.

And where there be many priests or deacons, there so many shall be ready to help the priest, in the ministration, as shall be requisite: and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles. Then shall the clerks sing in English, for the office, or introit (as they call it), a psalm appointed for that day."

"In the saying or singing of Matins and Evensong, Baptizing and Burying, the minister, in parish churches and chapels annexed to the same, shall use a surplice. And in all cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries, and fellows, being graduates, may use in the quire, beside their surplices, such hood as pertaineth to their several degrees, which they have taken in any university within this realm. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, shall (should, Grafton.) use such hoods as pertaineth to their several degrees.

"And whensoever the bishop shall celebrate the holy Communion in the church, or execute any other public ministration, he shall have upon him, beside his rochet, a surplice or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain."

"Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's Injunctions: Or as is or shall be otherwise appointed by his Highness. And though there be none to communicate with the priest, yet these days (after the Litany ended) the priest shall put upon him a plain albe or surplice, with a cope, and say all things at the altar (appointed to be said at the celebration of the Lord's supper,) until after the offertory. And then shall add one or two of the collects aforewritten, as occasion shall serve, by his discretion. And then turning him to the people

shall let them depart with the accustomed blessing."

All the rubrics just quoted were omitted in 1552, and never appeared again. The only rubric respecting ornaments in the second Common Prayer Book of Edward VI., confirmed likewise by Act of Parliament, was directed against the use of the cope and pastoral staff. These ornaments, however, were again introduced by the rubric of 1559, which brought us back not to the Second Book of Edward VI., but to the First. And this rubric of 1559, slightly altered, was a second time authorized at the last review.

Copes were worn at Durham and Westminster till the middle of the last century, and copes are now worn by the bishops at the coronations: indeed, all the directions contained in the First Book of Edward VI., as to the ornaments of the Church, and of the ministers thereof at all times of their ministration, are by Stat. 14. Car. II. c. 4. the statute law of the Anglican Church.

Bishop Mant, in his edition of the Book of Common Prayer (lxxi. citing Sharp on the Rubric and Bennet on the Common Prayer) has however the following note upon the above rubric:—"There was one sentence at the end of this rubrick [of 1559] left out at the Restoration, which would have explained it more fully. The words were these, 'according to the act of parliament set in the beginning of this book.' And these words will lead us to the proper limitation of this rubrick. For, if we look into the Act of Uniformity by Queen Elizabeth, we shall find the words of this rubrick taken verbatim from that act, and to be only a part of a clause whereby the queen expressly reserved to herself a power of ordering both 'the ornaments of the Church, and of the ministers thereof,' otherwise hereafter: which power she did afterwards actually make use of, though not perhaps just in the method prescribed in that act, yet so effectually, that our

habits 'at the times of our ministration' stand regulated by her injunctions to this day.

"Now putting these things together, that the rubrick hath an immediate reference to the act: and that the act is made with an express reservation to the queen's future appointments, and that the queen, pursuant to this power given her, did, in the year 1564 [1565], publish her 'Advertisements,' as they are called, 'concerning the habit of ministers to be worn by them in time of divine service:' it will appear that her injunctions thus set forth are authentic limitations of this rubrick.

"The rubrick, then, thus limited by the queen's 'Advertisements' in 1564 [1565]; and limited to the like sense by her canons [articles] in the year 1571; as likewise by the 58th canon of the year 1603 [1604], in the reign of her successor, King James the First, obliges the ministers of the Church, at the times of their parish ministration, to the use of no other ornaments but surplices, and hoods agreeable to their degrees.

"Since, however, some ritualists are of opinion, that this rubrick does not admit of the foregoing limitation, but is to be understood as still prescribing the use of all the ancient ministerial habits enjoined by the First Book of King Edward VI.; it may be convenient to remark, that from the beginning of Queen Elizabeth's reign down to our times, the disuse of some of these ornaments has been, and is now, so notoriously and universally allowed of by the ordinaries; that, although it could not in strictness be reconciled with the letter of the rubrick, yet we are not bound, at this time, to make any alteration in our practice. For, whatever our governors in the Church do openly and constantly permit, and consequently by a fair construction approve of, whether it will be admitted as a good interpretation of ecclesiastical laws or not, yet there is no doubt it is a sufficient dispensation for the continuance of the usage, till further order be taken therein: and more

especially in all doubtful or disputable cases, the resolution of which is left to the ordinary."

The irresistible answer to Bishop Mant's argument is this, that neither the "governors in the Church" nor "usage" can supersede the positive enactments of the Statute Law.

Every one knows, says Pelliccia, (*De Christ. Eccl. Polit. lib. i. sect. 4. cap. 7. Appendix 2.*) that during the first three centuries of the Christian era, the dress of the clergy was not in any respect different from that of the laity; and, in fact, it was then important that the clergy should not be made in any manner conspicuous to the observation of their heathen adversaries. It has been debated whether or not the clergy began to assume a peculiar habit in the course of the fourth century. But the documents of ecclesiastical history clearly prove that the clergy generally wore the common dress of the laity until the sixth century But they began gradually to make a distinction at the end of the fourth and beginning of the fifth centuries From the sixth century, the clergy were distinguished by a peculiar dress. The decided character which the civil or ordinary clerical habit assumed about that period, and to which the foregoing observations of Pelliccia apply, appears to have been occasioned by the innovations or new fashions in dress which had been introduced by the barbarians who had overrun the Western Empire. The clergy adhered to the older and more simple fashion; and hence their dress became peculiar. *Riddle's Christ. Ant. 305.*

Jerome asserts that one dress was worn in sacred ministrations, and another in ordinary life. *Religio divina alterum habitum habet in ministerio, alterum in usu vitæque communi Per quæ discimus, non quotidianis et quibuslibet pro usu vitæ communis pollutis vestibus nos ingredi debere in sancta sanctorum; sed munda conscientia et mundis vestibus tenere Domini sacramenta.* (*Hieron. Com-*

ment. in Ezech. c. 44. tom. iii. p. 1029. ed. Bened. Conf. Hieron. contr. Pelag. lib. i.: Ep. 3. ad Heliod.; Ep. 127. ad Rabiol.) In Baronii Annal. A.D. 260. n. 6. it is said concerning the Roman bishop, Stephen III.: "Hic constituit, sacerdotes et Levitas vestibus sacratis in usu quotidiano non uti et nisi in ecclesia tantum."

From very early times, ecclesiastical vestments were worn by the ministers of religion during the celebration of divine service. It is true we do not find any certain allusion to such vestments in the New Testament; but there are records of some early traditions respecting certain ornaments and vestments supposed to have belonged to some of the apostles, and to have been worn by them in the celebration of divine offices. Euseb. Hist. Eccl. lib. ii. c. 23.; Epiphani. Hæres. 29. n. 4.; 78. n. 14.; Euseb. Hist. Eccl. lib. v. c. 24.; Hieron. de Scriptor. Eccl. c. 45.

In reading the accounts concerning the ceremonies of Baptism and the Lord's Supper, which are given by the author of the Apostolical Constitutions, and by Cyril of Jerusalem, it is difficult to suppose that the officiating minister appeared on those occasions in his ordinary dress. (Riddle's Christ. Ant. 306.) When the candidates for baptism were all clothed in white garments, it can hardly be thought that the minister who was to baptize them was not at least equally distinguished by an appropriate vestment. Two verses by Gregory of Nazianzen speak of the white habits of ministers in such a manner as implies that the custom of wearing them was in his time no novelty, and that their significance was generally understood.

Οἱ δ' ἄρ' ὑποδρηστήρες ἐν εἵμασι παμφανόωσιν

Ἔστασαν, ἀγγελικῆς εἰκόνες ἀγλαΐης.

Greg. Naz. Insomnium, ver. 11, 12.

Ecclesiastical laws of the fourth century are extant which relate to the appropriation of vestments to the different orders: ὅτι οὐ δεῖ ὑπηρέτην ὠρά-

ριον φορεῖν. (Concil. Laodic. c. 22.); ὅτι οὐ δεῖ ἀναγνώστας ἢ ψάλτας ὠράριον φορεῖν, καὶ οὕτως ἀναγινώσκειν ἢ ψάλλειν. (Ibid. c. 23.) On which Balsamon remarks: τὸ ὠράριον μόνον ἐστὶ τῶν διακόνων. The fourth Council of Carthage (c. 41) forbids deacons to wear the albe "nisi in sacro ministerio." Vide etiam Conf. Conc. Narbon. A.D. 599. c. 12.; Conc. Bracar. i. c. 27.; Conf. Conc. Tolet. iv. c. 28.

It appears probable that clerical vestments existed before the fourth century. There is, however, reason to believe that a considerable change was introduced in the style and fashion of these vestments about the sixth century: and this probably consisted in the appropriation of the old Grecian and Roman habit (that had then begun to be banished from the use of ordinary or private life), combined with the insignia and ornaments of the Jewish priests.

Monks were the first who introduced a distinction between the ordinary dress of spiritual persons and others; a practice which was strongly reprobated by the Roman Bishop Cœlestinus, and by others of his age.

The following is an extract from an epistle addressed by the Roman Bishop Cœlestinus to certain bishops, in the year 428: Didicimus, quosdam Domini sacerdotes supersticioso potius cultui inservire, quam mentis vel fidei puritati. Amicti pallio et lumbis præcincti credunt se Scripturæ fidem, non per spiritum, sed per literam, completuros. . . . Discernendi a plebe vel ceteris sumus, doctrina, non veste. . . . Unde hic habitus in ecclesiis Gallicanis, ut tot annorum tantorumque Pontificum in alterum habitum consuetudo vertatur. . . . Nam si incipimus studere novitati, traditum nobis a patribus ordinem calcabimus, ut locum supervacuissuperstitionibus faciamus. Opp. Leonis. ed. Quesnel. t. ii. p. 133.; Labbei Concil. t. ii. p. 1817. Riddle's Christ. Ant. 307.

The colour which was originally used, and has for the most part prevailed, in ecclesiastical vestments, is

white. Gregor. Naz. Somn. Athan.; Chrysost. Hom. 82. (al. 83.) in Matt.; Hom. 37. de Fil. Prod.; Sozom. Hist. Eccl. lib. viii. c. 21.; Hieron. Ep. ad Præsid.; Ep. 3. ad Heliod. contr. Pelag. lib. i.

It appears that at Constantinople, in the fourth century, the Catholic bishops and superior clergy wore black, and the Novatians white; but it is certain that this relates to the dress of private life; the Novatians having introduced the novel custom of wearing white on ordinary occasions, while the Catholics adhered to the old practice of wearing black.

Mention is made of red, blue, and green, as having been used in clerical vestments or insignia as early as the seventh and eighth centuries. No colour appears to have been prescribed by a general law of the Church until the twelfth century.

Although the Prayer Book of 1549 had no rubric appointing the colour, yet the Church before the Reformation had a difference of colours for the various seasons in the copes and albes—viz.: White for most of the great festivals, violet for Lent and fasts, red for the festivals of martyrs, black for occasions of deep mourning, and green and other colours for ordinary seasons.

As an antiquarian fact it is curious that our common law judges still retain in their robes not only the clerical shape (the hood, &c., are all ecclesiastical, or rather monastic) but some of the colours: red, black, and violet—worn, it is supposed formerly at the proper seasons, but now fixed according to the terms or festivals.—Fortescue (*de Laudibus*) speaks of *green* as being a favourite colour of the judges in his time. In the *Gentleman's Magazine* for Oct. 1768 there is a curious account given of the regulations for their robes made by the judges in 1635.

The clerical tonsure was recognised during the sixth, seventh, and eighth centuries; and was afterwards used as indispensable.

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In later times, and in the Western church alone, wigs were adopted by the clergy of all confessions; and the fashion of wearing them was retained, notwithstanding repeated prohibitions, until it gradually died away of its own accord. Riddle's *Christ. Ant.* 308.

In a MS. of the Gospels in the Library of Trin. Coll., Dublin, (said to be the autograph of St. Columbkille), there is a figure of an ecclesiastic, having the Irish tonsure (from ear to ear), and a chasuble, which is *plaid*, covered with small squares elaborately ornamented in green, red, and yellow.

By Canon 58, "Every Minister saying the Public Prayers, or ministering the Sacraments, or other rites of the Church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the ordinary. Furthermore, such ministers as are graduates shall wear upon their surplices, at such times, such hoods as by the orders of the universities are agreeable to their degrees, which no minister shall wear (being no graduate) under pain of suspension. Notwithstanding it shall be lawful for such ministers as are not graduates to wear upon their surplices, instead of hoods, some decent tippets of black, so it be not silk."

By the fourth Council of Carthage, the albe is enjoined to be used even by deacons, at the time of their administration in the public service, ("ut diaconus tempore oblationis vel lectionis alba utatur." *Con. iv. Carth. can. xli.* Bruns, *Can. Apost. et Concil. pars i.* p. 145. ed. Berol. 1839.) St. Jerome defends the use of this; and says, it was used by bishops, priests, and deacons, and all the other ecclesiastical orders in his time. *Quæ sunt, rogo, inimicitiae contra Deum, si tunicam habuero mundiore: [si episcopus, presbyter et diaconus, et reliquus ordo ecclesiasticus, in administratione sacrificiorum, candidâ veste processerint?]* (*Hier. adv. Pelag. lib. i. tom. ii. p. 185.*

ed. Francof. 1684.) And the *εἵματα πανφανόωτα* in Nazianzen, referred to above, must allude to the surplices then worn in the church. The colour of it is very suitable, for it aptly represents the innocence and righteousness wherewith God's ministers ought to be clothed. (Psalm cxxxii. 9.) And it is observable that the Ancient of days (Dan. vii. 9.) is represented as having garments *white as snow*, and that when our Saviour was transfigured, his raiment was *white as the light* (Matt. xvii. 2.), and that whenever angels have appeared to men, they have always been clothed in white apparel. Matt. xxviii. 3.; Mark xvi. 5.; Acts i. 10.; Rev. vi. 11.; vii. 9.; xv. 6.; xix. 8. 14.

The substance of it is linen, for woollen would be thought ridiculous, and silk would scarce be afforded; and it may be observed, that under the Jewish dispensation God himself ordered that the priests should not gird themselves with anything that caused sweat (Ezek. xlv. 18.), to signify the purity of heart that ought to be in those who were set apart to the performance of divine service; for which reason the Jewish ephods were linen (1 Sam. ii. 18.), as were also most of the other garments which the priests wore during their ministrations. (Lev. xvi. 4.; Ezek. xlv. 17. 18.) The Levites also that were singers were arrayed in *white linen* (2 Chron. v. 12.), and the armies that followed the Lamb were clothed in *fine linen* (Rev. xix. 14.), and to the Lamb's wife was granted, that she should be arrayed in *fine linen, clean and white; for the fine linen is, i. e., represents, the righteousness of saints.* Rev. xix. 8.

As for the shape of it, it is a thing so perfectly indifferent, that it admits of no dispute. The present mode is certainly grave and convenient, and, in the opinion of Durand, significant; who observes, that as the garments used by the Jewish priesthood were girt tight about them, to signify the *bondage* of the law, so the *looseness* of the surplices, used by the Christian priests, signifies the freedom of the

gospel. Rational. Divin. Offic. lib. iii. c. 3. numb. 3. f. 67. Wheatly on the Common Prayer, 100.

Mr. Palmer (Orig. Lit. vol. ii. p. 319.) considers it by no means improbable that the surplice was, in very ancient times, not different from the albe. In fact, it only varies from that garment, even now, in having wider sleeves. The inferior clergy were accustomed to wear the albe at divine service, as we find by the Council of Narbonne, A.D. 589, can. xii. (Bruns, Can. Apost. et Concil. pars ii. p. 61. ed. Berol. 1839.) which forbid them to take it off, until the liturgy was ended. Probably in after ages it was thought advisable to make a distinction between the dresses which the superior and the inferior orders of clergy wore at the liturgy, and then a difference was made in the sleeves. And from about the twelfth century the name of surplice was introduced. In Latin, it was *superpelliceum*, or *cotta*. Vide Bona, Rerum Liturg. lib. i. c. 24. s. 20.

During the middle ages, bishops very frequently wore the surplice with a cope, and above the rochette. But it appears from a letter of Melancthon's, written in 1549, (the original of which is in the possession of Mr. Dawson Turner of Yarmouth), that the use of the surplice was even then a vexata questio. "Bellum nobis," he says to his friend, "Flacius Illyricus homo factiosus infert de veste linea, sed quas habeat faces suspicari potes." And the lawful use of clerical vestments is a question which has frequently interrupted the harmony of the Anglican Church. To casual observers the question appears of little importance; but it has been the ground upon which antagonistic and influential parties have frequently assembled, for the discussion of principles connected with the foundation of Church government.

Perhaps, in modern times, there has been no subject which has occasioned such painful controversies as the use of the surplice in the pulpit, upon which very opposite opinions exist. Thus, the Bishop of Exeter, in his

Charge of 1845, stated that "The surplice, a vestment never used in the pulpits of Rome, and generally used in the pulpits of this very diocese, within the memory of living men, was no sooner required to be worn by all, in order to prevent the wearing of it by any as a party-badge, than a cry of 'No popery' was raised,—a cry so loud as to startle the whole Church—so potential, as for a while to paralyze the law and disarm the ministers. The Puritans of old, if they had not much of reason on their side, had at least some consistency. They objected to the surplice *altogether*—to *them* it was a mere abomination, 'a sacrament of abomination' they called it; 'the garment spotted by the flesh,' defiled and tainted by association with the idolatries of Rome. They were not so absurd as to denounce the use of it as popish, when used where papists never used it, and yet to cherish and honour it in the self-same service in which alone papists had always used it. They did not, in short, proscribe it as popish in the pulpit, and reverence it as protestant in the desk. This is an extravagance which was reserved for the enlightened age in which we live, and pre-eminently for our own diocese; and your bishop's fault has been, that he gave credit to the people for such a measure of intelligence, at least, if not of church-feeling, as would have protected them from falling into so gross an error. The truth is, that the surplice may be considered as a signal illustration of the spirit in which our reformers proceeded. They honoured the practices of pure antiquity, though they renounced the innovations of Rome. Therefore, while they swept away a heap of consecrated vestments, which had been introduced in times of popery, they retained this plain linen garment, which was of ancient date even in the fourth century, for it is spoken of as the accustomed habit of the minister, in divine service, by Jerome (in 44. Ezech., cited by Hooker, E. P. v. 29.) and Chrysostom (ad Pop. Antioch, Hom. v. Serm. 60.)."

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Bishop Wren's orders and directions for the diocese of Norwich, in 1636 (Doc. Ann. vol. ii. p. 200.), appear to be the first instance of the surplice being required to be worn in preaching. The fourth of these orders is,—

"That the litany be never omitted on Sundays, Wednesdays, and Fridays, and that at all times the minister be in his surplice and hood, whensoever he is in public to perform any part of his priestly function."

This formed one of the 24 Articles of impeachment brought against him by the Commons in 1641 (July 20). The 12th of these set forth that,—

"The more to alienate the people's hearts from hearing of sermons, he, in the said year [of his "first coming to be Bishop of Norwich, which was in the year 1635,"] commanded all ministers to preach in their hood and surplice, a thing not used before in the diocese." Wren's Parentalia, p. 14.

The grounds on which Bishop Wren rests his defence are worthy of attentive consideration, in reference to our historical enquiry and the question of rubrical authority.

"To the twelfth Article this defendant answereth, and saith, that he did enquire whether their minister did preach standing, and in his gown with his surplice and hood (if he were a graduate), and his head uncovered. Also, that he did direct, that the minister should at all times be in his surplice and hood, when he was in public execution of any part of his priestly function; but he denieth that this was done to alienate the people's hearts from hearing sermons, or that it could alienate their hearts at all, or could be offensive to them as a scandalous innovation, as being a thing not used before in the diocese. For this defendant knoweth that the reading of the Litany upon Sundays, Wednesdays, and Fridays: the reading of the Athanasian Creed thirteen times in the year upon festival days; the reading of the Communion upon Ash-Wednesday; yea, and the reading of that part of the daily service which is

called the Communion Service, were things not used before in that diocese, or not in the most places thereof; yet could not the reducing these things into due practice be (of right) offensive to any, nor ought to be reputed as scandalous innovations. He therefore humbly conceiveth, that for them to have receded and varied from those rites and usages which were accustomed in the Church of England upon the Reformation established in the reign of Queen Elizabeth, and since then to have arbitrarily taken up any other usages, all the innovation and scandal lay in that: but to reinforce what then at first was practised, and to reduce things back again to what they were before, this was but to remove the said scandal by a fair and regular declining of that innovation. As when the Papists call us Protestants novatores, and charge us with innovation in what we differ from them, our true answer is, that the innovation is on their part, who have brought those things into the church which were not in use in the pure and primitive times, unto which times the reformed Church of England endeavours to conform. And so alike it fares now with those which have had any recourse to the beginnings of the Reformation here, thereby to avoid some exotick customs lately brought in; the departing from which cannot now be rightly charged to be any innovation."

He goes on to vindicate himself from the charge of wishing to "alienate the people's hearts from hearing of sermons," and then proceeds thus in his defence.

"He therefore saith, that what was herein directed by him was done upon these grounds.

"1. For decency and convenience; otherwise the minister being in his surplice unto the end of the Nicene Creed, after which the sermon is to follow, and after the sermon being again to finish the Morning Service in his surplice: such putting of the surplice off to go the pulpit, and putting of it

on again when he comes from the pulpit, would not only create loss of time and too great pause in the divine administration, but would also beget vain surmises in the people's minds; neither of which could be, if he kept it still on.

"2. For an uniformity to all other persons, places, and times. The reverend bishops, as well in preaching as in all other divine offices, ever have worn, and still do wear, their rochets. In colleges also, and in the cathedral and collegiate churches, the fellows, canons, and prebends, do ordinarily preach in their surplices; and that in parish churches also they did preach in them in Queen Elizabeth's time, appears by that complaint thereof cited by Mr. Hooker ['We judge it unfit and inconvenient, as oft as we pray or preach so arrayed,' p. 247.], viz. with a surplice on.

"3. For conformity to the law itself. For the Rubrick before the Morning Prayer saith, and emphatically setteth it on with, Here is to be noted, That the minister at the time of the Communion, and at all other times of his ministration, shall use such ornaments in the church, as were in use in the second year of King Edward the VIth. But that the priest was in those times to wear a surplice, appears by the Liturgy of that year. [F. 120 B.] Will they then say, that they which be permitted to administer either the word or the sacraments (as they are styled in Queen Elizabeth's Injunctions, 29,) in the ministry of the word, that is, in preaching, are not in execution of part of their ministration? For if they be, then are they to wear the surplice, by the rule above alleged. But if they say they be not, in so saying they contradict not only those which make preaching the chiefest part of their ministry, but also the whole opinion of the first reformers. For so Bishop Cox ranks the offices of the minister [at the time of Common Prayer, preaching, and other service of God. Injunct. 2. 8.], which words are taken out of the Act of Uniformity

of 1 Eliz. And by our Rubrick before the offertory the sermon is brought in as a part of the divine service, no less than the epistle, or the gospel, or the lessons were: at all which the surplice might as reasonably be put off as at the sermon; not to say, if the sermon be no part of the divine service, what does it then in the church? especially within the time of divine service. . . .

"They should likewise in honesty have forbore to have informed that it was a thing not used before in that diocese, whereas in Queen Elizabeth's days it had been used in all the parish churches (as is before showed); and many yet living do remember, that Dr. Morton, the preacher at Ipswich, did ordinarily there use it, and in some places there it still continued so, as at the Cathedral at Norwich, at Wilby, Walsingham, and sundry other places." *Parentalia*, pp. 91—93.

Among Bishop Nicholson's Articles of Enquiry, at his "first Episcopal Visitation" of the diocese of Gloucester, in 1661, the following questions occur:—

[Sect. i.] "8. Doth your minister, at the reading or celebrating any solemn divine office in the church or chapel, wear the surplice?"

[Sect. ii.] "6. Have you a comely large surplice for the minister to wear at the times of his public and solemn ministration in the church?" &c. . . .

So also in Archbishop Frewen's Articles for the diocese and province of York, in the year following (1662):—

[Tit. i.] "5. Have you . . . a decent surplice, one or more, for your parson, vicar, curate, or lecturer, to wear in the time of public ministration?"

[Tit. ii.] "3. Doth he read the Book of Common Prayer? &c. . . . And doth he wear the surplice while he performs that office, or other offices mentioned in the Common Prayer Book?" . . .

"4. Doth he preach a sermon every Sunday, or procure a sermon to be preached?" . . .

"7. Doth your parish maintain a

lecturer? . . . Doth he read the whole divine service of Common Prayer, once a month at the least, wearing a surplice?"

In the Articles of Enquiry of John Hammond, Archdeacon of Huntingdon, in 1670, he enquires:—

[Tit. i.] "7. Have you . . . a decent and comely surplice for the use of the minister in his publick administrations?"

[Tit. ii.] "4. Doth he, at reading or celebrating any divine office in your church or chapel, constantly wear the surplice, together with such other scholastical habit as is suitable to his degree; and in preaching doth he wear a gown?"

Mr. Jebb (on the Choral Service of the Church, p. 221.) observes—

"In cathedrals and colleges the surplice is always worn when preaching. (In the Chapel Royal of Scotland the Dean was directed (by Charles I.'s injunction) to preach in his surplice. 'That the Dean of our chapel that now is, and so successively, come daily thither to prayers upon Sundays, and such holidays as the church observes, in his whites, and preach so whensoever he preach there.' (Heylin's Life of Laud, p. 247.)) Why should it be different in parish churches? Indeed, there seems no reason whatever why the parochial minister, whether rector or curate assistant, should not appear in his own church, in his surplice, even though another should happen to be officiating at the time, on the same principle exactly as the cathedral minister, namely, because he is one of the responsible ministers of divine service. And this last consideration will shew the propriety of wearing the surplice during the evening sermon, which, though not prescribed by the liturgy, is not contrary to its provisions, and when undertaken, becomes a public ministerial duty. But the same principle exactly which would justify preaching in the gown, would answer for his discharging the same duty in the coat.

"The use of the surplice in preaching was, in the time of Bishop Horsley, common in the diocese of Rochester, then within his jurisdiction. It is to be feared, however, that its use in many country parishes, though proper in itself, has arisen from no principle, but from a slovenly avoiding of trouble. The use of the gown, however, it is most likely, had its origin in a puritanical dislike to the surplice. And hence has probably arisen the practice, not so common, however, now as formerly, that when two clergymen are officiating in a parish church, he whose business it is to perform the former part of the Communion Service, does not put on the surplice till the moment when he is called upon to do his part, and divests himself of it the moment that is over, even though he may have to resume it, after the sermon, for the celebration of the remaining part of the Communion Service, or some other office."

"The dress of the clergy during their ministrations was," observed the Bishop of Down in his Charge of 1842, "another point in controversy between the nonconformists and the episcopal divines. By the former it was specified as one of 'divers ceremonies, which from the first Reformation had by sundry learned and pious men been judged unwarrantable, that public worship may not be celebrated by any minister that dares not wear a surplice.' (Grand Debate, p. 8.; Cardwell, p. 310.) By the latter it was answered, 'There hath been so much said, not only of the lawfulness, but also of the conveniences of those ceremonies mentioned, that nothing can be added. This, in brief, may here suffice for the surplice, that reason and experience teaches, that decent ornaments and habits preserve reverence and awe: held, therefore, necessary to the solemnity of royal acts, and acts of justice; and why not as well to the solemnity of religious worship? And in particular no habit more suitable than

white linen, which resembles purity and beauty, wherein angels have appeared, Rev. xv.; fit for those whom the Scripture calls angels; and this habit was ancient, according to St. Chrysostom.' Ib. p. 108.; Ib. p. 350.

"And this might suffice for our purpose in a general view. But I have noticed this topic the rather, as affording opportunities for remarking, first, that in our public ministrations, at all times and in all places, not only in our consecrated churches, but in any licensed temporary place of worship, the surplice ought to be worn, as the dress of his profession and office, by the ministering clergyman; and, secondly, for the purpose of stating to you, my reverend brethren, collectively, a case which has been submitted to me by more than one of the clergy of this diocese, and the opinion which I have formed thereupon.

"The case is the difficulty experienced in resuming the service after the sermon, by reason of the requisite change of the dresses, appropriated in practice respectively to the pulpit and the communion table. My solution of the difficulty is comprised in the following suggestions:—First, what is the obligation on a clergyman to use a dress in the pulpit different from that which he wears during his other ministrations? Secondly, does not the order for his dress, during his ministrations in general, include his ministration in the pulpit? and thus would not the surplice be properly worn at any time for the sermon by the parochial clergy, as it is by those in cathedral churches and college chapels? But, thirdly, at all events, where the circumstances of the case make that dress desirable, does there appear any impropriety in its use?

"If, indeed, it were at all times worn by the preacher, it might tend to correct an impropriety, not to say an indecency, which is too apt to prevail in our churches, by reason of the change which takes place before the sermon: when the preacher, at-

tended perhaps by the other clergy, if others be present, quits the church for the vestry-room after the Nicene Creed; thus leaves his congregation to carry on a part of the service, admitting psalmody to be such, without their minister; an absolute anomaly, as I apprehend it, in Christian worship, that the people should act without their minister; deprives them of his superintendence during that exercise, and of his example in setting before them the becoming posture and a solemn deportment in celebrating God's praises; and at length, after an absence of several minutes, during which he has been employing himself in any way but that of common worship with his people in God's house; returns at the close of the psalm to the congregation, and ascends the pulpit in the character of the preacher.

"Now all this is, in my judgment, open to much animadversion. And the best mode of correcting it appears to be, for the minister to proceed, immediately after the Nicene Creed, to the pulpit, attired as he is—for the Church certainly gives no order or sanction for the change of his attire—and so be prepared to take part with his people in the singing, if singing be at that time desirable, or, if not, to proceed at once with his sermon.

"But, however this may be, it is evident and incontrovertible, that much awkwardness and inconvenience must be the result of detaining a congregation after the sermon, whilst the minister leaves the church, and retires to a perhaps distant vestry-room, in order that he may again attire himself in the dress fitted for prayer: for that he should proceed to the succeeding prayers in any other attire than the surplice, is palpably opposed to the directions of the Church.

"The sole mode of obviating this difficulty appears to be for the minister, in such cases at least, to preach in his surplice."

So the Bishop of London, in his Charge of 1842, says—

"With respect to the habits proper to be worn by the clergy, when ministering in divine service, no question is made, as far as the prayers are concerned; but it is doubted, whether a clergyman, when preaching, should wear a surplice or a gown. I apprehend, that for some time after the Reformation, when sermons were preached only in the morning as part of the Communion Service, the preacher always wore a surplice—or possibly an albe, or close-sleeved surplice), a custom which has been retained in cathedral churches and college chapels. The injunction at the end of King Edward's first Service-book requires the surplice to be used in all churches and chapels in the saying or singing of matins and evensong, baptizing and burying. And the present rubric enacts, that all the ornaments of ministers, at all times of their ministration, be the same as they were by authority of Parliament in the second year of King Edward VI. The gown was probably first worn in the pulpit by the licensed preachers. [It was proposed in the Lower House of Convocation in 1562, 'that the use of copes and surplices might be taken away, so that all ministers in their ministry use a grave, comely, and wide garment, as commonly they do in preaching,' *i. e.* I conceive, when sermons were preached without the reading of the Common Prayer. Strype's Ann. I. i. p. 501.] and by the lecturers, who preached when no part of the Communion Service was read. In the King's Injunctions of 1633, to the Archbishop, a direction is given, that 'where a lecture is set up in a market-town, it may be read by a company of grave and orthodox divines, and that they ever preach in such seemly habits as belong to their degrees, and not in cloaks.' When there is only one officiating clergyman, and the Prayer for the Church Militant is read, which must be read in a surplice, it seems better that he should preach in the surplice, than quit the church after

the sermon, for the purpose of changing his habit. It would perhaps be most consonant with the intention of the Church, if the preacher wore a surplice when preaching after the morning service, and a gown when the sermon is in the evening. Upon the whole, I am hardly prepared to give any positive direction on this point for this particular diocese, although it is certainly desirable that uniformity of practice should prevail in the Church at large."

In October, 1844, a commission was issued by the Bishop of Exeter, for the purpose of inquiring into and reporting concerning charges against the Rev. Walter Blunt, curate of Helston.

The following complaints, among others, were made by certain members of the church of Helston, against their reverend curate:—For adopting the use of the surplice in the pulpit, and dispensing with prayer both before and after the sermon, and frequently addressing the congregation from the pulpit before the sermon in a vehement and unbecoming manner, respecting the changes he had made and proposed to make in the mode of performing the services of the church. (For a full report of this case vide 2 Stephens' Ecclesiastical Statutes, 2046—2062.)

The commissioners having reported that the use of the surplice in the pulpit was admitted by the respondent, the Bishop of Exeter, in reference to that complaint, gave the following judgment.

"I proceed to give my judgment, which is the result of much deliberation, on all the subjects brought to my attention.

"1. First comes 'the use of the surplice in the pulpit; this, however, excited little attention, probably it would scarcely have been noticed, had he not at first preached in the gown.'

"As such a matter seems to have been regarded at first with no more attention than it merited, it is difficult to understand how it should have been swelled into importance after-

wards; since the only reason given for its exciting attention at all existed in fullest force at first—that is, when he changed from the gown to the surplice.

"Mr. Blunt says, that he preached in the gown only while he was acting under Mr. Boraston, and not since he was licensed as curate.

"On this particular I have no difficulty in saying, that Mr. Blunt has been right since he has preached in his surplice.

"The sermon is part of the communion service, and whatever be the proper garb of the minister in the one part of that service, the same ought to be worn by him throughout. The rubric and canons recognise no difference whatever.

"The rubric, at the commencement of 'The Order for Morning and Evening Prayer,' says, 'That such ornaments of the church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England by the authority of parliament, in the second year of the reign of King Edward VI.,' in other words, 'a white albe plain, with a vestment or cope.'

"These were forbidden in King Edward the Sixth's Second Book, which ordered that 'The minister at the time of the communion, and at all other times in his ministration, shall use neither albe, vestment, nor cope, but being archbishop or bishop, he shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only.'

"This was a triumph of the party most opposed to the Church of Rome, and most anxious to carry reformation to the very farthest point.

"But their triumph was brief. Within a few months [a year after the Book of 1552 had come into use] Queen Mary restored popery; and when the accession of Queen Elizabeth brought back the Reformation, she, and the parliament, deliberately rejected the simpler direction of Edward's Second

of 1 Eliz. And by our Rubrick before the offertory the sermon is brought in as a part of the divine service, no less than the epistle, or the gospel, or the lessons were: at all which the surplice might as reasonably be put off as at the sermon; not to say, if the sermon be no part of the divine service, what does it then in the church? especially within the time of divine service. . . .

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"The sole mode of obviating this difficulty appears to be for the minister, in such cases at least, to preach in his surplice."

So the Bishop of London, in his Charge of 1842, says—

"With respect to the habits proper to be worn by the clergy, when ministering in divine service, no question is made, as far as the prayers are concerned; but it is doubted, whether a clergyman, when preaching, should wear a surplice or a gown. I apprehend, that for some time after the Reformation, when sermons were preached only in the morning as part of the Communion Service, the preacher always wore a surplice—(or possibly an albe, or close-sleeved surplice), a custom which has been retained in cathedral churches and college chapels. The injunction at the end of King Edward's first Service-book requires the surplice to be used in all churches and chapels in the saying or singing of matins and evensong, baptizing and burying. And the present rubric enacts, that all the ornaments of ministers, at all times of their ministration, be the same as they were by authority of Parliament in the second year of King Edward VI. The gown was probably first worn in the pulpit by the licensed preachers. [It was proposed in the Lower House of Convocation in 1562, 'that the use of copes and surplices might be taken away, so that all ministers in their ministry use a grave, comely, and wide garment, as commonly they do in preaching,' *i. e.* I conceive, when sermons were preached without the reading of the Common Prayer. Strype's Ann. I. i. p. 501.] and by the lecturers, who preached when no part of the Communion Service was read. In the King's Injunctions of 1633, to the Archbishop, a direction is given, that 'where a lecture is set up in a market-town, it may be read by a company of grave and orthodox divines, and that they ever preach in such seemly habits as belong to their degrees, and not in cloaks.' When there is only one officiating clergyman, and the Prayer for the Church Militant is read, which must be read in a surplice, it seems better that he should preach in the surplice, than quit the church after

the sermon, for the purpose of changing his habit. It would perhaps be most consonant with the intention of the Church, if the preacher wore a surplice when preaching after the morning service, and a gown when the sermon is in the evening. Upon the whole, I am hardly prepared to give any positive direction on this point for this particular diocese, although it is certainly desirable that uniformity of practice should prevail in the Church at large."

In October, 1844, a commission was issued by the Bishop of Exeter, for the purpose of inquiring into and reporting concerning charges against the Rev. Walter Blunt, curate of Helston.

The following complaints, among others, were made by certain members of the church of Helston, against their reverend curate:—For adopting the use of the surplice in the pulpit, and dispensing with prayer both before and after the sermon, and frequently addressing the congregation from the pulpit before the sermon in a vehement and unbecoming manner, respecting the changes he had made and proposed to make in the mode of performing the services of the church. (For a full report of this case vide 2 Stephens' Ecclesiastical Statutes, 2046—2062.)

The commissioners having reported that the use of the surplice in the pulpit was admitted by the respondent, the Bishop of Exeter, in reference to that complaint, gave the following judgment.

"I proceed to give my judgment, which is the result of much deliberation, on all the subjects brought to my attention.

"1. First comes 'the use of the surplice in the pulpit; this, however, excited little attention, probably it would scarcely have been noticed, had he not at first preached in the gown.'

"As such a matter seems to have been regarded at first with no more attention than it merited, it is difficult to understand how it should have been swelled into importance after-

wards; since the only reason given for its exciting attention at all existed in fullest force at first—that is, when he changed from the gown to the surplice.

"Mr. Blunt says, that he preached in the gown only while he was acting under Mr. Boraston, and not since he was licensed as curate.

"On this particular I have no difficulty in saying, that Mr. Blunt has been right since he has preached in his surplice.

"The sermon is part of the communion service, and whatever be the proper garb of the minister in the one part of that service, the same ought to be worn by him throughout. The rubric and canons recognise no difference whatever.

"The rubric, at the commencement of 'The Order for Morning and Evening Prayer,' says, 'That such ornaments of the church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England by the authority of parliament, in the second year of the reign of King Edward VI.,' in other words, 'a white albe plain, with a vestment or cope.'

"These were forbidden in King Edward the Sixth's Second Book, which ordered that 'The minister at the time of the communion, and at all other times in his ministration, shall use neither albe, vestment, nor cope, but being archbishop or bishop, he shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only.'

"This was a triumph of the party most opposed to the Church of Rome, and most anxious to carry reformation to the very farthest point.

"But their triumph was brief. Within a few months [a year after the Book of 1552 had come into use] Queen Mary restored popery; and when the accession of Queen Elizabeth brought back the Reformation, she, and the parliament, deliberately rejected the simpler direction of Edward's Second

Book, and revived the ornaments of the first. This decision was followed again by the crown, convocation, and parliament, at the restoration of Charles the Second, when the existing Act of Uniformity established the Book of Common Prayer, with its rubrics, in the form in which they now stand.

"From this statement it will be seen, that the surplice may be objected to with some reason; but then it must be because the law requires 'a white albe plain, with a vestment or cope.'

"Why have these been disused? Because the parishioners—that is, the churchwardens, who represent the parishioners—have neglected their duty to provide them; for such is the duty of the parishioners by the plain and express canon law of England. (Gibson, 200.) [In the Irish Canons there is no order to provide a dress for the minister.] True, it would be a very costly duty, and for that reason, most probably, churchwardens have neglected it, and archdeacons have connived at the neglect. I have no wish that it should be otherwise. But, be this as it may, if the churchwardens of Helston shall perform this duty, at the charge of the parish, providing an albe, a vestment, and a cope, as they might in strictness be required to do, (Gibson, 201.) I shall enjoin the minister, be he who he may, to use them. But until these ornaments are provided by the parishioners, it is the duty of the minister to use the garment actually provided by them for him, which is the surplice. The parishioners never provide a gown, nor, if they did, would he have a right to wear it in any part of his ministrations. For the gown is nowhere mentioned or alluded to in any of the rubrics. Neither is it included, as the albe, the cope, and *three* surplices expressly are, among 'the furniture and ornaments proper for divine service,' to be provided by the parishioners of every parish. Gibson, *ubi supra*.

"The 58th Canon of 1604, (which, however, cannot control the Act of

Uniformity of 1662,) enjoins that 'every minister, saying the public prayers, or ministering the sacraments, or other rites of the church, shall wear a decent and comely surplice, with sleeves, &c., to be provided at the charge of the parish.' For the things required for the common prayer of the parish were and are to be provided by the parish. If a gown were required, it would be to be provided by the parish.

"But the commissioners say, that Mr. Hill told them at the time of the inquiry, that 'he should not object to the use of the surplice, if it were not the badge of a party.' This, I am aware, is a very common cry. But I cannot forbear from saying, that if any of the clergy deserve to be called a party, in an invidious sense of the phrase, they who agree in violating the law of the church ought to be so designated, not they who observe it. But in the present case, I do not think that any such reproachful name would properly be applied to either the one or the other. Those who observe the law ought to be protected from all reproach by their faithfulness; they who do not observe it, by the long and general, however irregular, prevalence of such non-observance, on the part of the clergy, and of connivance, on the part of the bishops.

"There is one, and one way only, in which all appearance of party and division among the clergy, in this respect, may be avoided. I mean by all of them complying with the easy requisition of the church, that they wear one and the same garb during the whole of the communion service, including the sermon, which, I repeat, is only a part of that service. And the experience which I have had, not only at Helston, but at several other places, of the great practical evils and scandals which have arisen, and are daily arising, from suffering the law of the church in this instance to be set at nought, will make me earnestly call upon my clergy throughout the diocese to return to obedience to the law,

by wearing throughout their ministration that dress which is provided for them, the *surplice*, if the use of the other more costly garments be not (as it is not desired by any that it should be) revived among us."

Archdeacon Sharp in his Visitation Charge in 1746 (Sharp on the Rubric, 206.) stated as to "the 'constant use of the surplice by all preachers in their pulpits' [within his diocese], it is said to have taken rise from an opinion of Bishop Cosin, that as surplices were to be worn 'at all times of the ministration,' and preaching was properly 'the ministration of the word of God,' therefore surplices were to be worn in the pulpit as well as in the desk, on other occasions of the ministry.

"One cannot speak otherwise than with reverence and due respect to the authority of so great a ritualist as Bishop Cosin was. Yet it is manifest there is nothing in our rubrics that doth directly authorize this usage, or in our canons that doth countenance it; nay, there is something in both which would discourage, if not forbid, such a practice. The canons limit the use of the surplice to the 'public prayers,' and 'ministering the sacraments, and other rites of the Church;' so doth our rubric concerning habits, if it be strictly interpreted of King Edward's order in the second year of his reign; for there the surplice is only to be used at 'matins, evensong, in baptizing and burying, in parish churches.' And then there immediately follows this permission, that, 'in all other places,' every minister shall be at liberty to use any surplice or no; and also a recommendation to such as are graduates, 'that, when they preach, they should use such hoods as pertained to their several degrees.' Here then is sufficient warrant for using a hood without a surplice, as is done to this day at the universities, but no appearance of authority for the use of surplices in the pulpit. If it be said that a custom has prevailed over the kingdom, for bishops to wear their

habits of ministration whensoever they preach, whether they officiate in other respects or not, and that the inferior clergy cannot follow a better example; it may be answered, that what the bishops do in this respect is founded on ancient constitutions. By the canon law they were obliged to wear their rochets, as their distinguishing habit, whenever they appeared in public; though since the Reformation they have not used to wear them anywhere in public, but in the Church and in the House of Lords. And it is the more proper they should continue the use of their public habit, whensoever they preach, for the better distinction of their characters on that occasion from those of the inferior pastors; seeing there is no sufficient distinction preserved in their ordinary habits.

"All then that I would observe upon this custom of preaching in surplices is, that none of us are obliged to it: though at the same time I intend no censure of the practice. For it is certainly decent, and with us without exception, though it be nowhere authorized, otherwise than by a prescription within this diocese."

The Bishop of Meath, in a letter to the Editor (Jan. 9, 1849), makes the following observations upon the surplice for the officiating minister. "It has always been my opinion that the surplice is the only prescribed dress for a minister during the time of his ministration. The gown was no such thing. The gown was the dress of the clergyman out of church, and the origin of wearing the gown in the pulpit was this, that the clergyman wished to intimate that when he wore the dress of the Church, he spoke the language of the Church, but when he threw it off and appeared in his *common dress*, he was to be considered as not speaking the language of the Church but his own. Too much importance has been given to the question, but evil has resulted from the use of the gown in cases in which there is only one minister to perform

the service—by the omission of the Post Communion Service, to avoid a second change of dress. I allow any clergyman who consults me to choose his dress in the pulpit, recommending the surplice, and stipulating that in case of his wishing to preach in his gown, if he shall be alone, he will resume the surplice and complete the service. In such a case I advise him to wear his gown under his surplice, so that the change may be made unobservedly and speedily.

“Our 42nd canon (1634) ordains ‘We do likewise constitute and appoint that Archbishops and Bishops shall not intermit to use the accustomed apparel of their degrees: likewise all Deans, Masters of Colleges, Archdeacons and Prebendaries in Cathedral and Collegiate Churches (being Priests or Deacons) Doctors in Divinity, Law and Physic, Bachelors in Divinity, Masters of Arts and Bachelors of Law having any Ecclesiastical living, shall usually wear gowns with standing collars and sleeves straight at the hands, or wide sleeves as is used in the Universities with hoods or tippets of silk or sarsenet and square caps in places and times convenient. And all other Ministers admitted or to be admitted into any function shall usually wear the like apparel except tippets.’ It then states what they are to wear in their journeys. And our vii canon as to habits in churches, says, ‘All ministers likewise shall use and observe the orders, rites, ornaments and ceremonies prescribed in the Book of Common Prayer and in the Act of Uniformity printed therewith, &c.’ It then prescribes that Deans, Masters, Heads of Collegiate Churches, &c., &c. ‘shall daily at the time both of prayer and preaching wear with their surplices such hoods, &c.’ In the English Canon 58, ‘preaching,’ is not mentioned. In the Cathedrals in Ireland surplices are always used in preaching. And I remember in the latter end of the last century surplices were always worn in preaching, except in Dublin churches.

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“It is not provided for anywhere in the Irish Canons that the surplice or dress of the clergy at the time of divine service shall be provided at the charge of the parish—nor is any dress enumerated along with the various articles to be provided by the churchwardens.’”

In the majority of the parishes in Ireland, the surplice was the dress of the minister in the pulpit. Thus, Dr. Elrington, the Regius Professor of Divinity, in a communication to the Editor, (Feb. 10, 1849,) states, “I believe the practice of preaching in a surplice was general in the country parts of Ireland at no very remote period; it was so, certainly, in the diocese of Armagh as late as the year 1812, and there are still churches in which no other dress was ever worn. In the diocese of Limerick the practice was universal when my father was bishop of that see. He was succeeded in 1823 by Bishop Jebb, who, in his first Charge, complained ‘that clergymen used no other habiliments than a surplice,’ and enjoined the clergy to provide ‘a decent black gown,’ so little at that period was the distinction of dress connected with doctrinal opinions.

“It would seem that in Ireland, from the period of the Reformation, the surplice had been considered as the proper dress for the preacher. It is noted as an instance of his attachment to the rules of the Church that Archbishop Ussher always required his chaplain to preach in a surplice.”

It may be here observed, that Bishop Jebb’s recommendation proceeded from a wish to correct the slovenly habits of the clergy. And the use of the surplice, no doubt, arose more from neglect to provide the proper dress (which the clergy ought to wear on certain occasions,—visitation for instance) than from any rubrical notions. In fact, as Dr. Elrington justly observes, the distinction of dress was in no way connected with doctrine: and the use of the gown in parish churches was considered the more correct way

of the two. Bishop Jebb in his Charge also recommended the use of scarfs or tippetts (as they were formerly called in Ireland) with the surplice, as a mark of decency.

Finally, Archdeacon Harrison, in his Historical Inquiry into the true Interpretation of the Rubrics (pp. 184—189. Lond. 1845.) observes—"To sum up, then, the evidence respecting the dress of the preacher: it is remarkable, amidst all the discussions which the question of vestments has raised in past times in the Church of England, how there is almost a total absence of authoritative direction on the subject. There is nothing in any rubric, order, or canon, positively to require the use of the surplice or the gown, or to forbid the use of either. And a diversity of practice in different dioceses, such as, it appears, originated in an authority like that of Bishop Cosin in the diocese of Durham, could hardly be regarded as involving any practical inconvenience when universally observed throughout a diocese, and so unconnected with theological party. If, however, such inconvenience were unhappily found to arise from diversity of practice in this respect, as in any way to require a resolution of the doubt by the competent authority, whatever the case may be, the documents which have now been put together will supply, I believe, as completely as may be, the data on which the question must be determined. The only positive rubrical direction on the subject, it will be borne in mind, is, as has been already stated, the recommendation in the Notes subjoined to King Edward's First Book, to the effect simply, that 'it is seemly that graduates, when they do preach, should use such hoods as pertaineth to their several degrees.' And as to the import of this direction, taken in connexion with the rest of the rubric of which it forms part, and illustrated by the circumstances of the time, and by the records of subsequent history, there seems to me to be very little doubt.

"And in reviewing the evidence on this point, it may be permitted, before we go further, to remark, that we have here an instance how, in regard to matters on which the Church has given least of a positive rule, there is nevertheless to be discovered, on careful examination, sufficient evidence as to the state of things which she had in view, and, consequently, as to her intention and mind; still further, that what appear *prima facie* the obvious or necessary interpretation of her rules, must, in many cases, be corrected by a reference to preceding acts or regulations, not distinctly recognized, yet virtually embodied and pre-supposed; that, where there seems indeterminateness, or a liability to variety of construction, there is evidence, in many cases, that the matter has been so left advisedly, in the spirit of moderation and tenderness for diversities of sentiment within her pale, and feelings strongly enlisted on opposite sides, requiring gentle treatment and every consideration that was possible consistently with public order and the maintenance of due authority: and again, that, where any alteration was necessary, the endeavour was to attain the object as 'quietly' as possible, and avoiding, as much as might be, any 'shew of innovation.'

"It has been already observed, that if any associations of a papistical character are to be attached to the use of the one vestment or the other in the pulpit, it must be admitted that the gown is a reminiscence of times when, owing to a departure in the mediæval church from primitive practice, sermons had come to be of rare occurrence, and the office of the preacher had passed, to a great extent, out of the hands of the parochial clergy into those of the mendicant orders. White vestments, as has been often shown by the defenders of our appointed ritual, (Hooker's Eccl. Pol. v. 29.), would seem to have been the dress of those who ministered in the early Church; and when in their

services the sermon followed immediately upon the reading of Scripture, or of the Epistle and Gospel, we have no reason to suppose that, where the presbyter preached, or made his homily to the people, any change of vesture took place. Indeed, the changes of dress in the course of divine service have commonly been regarded as essentially of Romish origin. But, though it were a reminiscence of Romish days, the gown of the preacher need not carry with it any thing of a Romish character; it may only serve to call forth feelings of humble thankfulness, by reminding us how far it has pleased God to bless the endeavours of His Church in this land, to restore among us 'the ancient custom of preaching which had been so long desired by the Christian Church.' And now that the sermon has come to form an essential and constituent part of our idea of the ministrations of the parish priest in the Sunday service, it will surely not appear a strange thing—especially considering the place which the sermon is appointed to occupy in the order of our ritual—that it should have suggested itself to many persons of late as a question, whether the change of dress for the sermon were requisite or even regular; a question, however, which, as we have seen, there would appear on full examination to be sufficient data for resolving.

"To those whose feelings on matters of this kind are apt to be unduly influenced by apprehensions suggested by a 'symbolism' which, it must be admitted, easily runs into excess, though at the same time no single-minded reader of Scripture can doubt for a moment that it has, within due limits, its legitimate place, the following passage from one of the many books which were called forth by the 'Vestiarian controversy' in the days of Elizabeth, may serve to point out not amiss the distinction to be made between the use and the abuse in things of this kind; and the conclusion to

which it comes may not unfitly bring to a close our present discussion of the subject of 'the dress of the preacher,' and that which it has necessarily involved, viz., the general question of the vesture and ornaments of the minister at all times in his ministration.

"The passage is taken from 'The Second Part of the Anatomie of Abuses, containing the display of Corruptions, &c., made dialogwise by Phillip Stubbes, 1583.' Speaking of the Romish ritualists, he says:—

"'Therefore thus they say, that white doth signify holiness, innocency, and all kind of integrity, putting them in mind what they ought to be in this life, and representeth unto them the beatitude, the felicity, and happiness of the life to come. . . . The gown, say they, doth signify the plenary power which they have to do all things. And therefore none but the Pope, or he with whom he dispenseth, may wear the same everywhere, because none have "plenariam potestatem," plenary power in every place, but the Pope. Yet the ministers, saith he, may wear them in their churches, and in their own jurisdictions, because therein they have full power from him. Thus foolishly do they deceive themselves with vain shews, shadows, and imaginations, forged in the mint of their own brains to the destruction of many. But . . . if all things that have been abused, should be removed because of the abuse, then should we have nothing left to the supply of our necessities, neither meat, drink, nor cloth for our bodies, neither yet (which is more) the word of God, the spiritual food of our souls, nor anything else almost. For what thing is there in the whole universal world, that either by one heretic or another hath not been abused? Let us therefore take the abuse away, and the things may well remain still. . . . And therefore I beseech the Lord that we may all agree together in one truth, and not so divide ourselves one from another

for trifles, making schisms, raptures, breaches, and factions, in the Church of God, where we ought to nourish peace, unity, concord, brotherly love, amity, and friendship, one amongst another. And seeing we do all agree together in one truth, having all one God our Father, our Lord Jesus Christ our Saviour, one Holy Spirit of adoption, one price of redemption, one faith, one hope, one baptism, and one and the same inheritance in the kingdom of heaven, let us therefore agree together in these external shadows, ceremonies, and rites. For is it not a shame to agree about the marrow, and to strive about the bone?—to contend [q. agree] about the kernel, and to vary about the shell?—to agree in the truth, and to brabble for the shadow? Let us consider that this contention of ours among ourselves, doth hinder the course of the gospel from taking such deep root in the hearts of the hearers, as otherwise it would do. And thus for this time, brother Theodorus, we will break off our talk concerning this matter, until it please God that we may meet again.' "

Another ecclesiastical ornament, which is ordered to be worn in the celebration of divine service, is the hood. The hoods, which are generally worn by the clergy, are the habits of their degrees, which they have taken in one of the Universities. The hood is called by the Latins *caputium*, *cucullus*, *almutium*, *amicia*, &c. The latter seems to be the most proper name for it, and was of great antiquity: for the *cucullus* was an habit among the ancient Romans; it being a coarse covering for the head, something like our fishermen's caps, made of thrum or coarse yarn; broad at the lower part, for the head to go in, and then lessening gradually, till it ended in a point. The Gauls, especially their Druids, wore the *cucullus* (or hood) very long, so that the top-part thereof hung down behind: hence, when it came to be used at Rome, it obtained the name of *bardo-cucullus*, or the bard's hood. In time, the cowl

or hood was enlarged, so as to cover the head and neck, and to muffle up the person that wore it in such manner, as not to be known when he went along.'

Tempora Santonico velas adoperta cucullo.

(Juv. Sat. 8. 145.)

The hood continued in use in the time of the later emperors of Rome; it being mentioned in the writings of Capitolinus, and Spartian. When the monks and ascetics began in the Church, they adopted it, as being a melancholy habit, when drawn over part of their faces; keeping them both from being stared at, and from looking about. And as the several orders of the monks grew up, there was hardly any of them but had the hood or cowl, a little differenced in the cut or fashion of it. But generally it was contrived so, that in cold or wet weather, it might be a covering to the head; or, at other times, when they pleased, they might let it fall back behind them. The hood was also used by the canons of cathedral and collegiate churches; though they were forbidden by the canons to use the same hood with the monks. (Conc. Aquisgr.) The universities took the hood from the cathedrals; for, in the latter ages, the monks had made their hood and gown to be the same thing; so that, among them, the *cucullus* signified their whole habit, and not the hood only; and so it was used for the last four or five hundred years. Thus the hood, properly so called, was used only by university graduates, and secular dignified priests; and by them rather for ornament than for use.

In universities, the hoods of graduates were made to signify their degrees, by varying the colours and materials. In cathedral and collegiate churches the hoods of the canons and prebendaries were frequently lined with fur or wool, and always worn in the choir. The Anglican Church, by the rubric and canons 17. 25. 58., ordains that every minister, who is a graduate, shall wear his proper hood during the time of divine service, but forbids all that

are not graduates to wear it, under pain of suspension; allowing them, in the room of it, to wear upon their surplices some decent tippet of black, so it be not silk.

The rochet was an ancient garment used by the bishop. In the barbarous Latinity, it was called rochetum, being derived from the German word *ruck*, which signifies the back, as being a covering for that. The chief difference between this garment and the surplice formerly was, that its sleeves were narrower than those of the latter; for we do not perceive, in any of the ancient pictures of English bishops, those very wide and full lawn sleeves which are now used.

The rochet was in common use in the seventh century; for Bede not only mentions it, but gives a rationale of the particular make of it. And comparing it with Aaron's ephod, says, That the closeness of it at the hand, denotes, Nequid non utile faciant. (Bed. de Tabernac. citat. ab Amalario. Bibl. Patr. lib. x. p. 389.) In the following ages, the bishops were obliged by the canon law to wear their rochet, whenever they appeared in public: Pontifices autem in publico et in ecclesia, superindumentis lineis omnes utantur. (Decretal. lib. iii. tit. i. cap. 15. tom. ii. col. 437. ed. Lips. 1839.) This practice seems to have been kept up in England, more than in other places; Erasmus mentioning it as something particular in Bishop Fisher, that he would leave off his rochet when he travelled: Decreverat, posito cultu episcopali, hoc est lineâ veste, quâ semper utuntur in Anglia, nisi cum venantur trajicere, &c. But since the Reformation, the bishops have not worn their rochets, when they appear in any public place out of the church, besides the parliament house. In Henry the Eighth's time, the bishops wore a scarlet garment under the rochet, and in Edward the Sixth's reign, they wore a scarlet chimere over the rochet; which made Bishop Hooper scruple at it, as too light a robe for the episcopal gravity. But this, in

Elizabeth's time, was changed into a chimere of black satin. The chimere seems to resemble the garment used by bishops during the middle ages, and called *mantelletum*: which was a sort of cope, with apertures for the arms to pass through. (Vide Hody's Hist. of Convoc. p. 141.) Nicholls on the Common Prayer. 2 Palmer, Orig. Lit. p. 318.

The English ritual of 1549 permitted the bishop to wear a cope instead of a vestment in his public ministrations, if he chose, and gave the same liberty to presbyters in celebrating the eucharist. But no other Prayer Book enjoins it in express terms. The Advertisements of Queen Elizabeth in 1565, and the canons of 1604, directed the cope to be used. The former also appointed the epistler and gospeller, or the assistants at the eucharist in cathedral and collegiate churches, to wear copes; a custom which was preserved in the consecration of Archbishop Parker to the see of Canterbury. Formerly the cope was used by the clergy in processions or litanies, and on solemn occasions in Morning and Evening Prayers, and was generally worn by the bishop, except in celebrating the eucharist, ordination, and on some other occasions, when he used the vestment. 2 Palmer, Orig. Lit. 313, 314.

According to the instructions set forth 7 Eliz., and referred to in our 24th canon, whenever the holy communion is celebrated in cathedral or collegiate churches, the chief minister ought to be vested in a cope, and the gospeller and epistler (his assistants) in tunics.

The Rev. Richard Hart, in his Ecclesiastical Records, 2nd ed. p. 256. thus describes the cope.

"The cope was a cloak of some rich material, having an ornamental border, and a capucium, or headstall, at the back. It had no sleeves, but was fastened across the breast with a morsus, or clasp. The cope was, in most instances, a semicircle, the circumference of which rested on the shoulders."

Mr. Palmer states (Orig. Lit. v. ii. p. 315.) that, "the tunic was made of the same sort of materials, &c., as the cope and vestment."

The pastoral staff, called *baculus pastoralis*, *cambutta*, &c., was spoken of in the fourth council of Toledo, held near 1200 years ago, as being used by bishops. The pastoral staff, though now grown out of use, is expressly enjoined by the rubric of 1549. It is peculiar, indeed, to the bishop alone, but expressly ordered to be used by him, as an ensign of his office, at all public ministrations. It was made in the shape of a shepherd's crook, and was for many ages, even till after the Reformation (vide the first ordinal, published in March, 1549 [1550]), constantly given to the bishop at his consecration, to denote that he was then constituted a shepherd over the flock of Christ. Durand. lib. iii. c. 15. f. 77.

Instead of the pastoral staff, an archbishop bore a cross staff as a symbol of his metropolitan dignity.

The Rev. Richard Hart, (in a letter to Mr. Dawson Turner, respecting a figure from the Rood-loft screen in the Church at Randworth, Norfolk, and published in Vol. I. of the Transactions of the Norfolk and Norwich Archæological Society), thus writes:—

"The engraving exhibits to us an Archbishop under the full weight of his ecclesiastical dignity; as he would have officiated at a Pontifical High Mass on Easter-day, in the year of our Lord MCCCC . . .

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are not graduates to wear it, under pain of suspension; allowing them, in the room of it, to wear upon their surplices some decent tippet of black, so it be not silk.

The rochet was an ancient garment used by the bishop. In the barbarous Latinity, it was called rochetum, being derived from the German word *ruck*, which signifies the back, as being a covering for that. The chief difference between this garment and the surplice formerly was, that its sleeves were narrower than those of the latter; for we do not perceive, in any of the ancient pictures of English bishops, those very wide and full lawn sleeves which are now used.

The rochet was in common use in the seventh century; for Bede not only mentions it, but gives a rationale of the particular make of it. And comparing it with Aaron's ephod, says, That the closeness of it at the hand, denotes, Nequid non utile faciant. (Bed. de Tabernac. citat. ab Amalario. Bibl. Patr. lib. x. p. 389.) In the following ages, the bishops were obliged by the canon law to wear their rochet, whenever they appeared in public: Pontifices autem in publico et in ecclesia, superindumentis lineis omnes utantur. (Decretal. lib. iii. tit. i. cap. 15. tom. ii. col. 437. ed. Lips. 1839.) This practice seems to have been kept up in England, more than in other places; Erasmus mentioning it as something particular in Bishop Fisher, that he would leave off his rochet when he travelled: Decreverat, posito cultu episcopali, hoc est lineâ veste, quâ semper utuntur in Anglia, nisi cum venantur trajicere, &c. But since the Reformation, the bishops have not worn their rochets, when they appear in any public place out of the church, besides the parliament house. In Henry the Eighth's time, the bishops wore a scarlet garment under the rochet, and in Edward the Sixth's reign, they wore a scarlet chimere over the rochet; which made Bishop Hooper scruple at it, as too light a robe for the episcopal gravity. But this, in

Elizabeth's time, was changed into a chimere of black satin. The chimere seems to resemble the garment used by bishops during the middle ages, and called *mantelletum*: which was a sort of cope, with apertures for the arms to pass through. (Vide Hody's Hist. of Convoc. p. 141.) Nicholls on the Common Prayer. 2 Palmer, Orig. Lit. p. 318.

The English ritual of 1549 permitted the bishop to wear a cope instead of a vestment in his public ministrations, if he chose, and gave the same liberty to presbyters in celebrating the eucharist. But no other Prayer Book enjoins it in express terms. The Advertisements of Queen Elizabeth in 1565, and the canons of 1604, directed the cope to be used. The former also appointed the epistler and gospeller, or the assistants at the eucharist in cathedral and collegiate churches, to wear copes; a custom which was preserved in the consecration of Archbishop Parker to the see of Canterbury. Formerly the cope was used by the clergy in processions or litanies, and on solemn occasions in Morning and Evening Prayers, and was generally worn by the bishop, except in celebrating the eucharist, ordination, and on some other occasions, when he used the vestment. 2 Palmer, Orig. Lit. 313, 314.

According to the instructions set forth 7 Eliz., and referred to in our 24th canon, whenever the holy communion is celebrated in cathedral or collegiate churches, the chief minister ought to be vested in a cope, and the gospeller and epistler (his assistants) in tunics.

The Rev. Richard Hart, in his Ecclesiastical Records, 2nd ed. p. 256. thus describes the cope.

"The cope was a cloak of some rich material, having an ornamental border, and a capucium, or headstall, at the back. It had no sleeves, but was fastened across the breast with a morsus, or clasp. The cope was, in most instances, a semicircle, the circumference of which rested on the shoulders."

Mr. Palmer states (Orig. Lit. v. ii. p. 315.) that, "the tunic was made of the same sort of materials, &c., as the cope and vestment."

The pastoral staff, called *baculus pastoralis*, *cambutta*, &c., was spoken of in the fourth council of Toledo, held near 1200 years ago, as being used by bishops. The pastoral staff, though now grown out of use, is expressly enjoined by the rubric of 1549. It is peculiar, indeed, to the bishop alone, but expressly ordered to be used by him, as an ensign of his office, at all public ministrations. It was made in the shape of a shepherd's crook, and was for many ages, even till after the Reformation (vide the first ordinal, published in March, 1549 [1550]), constantly given to the bishop at his consecration, to denote that he was then constituted a shepherd over the flock of Christ. Durand. lib. iii. c. 15. f. 77.

Instead of the pastoral staff, an archbishop bore a cross staff as a symbol of his metropolitan dignity.

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committed, and doth that which is lawfull
and right, he shall save his soul alive.

Pfal. 51. 3. I acknowledge my transgressions, and my
sin is ever before me.

Pfal. 51. 9. Hide thy face from my sins, and blot out
~~all~~ mine iniquities.

l. 6. "all" retained in *MS. Book, Dublin.* C. R. E.

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l. 1. doeth [Ed. 1796.]	l. 1. doeth [Ed. 1816.]	l. 1. doeth [Ed. 1821.]
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manner in which they are to be used, or the order, the posture, and the different parts of the sacred edifice in which they are to be recited. There is, doubtless, a wide and essential difference between the two in respect of their intrinsic value and importance.

The clergy, when they promise to conform to the Liturgy, bind themselves to conform to it in both its parts, not only to use the form of words, but to use it in the manner prescribed in the rubric: and it is a recognised proposition of law, that a clergyman in the performance of divine worship, is not at liberty to alter or omit any part of the service; and if he do, the ecclesiastical court can punish him by admonition (*Caudrey's case*, 5 Co. 1. 2 Rol. Abr. *Prerogative le Roy* (R.) 222. pl. 5. 2 Stephens on the Laws relating to the Clergy, 1082.); thus, in *Newbery v. Goodwin* (1 Phil. 282.), which was a suit against a clergyman for (inter alia) irregularities in reading the holy Scriptures, Sir John Nicholl stated: "The law directs that a clergyman is not to diminish in any respect, or to add to the prescribed form of worship; uniformity in this respect is one of the leading and distinguishing principles of the Church of England: nothing is left to the discretion and fancy of the

individual. If every minister were to alter, omit, or add according to his own taste, this uniformity would soon be destroyed, and though the alteration might begin with little things, yet it would soon extend itself to more important changes in the public worship of the Established Church, and even in the Scriptures themselves: the most important passages might be materially altered, under the notion of giving a more correct version; or omitted altogether, as unauthorized interpolations."

The rubrics have, however, confided some things to the discretion of the minister—as in the choice of hymns in the daily service; and of the occasional prayers and thanksgivings to be said after those which are ordered; in supplying the Sundays after Trinity, when their number exceeds the provision there made for them, out of the super-numerary collects, epistles, and gospels after the Epiphany; in the choice of sentences before morning and evening prayer, and at the offertory; and of certain exhortations and collects in the communion office: in the use or omission of a prayer in "the office of matrimony," and of a psalm in the "burial office;" in the "appointment of the time" for christening, and other the like rubrics, especially in the "office

Morning Prayer.

The Sacrifices of God are a broken spirit : Psal. 51. 17.
a broken, and a contrite heart, O God, thou
wilt not despise.

Rend your hearts, and not your garments, Joel 2. 13.
and turn unto the Lord your God : for he is
gracious, and merciful, slow to anger, and of
great kindness, and repenteth him of the evil.

To the Lord our God belong mercies, and Dan. 9. 9,
forgivenesses, though we have rebelled against ^{10.}
him : neither have we obeyed the voice of the
Lord our God, to walk in his laws, which he
set before us.

O Lord correct me, but with judgement ; Jer. 10. 24.
not in thine anger, lest thou bring me to Psal. 6. 1.
nothing.

- l. 1. The 56th page of the Sealed Books commences with the words "The
Sacrifices", the word "The" being the catch-word on the preceding page.
l. 4. "s," written upon the comma after "heart".
l. 4. "s" inserted, the comma having apparently been erased. *Ch. Ch. Book.* W. J.
l. 4. "heart," *MS. Book, Dublin.* C. R. E.
l. 9. "es," written upon the comma after "forgiveness".
l. 9. "e" inserted between the final "s" of "forgiveness" and the comma after it; and
the "s" written upon the comma, and a comma inserted after it. *Q. B. Book.* G. J. B.
l. 9. No comma after "forgivenesses." *Exch. Book.* R. J.
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l. 14. margin. A colon after "Psal". *Exch. Book.* R. J.
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OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—3. and marginal reference omitted. ... [Ed. 1796.]		
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l. 4. Rend your hearts. [Ed. 1796.]	l. 4. Rend your heart. [Ed. 1816.]	l. 4. Rend your heart. [Ed. 1821.]
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l. 8. Marginal reference omitted. [Ed. 1796.]		
ll. 13—15. and marginal references omitted. ... [Ed. 1796.]		

for visiting the sick." It may be ob-
served that during the performance of
divine service by the minister, the
law protects the sanctity of public
worship; and still more, endeavours

to prevent every circumstance which
may lead to the disturbance of persons
engaged in the solemn acts of devo-
tion; it prohibits all quarrelling, chid-
ing and brawling in the church or

Morning Prayer.

S. Mat. 3.2. Repent ye; for the Kingdom of Heaven is at hand.

S. Luke 15. 18, 19. I will arise and go to my Father, and will say unto him; Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.

Psal. 143. 2. Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified.

1. S. John 1. 8, 9. If we say, that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just

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l. 3. Marginal reference omitted. [Ed. 1796.]		
l. 7. Marginal reference omitted. [Ed. 1796.]		
l. 10. Marginal reference omitted. [Ed. 1796.]		

churchyard, and requires decent and orderly behaviour. (*Newbery v. Goodwin*, 1 Phil. 283.) Thus, in *Palmer v. Roffey* (2 Add. 144. Vide etiam *England v. Harcourt*, ibid. 306.) Sir John Nicholl said, "The object of the ecclesiastical law, as of the statute 5 & 6 Edw. VI. c. 4., is evidently to protect the sanctity of those places, and their appurtenances set apart for the worship of the Supreme Being, and for the repose of the dead, in which nothing but religious awe and Christian good will between men should prevail, and to prevent them from being converted, with impunity, into scenes of human passion and malice, of disturbance and violence."

At the beginning: (p. 387.)—It is clear from this rubric, that the Sentences, Exhortation, Confession and Absolution, must begin the Morning

Prayer, and that they cannot be preceded by any other words.

Read . . . say: (p. 387.)—The words "read" and "say" appear to be used indifferently. Compare the rubric before the Apostles' Creed and the second rubric after the third Morning Collect, with those before the Athanasian Creed and the Litany.

Loud voice: (p. 387.)—Our best divines, when occasion offers, shew that they considered good reading, which, however, is very different from theatrical declamation, a matter of importance. (See Herbert, Country Parson, c. 6.) And Bishop Jebb, in his Charge, 1823, says, "Whatever may be their qualifications in other respects, those who are not qualified to perform divine service in a clear, devout, and edifying manner, shall never be ordained by me." "Plain-song" was appointed only for

Morning Prayer.

to forgive us our sins, and to cleanse us from all unrighteousness.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge, and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient

“quires and places where they sing.” See Burnet, Hist. Ref. part ii. book i. vol. ii. 101.; Cardwell, Doc. Ann. i. 196.; Synodalia, 120.

The Minister shall read one, or more of these Sentences of the Scriptures: (p. 387.)—Nothing was more common in the ancient offices of the Western Church, than the use of verses or small portions of Scripture in various parts of the public service of the Church, whether in the form of antiphonæ, verses, responsories, or capitula. According to the rites of many Western churches, a verse or capitulum was read before the office of compline, or the latest Evening Service; a custom which is at least as ancient as the time of Amalarius, A.D. 820, for he mentions it. (1 Palmer, Orig. Lit. 210.) The nocturnal office in the ancient Gallican Church also began with a lesson (Euenit autem ut ea nocte cum lector secundum morem inciperet lectionem a Moyse, incidit in illa verba Domini, sed ego indurabo cor ejus, &c. Deinde cum post Psalmos decantatos recitaret ex Prophetis, occurrerunt verba, &c. Cumque adhuc Psalmi fuissent decantati et legeret ex Evangelio, &c. Colatio Episcoporum, A.D. 499. (Mabillon, Liturg. Gal. p. 399.)) The Roman introduction, consisting of the Lord's Prayer, Ave Maria, and Apostles' Creed, is

very modern. There is no trace of it before the thirteenth century, and it appears that it was not used by public authority in the Roman Church until the revision of their Breviary in the time of Pius the Fifth, A.D. 1568. 1 Palmer, Orig. Lit. 211. who cites Gavanti Thesaurus a Merati, tom. ii. pp. 103, 104.

He shall say that which is written after the said Sentences: (p. 387.)—It does not appear that an address was repeated before the office of Morning Prayer in early times. Neither in the ancient offices of the English Church, nor in those of any other Western church, did such a form exist in this place. But the Liturgies of the churches of Gaul and Spain always prescribed an address to the people after the catechumens had been dismissed, and before the more important part of the communion service (Le Brun, Explication, &c. vol. iii. p. 255. Isidorus Hispalensis, de Officiis, c. 15.) ; and the Church of England has placed this address in the same relative position in her offices, namely, before the psalmody and reading of Scripture. 1 Palmer, Orig. Lit. 211, 212.

Dearly beloved brethren:—These first words of the exhortation express strongly and properly the good will and tender regard, which

Morning Prayer.

heart, to the end, that we may obtain forgiveness of the same by his infinite goodness, and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble, and meet together, to render thanks for the great benefits, that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things, which are requisite, and necessary, as well for the body as the soul. Wherefore I pray, and beseech you as many as are here present, to accompany me with a pure heart, and humble voice unto the throne of the heavenly grace, saying after me.

¶ A general Confession to be said of the whole Congregation after the Minister, all kneeling.

1. 1. The 57th page [A 2] of the Sealed Books commences with the word "obtain", that word being also the catch-word on the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 16—18. Omitted. " <i>The General Confession</i> ." interpolated. [Ed. 1796.]		

the ministers of God's word should have for their people; who should in return receive their admonitions meekly and thankfully, since they "speak" to them "the truth in love." Eph. iv. 15. Archbishop Secker, Sermon 89.

General Confession : — Some of the churches of the West recited a confession after the short lesson or capitulum of compline, which cus-

tom appears as old as the tenth century (Martene, de Antiq. Discipl. in Div. Officiis, c. viii. p. 54.). Formerly also the liturgies of the Church of England prescribed a confession at the beginning of the communion service. (Missal. Sarisbur. fol. lxxi. Missal. Eboracens. Modus præparandi ad Missam. Missal. Hereford. ibid.) 1 Palmer, Orig. Lit. 213. Maskell, Anc. Lit. of England, p. 6.

One of the reasons that the Church of

Morning Prayer.

A Almighty, and most merciful Father; We have erred, and strayed from thy waies like lost sheep. We have followed too much the devices, and desires of our own hearts. We have offended against thy holy laws. We have left undone those things, which we ought to have done; And we have done those things, which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them, that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

l. 3. **waies** sic in orig.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
		l. 18. "Amen." in wrong type. [Ed. 1821.]

England has placed this confession at the beginning of the service, for the whole congregation to repeat after the minister, is, that we may first be witnesses of each other's confession, before we unite in the church service. This is consonant to the practice of the primitive Christians, who in all churches, immediately upon their entering into the house of prayer, made confession of their sins to God, every man pronouncing his own confession with his own mouth.

Thus St. Basil (Ep. 207. al. 63. ed. Bened. tom. iii. p. 311. (b)) writes, *ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῶν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῳ*

καὶ θλίψει καὶ συνοχῇ δακρύων ἐξομολογούμενοι τῷ Θεῷ.

This was the practice of devout penitents in the Jewish church: As of David (Ps. li. 3.); I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight, &c. And of Jeremiah, and the sincere penitents of his time; We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God (Jer. iii. 25.). And of Daniel;

Morning Prayer.

¶ The Absolution or Remission of sins to be pronounced by the Priest alone, standing; the people still kneeling.

A Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather, that he may turn from his wickedness, and live; and hath given power, and commandment to his Ministers to declare, and pronounce to his people, being penitent, the absolution, and remission of their sins: He pardoneth, and absolveth all them, that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those

l. l. The 58th page of the Sealed Books commences with "¶ The Absolution",
"¶ The" being the catch-word on the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—3. Mutilated to " <i>The Absolution, or Remission of Sins.</i> " only. [Ed. 1796.]		

O Lord, to us belongeth confusion of face, because we have sinned against thee, &c. (Dan. ix. 8, 9, 10.) And so in the vicarious sacrifices of the levitical law, the priest was to confess over them, all the iniquities of the children of Israel (Lev. xvi. 21.).

But in some cases, besides such general confession of sins, there was, by the Jewish law, a particular confession enjoined; as, for instance, in the case of injury done; "When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then shall they confess their sin which they have done," &c. (Numb. v. 6, 7.) This the Jews call a confession upon a

particular sin (vide Fag. in loc.): which appears to have been the ordinary practice, especially in all sins of great enormity. Thus David confessed his two great sins of adultery and murder to Nathan (2 Sam. xii. 13.), whereupon Nathan, by authority from Almighty God, gave him absolution: "And Nathan said unto David, The Lord also hath put away thy sin." And referring to this, is to be taken that of St. James, "Confess your faults one to another," &c. (Jam. v. 16.) where the τοῖς ἀλλήλοις is not to be understood of a mutual confession of one brother-Christian to another, but chiefly of one made to the ministers of the gospel; for in a like passage,

Morning Prayer.

things may please him, which we do at this present, and that the rest of our life hereafter may be pure, and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ The people shall answer here, and at the end of all other prayers,
Amen.

¶ Then

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS.
l. 5. "Amen." interpolated. [Ed. 1796.]	l. 8. "Amen." in wrong type. [Ed. 1816.]	l. 8. "Amen." in wrong type. [Ed. 1821.]
ll. 6—8. Omitted. ... [Ed. 1796.]		l. 8. "Amen." in wrong type. [Ed. 1848.]
l. 8. "Amen." in wrong type. [Ed. 1848.]		

πάντες ἀλλήλοις ὑποτασσόμενοι (1 Pet. v. 5.), does not signify a mutual subjection, but a subjection of inferiors to superiors.

During the piety of very early times, another sort of confession came into use. It having been the practice for excommunicates, before their reception into the Church, to make a solemn confession of their faults before the whole congregation, some persons who had fallen into a great sin, though they had never been censured for it, thought it a part of their duty to take upon themselves a public shame for it, by discovering it to the whole congregation they were members of, and to desire their prayers to God for their pardon. Tertullian, speaking of those that were under this exomologesis or confession,

says they did jejuniis preces alere, ingemiscere, lachrymari, et mugire dies noctesque ad Dominum Deum suum; presbyteris advolvi, et caris Dei adgeniculari, omnibus fratribus legationes deprecationis suæ injungere (Tert. de Poen. ix.). And so we read of Natalis, that being lapsed into heresy, he clothes himself in sackcloth, sprinkles his head with ashes, throws himself at the feet of the clergy and laity, with many tears bewailing his error. Euseb. Eccles. Hist. lib. v. c. 28.

Some difficulties and inconveniences arising from this practice, about the year 250, during the time of the Decian persecution, the office of a public penitentiary in the Greek church began, who was to be, as Sozomen informs us, a presbyter of good conversation, prudent and ἐχέμυθος, one who could keep

Morning Prayer.

¶ Then the Minister shall kneel, and say the Lords Prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.

Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespases, As we

- l. l. The 59th page [A 3] of the Sealed Books commences with "¶ Then", "¶ Then" being also the catch-word on the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—5. Omitted. ... [Ed. 1796.]		

a secret; to whom those who were lapsed into any great sin might confess it; and he, according to his discretion, was to enjoin a penance for it. But still there was no command, for all people to confess their sins to this presbyter, for then there must have been more of them; but the historian says, there was but one penitentiary in Constantinople, in which there were sixty presbyters. But in the Latin church the practice of public confession to the whole congregation, continued 200 years longer, viz. till the time of Pope Leo, which was about the year 450, who, by an injunction abrogated it (Leon. Epist. 78.). After some time, the Greek church began to grow weary of this private confession to a penitentiary, and so laid it aside: for a certain lady having confessed,

that she had used unlawful familiarity with a deacon of the church of Constantinople (which was the occasion of a great deal of talk and scandal), Nectarius, bishop of the place, deposed the deacon, and abrogated the office of a penitentiary about A.D. 389. (Soz. Hist. Eccles. lib. vii. c. 16. Socr. lib. v. c. 19.) It ought further to be observed, that whilst private confession to ministers was practised, in some of the earlier ages of the Church, recourse was had to them only as spiritual physicians and counsellors. Orig. in Ps. 37. Hom. ii. § 6.; Cypr. Serm. de Lapsis.; Hier. in 16. Mat.; Hom. on Repentance, Par. II.

In the fourth Lateran Council, (A.D. 1215.) every person was obliged once in a year to confess to the minister of his parish, the sins which

Morning Prayer.

forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, ~~And~~ the Power, And the Glory, For ever and ever. Amen.

¶ Then likewise he shall say,
O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

l. 4. "And" retained in *MS. Book, Dublin*. C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
l. 6. Omitted. ... [Ed. 1796.]	l. 4. and the power. [Ed. 1816.]	l. 4. and the power. [Ed. 1821.]

he had been guilty of, &c.: and this applied to both sexes. (Conc. Labb. et Coss. tom. xi. pars i.; Conc. Lat. iv. decret. xxi. pp. 171. 173. ed. Paris. 1671.) Auricular confession to the priest being thus established, some of the school divines of the Romish church carried it to further lengths, considering the omission of it a mortal sin, and that it should be received by the priest, not ministerially, but judicially and authoritatively; enjoining the discovery of every single sin, with all its aggravating circumstances: and this was confirmed by the Council of Trent. Sess. 14. can. 6, 7, 8. Conc. Trident. Can. et Decret. Sess. xiv.; De Poenit. Sacr. p. 83. ed. Lips. 1842.

The Church of England, in accordance with the practice of the primitive Church, has only ordered a general confession of sins to be pronounced by all persons indifferently, not requiring any particular confessions to be made; thereby coming much nearer to the apostolical practice than the liturgy of the Church of Rome, in which service there is no confession which the people share in; for their Confiteor tibi Domine, &c., in the

mass, relates to the priest, and assistant ministers, and the Confiteor Deo omnipotenti, Beatæ Mariæ, &c., in the breviary, is the confession only of the clergy. Nicholls on the Common Prayer.

The form of this confession has been censured by sectaries for being too general; and yet it is so particular, as to contain all that can be expressed. It begins with an acknowledgment of our original corruption in the wicked devices and desires of our own hearts, and then descends to actual guilt, which it divides into sins of omission and commission, under which two heads all sins whatever must necessarily be reduced. So that every person, who makes this general confession with his lips, may at the same time mentally unfold the plague of his own heart, his particular sins, whatever they be, as effectually to God, who searches the heart, as if he enumerated them in the most ample form. And indeed had this form been more particular or express, it would not so well have answered the end for which it was designed: for a common confession ought to be so contrived, that every

Morning Prayer.

Priest.

D God, make speed to save us.

Answer.

D Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,
Glory be to the Father, and to the Son :
 and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and
 ever shall be : world without end. Amen.

Priest.

Praise ye the Lord.

Answer.

The Lords name be praised.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 6—10. Mutilated to "Glory be to the Father, and to the Son, &c." "Answer. As it was in the begin- ning, &c." ... [Ed. 1796.]	l. 10. "Amen." in wrong type. [Ed. 1816.]	

person present may truly speak it as his own case; whereas a confession drawn up according to the mind of the objectors, would be but little less than an inquisition, forcing those that join in it to accuse and condemn themselves of those sins daily, which perhaps they never committed in their lives. Wheatly on the Common Prayer, 113.

This confession is to be said by the whole congregation, says the rubric: and good reason. For could there be anything devised better, than that we all, at our first access unto God by prayer, should acknowledge meekly our sins, and that not only in heart, but with tongue; all that are present being made earnest witnesses, even of every man's distinct and deliberate assent to each particular branch of a common indictment drawn against

ourselves? How were it possible, that the Church should anyway else, with such ease and certainty, provide, that none of her children may dissemble that wretchedness, the penitent confession whereof is so necessary a preamble, especially to common prayer? Bishop Sparrow's Rationale, p. 10. 7th ed. 1722.

The Bishop of Hereford, (the present Archbishop of York,) in his Charge at the triennial visitation in 1845, affirmed that for neither "auricular confession," nor "penance as a sacrament," "can any fair semblance of authority be found in Scripture, or in the remains of the primitive writers."

"That it is a duty," his lordship said, "to make confession of sin privately in our secret chamber, and publicly in the congregation of the faithful, no Christian believer can

Morning Prayer.

¶ Then shall be said, or sung this Psalm following: Except on Easter day, upon which another Anthem is appointed: and on the Nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation. *Venite, exultemus Domino. Psal. 95.*

Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

l. 1. The 60th page of the Sealed Books commences with "¶ Then", "¶ Then" being also the catch-word on the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—6. Omitted. ... [Ed. 1796.]		
l. 7. Mutilated to " <i>Venite exultemus. Psalm xcv.</i> " and removed from the margin to the middle of the page. ... [Ed. 1796.]	l. 7. "Psalm. cxv. <i>Venite, exultemus Domino.</i> " and removed from the margin to the middle of the page. ... [Ed. 1816.]	

doubt. Hence, in the very opening of our own double daily service, we are exhorted to 'acknowledge and confess our sins before the face of Almighty God our heavenly father, to the end that we may obtain forgiveness of the same through his infinite goodness and mercy.' When, if there be 'truth in the inward parts,' if our service be not mere lip service, each of us will in mind recount, and individualise, and repent of, his own peculiar transgressions, and find ease and comfort from the simple assurance pronounced by God's accredited servant. In the communion office, also, is a special exhortation for every one 'who shall perceive himself to have offended,' that 'with full purpose of amendment of life he confess himself to Almighty God,' to whom it belongs to pardon as

to punish. And again in 'the Visitation of the Sick' for the unburdening and relief and clearing of the sick man's conscience, and for the comfort of the penitent and contrite in heart; all arranged in full accordance with Scripture, and with early and long accustomed usage. But where in Scripture is any authority for that private auricular confession to a priest, ordered by the fourth Council of Lateran (A.D. 1215.) to be made at least once a year by all? involving, what is nowhere named in holy writ, sacramental penance as the only remedy for post-baptismal sins; that practice and remedy, without which the compassion of omnipotence is inoperative, the Redeemer's intercession stayed, and the sinner's guilt unpardonable. 'No, no,' says Hooker, writing on the

Morning Prayer.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

subject; 'these opinions have youth in their countenance, antiquity knew them not: it never thought nor dreamed of them.' " (Eccles. Pol. vi. 4. 13.) Hooker observes in a passage preceding this quotation: "We every where find the use of confession, especially public, allowed of and commended by the Fathers; but that extreme and rigorous necessity of auricular and private confession, which is at this day so mightily upheld by the Church of Rome, we find not"

Canon 113., after empowering ministers to present offences at the Court of Visitation, provides, "that if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we do not any way bind the said minister by this our constitution, but do straitly charge, and admonish him, that he do not, at any time, reveal and make known to any person whatsoever, any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same), under pain of irregularity."

Although by the ecclesiastical law priests are bound not to reveal confessions, yet such communications to

Protestant or Roman Catholic clergymen are, by the civil and the common law, unprivileged communications, and respecting which a witness may be examined or cross examined in a court of justice. *Gilham's case*, R. & M. C. C. 198. *Rex v. Sparkes*, cit. in *du Barré v. Livette*, Peake's N. P. C. 108. *Butler v. Moore*, Macnally, 523. Roscoe on Evidence, 6th ed. 124. 2 Stephens on Nisi Prius, 1766.

All kneeling: (p. 392.)—There is nothing that we do in this world comparable to the public acts and exercises of religion, and therefore nothing deserves or requires a greater solemnity. For which reason the Church requires us, in all our prayers and confessions, to be on our knees, for which we have the example of our Saviour. In fact, according to Hooker (Book v. § 30.) when we make profession of our faith, we stand; when we acknowledge our sins, or seek unto God for favor, we fall down; because the gesture of constancy becometh us best in the one, in the other the behaviour of humility.

That kneeling was a posture of religious worship or prayer to Almighty God, among the Jews, in the most ancient times, is evident from several passages in Scripture: For this was

Morning Prayer.

To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the Wilderness;

When your Fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : it is a people that do erre in their hearts, for they have not known my waies.

the posture which Solomon used in his prayer, at the dedication of the temple : And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from *kneeling on his knees* (1 Kings viii. 54.). The same is recorded in the Book of Chronicles, that he *kneeled down upon his knees*, before all the congregation of Israel (2 Chron. vi. 13.). The same posture Daniel used in his devotions ; His windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed (Dan. vi. 10.). So Isaiah expresses the worship which ought to be paid to the one true God, from the posture which usually attended it ; "I have sworn by myself, that unto me every knee shall bow" (Isai. xlv. 23.). The same religious posture of praying was used by our blessed Lord himself ; "And he was withdrawn from them about a stone's cast, and *kneeled down*, and prayed" (Luke xxii. 41.). The same posture was used in prayer by the Apostles, and other holy persons among the first Christians ; St. Paul, after his sermon, "kneeled down, and prayed with them all" (Acts xx. 36.). And St. Stephen, at his martyrdom, "kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge" (Acts vii. 60.).

When St. Peter raised Tabitha from the dead, he kneeled down, and prayed (Acts ix. 40.). Thus St. Paul, expressing prayer by the usual posture which attended it, says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Eph. iii. 14.). The same practice was continued by the Christians of the first ages. The Christian soldiers, while they were praying for rain in Aurelius' army, were, says Eusebius, γόνυ θέντας ἐπὶ τὴν γῆν κατὰ τὸ οὐκείον ἡμῶν τῶν εὐχῶν ἔθος (Euseb. Hist. Eccl. lib. v. c. 5.). This Tertullian calls, de geniculis adorare (Tert. de Cor. Mil. c. 3.), and genibus depositis, orationem commendare (Adv. Marcion. lib. iii. c. 18.): and in another place, referring to the fore-mentioned story recorded in Eusebius, says, Quando non geniculationibus et jejunationibus nostris, etiam siccitates sunt depulsæ? (Ad Scap. c. 4. p. 71. ed. Lutet. Paris. 1664.) Indeed this kneeling at public prayers was changed into standing, during the solemnity of the Paschal festivity, or the time between Easter and Whitsuntide, and also upon every Sunday throughout the year. Wherefore Tertullian says, Die dominico jejunium nefas ducimus, vel de geniculis adorare. Eadem immunitate à die Paschæ in Pentecosten usque gaudemus (De Cor. Mil. c. 3. p. 102.).

Morning Prayer.

Unto whom I swear in my wrath : that
they should not enter into my rest.
Glory be to the Father, and to the Son:
and to the Holy Ghost;
As it was in the beginning, is now, and
ever shall be : world without end. Amen.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 3—6. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1796.]	ll. 3—6. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	

And when some were breaking in upon this ancient usage, the Council of Nice enforced the same by a canon: *Ἐπειδὴ τινὲς εἰσιν ἐν τῇ κυριακῇ γόνυ κλίνοντες, καὶ ἐν ταῖς τῆς Πεντηκοστῆς ἡμέραις ὑπὲρ τοῦ πάντα ἐν πάσῃ παροικία ὁμοίως παραφυλάττεσθαι, ἐστῶτας ἔδοξε τῇ ἁγίᾳ Συνόδῳ τὰς εὐχὰς ἀπιδιδόναι τῷ Θεῷ.* (Conc. Nic. Canon. ult. Bruns, Can. Apost. et Concil. p. 20. ed. Berol. 1839.) But excepting in honor of these great festivals, in which the ancients thought standing was more proper, as being a more joyful posture, and fitter for a feast than kneeling, and having something symbolical in it, to denote the Resurrection, to the honor of which these festivals were dedicated, (*συμβολὸν ἐστὶ τῆς ἀναστάσεως*, Author. Quæst. ad Orthod. Qu. cxv.) at all other times they prayed kneeling, as thinking this the most humble posture, and most likely to obtain of God an answer to their prayers. The same posture was used by the primitive Christians in their private devotions; upon which account it is said, that St. James the Just, by the frequency of his devotions, made his knees like those of camels (Hier. Catalog. de Libr. Eccl. ii.). And the like is reported of Asella (Hier. Ep. 21. al. 15. ad Marcel.).

It was always esteemed an instance of great negligence or great perverseness to interchange kneeling and

standing unseasonably one for the other: that is, to pray kneeling on the Lord's day, when the Church required standing; or standing on other days, when the rules and custom of the Church required men to kneel. And, therefore, as the Canons of Nice and Trullo reflect upon those who were superstitiously bent upon kneeling on the Lord's day; so others, with equal severity, complain of the remissness and negligence of such as refused to kneel at other times, when the Church appointed it. It is a very indecent and irregular thing, says Cæsarius of Arles (Cæsar. Arelatens. Hom. xxiv. Bibl. Max. Patr. tom. viii. p. 853. ed. Ludg. 1677.), that, when the deacon cries out, "Let us bend the knee," the people should then stand erect as pillars, in the church. These were but small observations in themselves, but of great consequence, when done perversely to the scandal and disorder of the Church, whose great rule in all such cases, is that of the Apostle, "Let all things be done decently and in order." 4 Bingham, Christ. Ant. 330.

The Absolution: (p. 394.) The absolution, here enjoined to be pronounced by the minister, consists of three parts: first, the absolving form contained in these words, The Almighty God pardoneth and absolveth all them that truly repent,

Morning Prayer.

¶ Then shall follow the Psalms in order as they be appointed. And at the end of every Psalm throughout the year, and likewise in the end of *Benedicite, Benedictus, Magnificat*, and *Nunc dimittis*, shall be repeated,

Glory be to the Father, and to the Son :
and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

1. 1. The 61st page of the Sealed Books commences with "¶ Then", "¶ Then" being also the catch-word on the preceding page.
1. 2. "are" altered by partial erasure to "be"; and "at" inserted upon an erasure.
1. 2. "b" written on an erasure. *Q. B. Book.* G. J. B.
1. 2. "are" cancelled, "be" interlined with a caret. *Ch. Ch. Book.* W. J.
1. 2. "are" cancelled, "be" written over with a caret before "are". *Ely Book.* W. K. C.
1. 2. "are" retained. *MS. Book, Dublin.* C. R. E.
1. 2. "at" was cancelled, but the cancellation was erased, leaving "at" as originally printed. *Exch. Book.* R. J.
1. 2. "at" no alteration. *Ch. Ch. Book.* W. J.
1. 2. "at" printed. *Ely Book.* W. K. C.
1. 3. "in" inserted upon an erasure.
1. 3. "at" altered into "in" by the erasure of part of the "a" and inserting the "i" on the erasure, and then erasing the top of the "t" and uniting the remaining parts of the "a" and "t" so as to form "n". *Q. B. Book.* G. J. B.
1. 3. "at" cancelled, "in" interlined with a caret. *C. P. Book.* E. H.
1. 3. "at" cancelled, "in" interlined with a caret. *Exch. Book.* R. J.
1. 3. "at" cancelled, "in" interlined with a caret. *Ch. Ch. Book.* W. J.
1. 3. "at" cancelled, "in" interlined with a caret before "at". *Ely Book.* W. K. C.
1. 3. "at" retained. *MS. Book, Dublin.* C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—5. Omitted. " <i>The Psalms.</i> " interpolated. ... [Ed. 1796.]		
1. 2. they are appointed. [Ed. 1848.]	1. 2. they are appointed. [Ed. 1816.]	1. 2. they are appointed. [Ed. 1821.]
	1. 2. they are appointed. [Ed. 1847.]	1. 2. they are appointed. [Ed. 1848.]
	1. 3. likewise at. ... [Ed. 1816.]	1. 3. likewise at. ... [Ed. 1821.]
1. 3. likewise at. ... [Ed. 1848.]	1. 3. likewise at. ... [Ed. 1847.]	1. 3. likewise at. ... [Ed. 1848.]
	ll. 6—10. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	

and unfeignedly believe his holy gospel: secondly, a declaration both of the authority the ministers of Christ are vested with for this purpose, and of the conditions required to make it take effect: and lastly, a prayer to God for his grace, whereby to attain to such of those qualifications

as we may be wanting in. The form used by the Church of Rome is avoided, which was, Ego absolvo te ab omnibus peccatis tuis, in nomine Patris, Filii, et Spiritus Sancti, Amen. In Othobon's Injunctions, we find the form to be, Ego te a peccatis tuis autoritate qua fungor absolvo; which John of

Morning Prayer.

¶ Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Kalendar, (except there be proper Lessons assigned for that day:) He, that readeth, so standing, and turning himself, as he may best be heard of all such as are present. And after that, shall be said, or sung in English the Hymn, called *Te Deum Laudamus*, daily throughout the year.

¶ Note that before every Lesson the Minister shall say, *Here beginneth such a Chapter, or Verse of such a Chapter of such a Book:* And after every Lesson, *Here endeth the First, or the Second Lesson.*

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ll. 1—15. Omitted. " <i>The first Lesson.</i> " interpolated. [Ed. 1796.]		

Athon glossing upon, explains, (or rather gives the form used in his time, *i.e.* in the reign of Edward I. A.D. 1290.), *A peccatis istis mihi per te jam confassis, et aliis de quibus non recordaris, autoritate Dei Patris Omnipotentis et Apostolorum Petri et Pauli, ac officii mihi commissi, te absolvo.* In all which forms the priest pronounces the absolution as from himself, judicially and authoritatively, in the first person, I absolve: which our Church has changed into, Almighty God pardoneth. Not that our Church absolutely condemns forms of absolution, which run in the first person, she having enjoined one of that kind, in the office for the Visitation of the Sick: but, as that is only at the desire of the sick persons, on a special

confession of their sins, and upon a very extraordinary occasion, so she thinks the declarative form more proper for daily use; as being less liable to the exceptions of those, who would be apt from thence to accuse the clergy, for aggrandizing their own office, by so frequently repeating the power with which they are vested. Vide post, Vol. ii. "*VISITATION OF THE SICK.*"

The Roman Catholic forms run in absolute terms, without conditions; our absolution is pronounced as limited to such as truly repent, *i.e.* who are under hearty sorrow for sin, and are fully resolved upon amendment; and not such as are only attrite, *i.e.* have some faint wishes to be good; which persons, in the Romish Church,

Morning Prayer.

WE praise thee, O God : we acknowledge thee to be the Lord. *Te Deum Laudamus.*

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth.

Heaven, and Earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The Holy Church throughout all the world : doth acknowledge thee;

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l. 7. To "the" Cherubin. [Ed. 1796.]		

are allowed the benefit of absolution (Conc. Trident. Can. et Decret. Sess. xiv. de Pœnit. Sac. pp. 82, 83. ed. Lips. 1842. c. 4.). The words, "unfeignedly believe his holy gospel," are added, because repentance and remission of sins are preached only in Christ's name (Luke xxiv. 47.). Besides, the wisdom of our Church is remarkable, in putting both these qualifications together; one of which, being either omitted in the absolution form used by some in other reformed churches; or faith in its general signification, being alone mentioned as a qualification for it, has given occasion to the Roman Catholics to revile them for Solifidians. Calvini forma (says Bellarmin. de Pœnit. lib. iii. c. 2.) est, Remittuntur tibi peccata, si credis.

Besides the form of absolution, the Church here vouches the authority and command by which the minister pronounces the absolution, which is, that of God Almighty made known to us in his holy word; and the place pointed at is principally that of St. John; "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John xx. 23.). Whereby a power of absolution was for ever vested in the Apostles, and the ministers of the gospel, who were to succeed after them.

The difference of general and particular forms in confession and absolution is not so material that any man's safety or ghostly good should depend upon it. And for private con-

Morning Prayer.

The Father: of an infinite Majesty;
Thine honourable, true : and only Son;
Also the Holy Ghost : the Comforter.
Thou art the King of Glory : O Christ.
Thou art the everlasting Son : of the
Father.

When thou tookest upon thee to deliver
man: thou didst not abhor the Virgins womb.

1. 1. The 62nd page of the Sealed Books commences with the words "The
Father:", "The" being the catch-word on the preceding page.

fession and absolution it standeth thus with us: The minister's power to absolve is publicly taught and professed, the Church not denied to have authority either of abridging or enlarging the use and exercise of that power; upon the people no such necessity imposed of opening their transgression unto men, as if remission of sins otherwise were impossible; neither any such opinion had of the thing itself, as though it were either unlawful or unprofitable, save only for these inconveniences which the world hath by experience observed in it heretofore. And in regard thereof, the Church of England hath hitherto thought it the safer way to refer men's hidden crimes unto God and themselves only; howbeit, not without special caution for the admonition of such as come to the holy Sacrament, and for the comfort of such as are ready to depart the world. Hooker, Eccles. Pol. b. vi. p. 322. ed. Lond. 1723.

The sentence of ministerial absolution hath two effects: touching sin, it only declareth us freed from the guiltiness thereof, and restored into God's favour; but concerning right in sacred and divine mysteries, whereof through sin we were made unworthy, as the power of the Church did before effectually bind and retain us from access unto them, so upon our ap-

parent repentance it truly restoreth our liberty, looseth the chains wherewith we were tied, remitteth all whatsoever is past, and accepteth us no less returned than if we never had gone astray. Hooker, Eccles. Pol. b. vi. p. 332.

"This Absolution is an act of authority, by virtue of a power and commandment of God to his ministers, as it is in the Preface of Absolution, and as we read in St. John xx. 23. 'Whosoever sins ye remit, they are remitted unto them.' And if our confession be serious and hearty, this Absolution is as effectual, as if God did pronounce it from heaven." . . . "Which power of remitting sins was not to end with the Apostles, but is a part of the ministry of reconciliation, as necessary now as it was then, and therefore to continue as long as the ministry of reconciliation, that is, to the end of the world. (Eph. iv. 12, 13. 2 Cor. v. 18, 19.) When therefore the Priest absolves, God absolves, if we be truly penitent." . . .

"There are three several forms of absolution in the service. The first is that which is used at Morning Prayer:" "the second is used at the Visitation of the Sick:" "the third is at the Communion." "All these several forms, in sense and virtue, are the same." . . . "In which form soever of these the

Morning Prayer.

When thou hadst overcome the sharpness of death : thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe, that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants :

absolution be pronounced, it is in substance the same ; an act of authority by virtue of Christ's commission, effectual to remission of sins in the penitent." Bishop Sparrow's *Rationale*, 11—16.

By the Priest alone: (p. 394.) —That it might not be doubted by whom this form of absolution may be pronounced, the rubric expressly commands, that it is the priest who officiates. By Priest, in church language, is understood, a person who is advanced, in the ecclesiastical orders, to the dignity of a presbyter: and no person in any age of the Church, who was under this degree, ever pretended, as of right, to pronounce absolution. The penitentiaries, in the ancient and more modern ages of the Church, were always of this degree. It was adopted into an axiom in the canon law, *Ejus est absolvere cujus est ligare*: No one could pronounce absolution, but he who had power to excommunicate. In the body of that law, absolutions of all kinds are reserved either to presbyters or bishops (*Decretal. Greg. IX. lib. v. De Pœnit. et Remiss. Tit. 38. tom. ii. col. 849—854. ed. Lips. 1839.*). And in our provincial constitutions it is strictly enjoined, *De pœnitentia præcipimus, quòd diaconi pœnitentias dare non præsumant*; unless the priest be away when a man is a-dying (*Lyndwood, Prov. Const. lib. v. c. 16.*). Upon which the learned

annotator glosses, *Est namque regulare, quod quilibet debet confiteri sacerdoti; nam solis sacerdotibus dedit Dominus ligandi et solvendi potestatem, cum dixit (Joh. xx.). Quorum remiseritis, &c.* The first compilers of the Common Prayer understood the same by minister, as we do now by priest; that being the general acceptation of the word at that time. (*Vide post, Note on the Absolution in the Evening Service.*) The compilers of the Second Book of Edward VI., in which the confession and absolution were first inserted, put into the rubric, "to be said by the Minister alone," to avoid the imputation with which some of the reformers had been charged, of permitting absolution to be pronounced by persons not of this order: For in the provincial council of Sens, which was before that of Trent, and ended twenty years before the compiling our Common Prayer, viz. A.D. 1528, the Protestants were found fault with for affirming, *Laicos et mulierculas æquè ac presbyteros posse absolvere*. Which indeed was Luther's opinion, but only so, as Chemnitius explains it, that in case of extreme necessity they might use it. Nicholls on the Common Prayer.

The Church of England, in the last review of the Liturgy, inserted the word "priest" instead of "minister," which was in Edward VI.'s Second Book, and in Queen Elizabeth's, in order that no one might pretend to pronounce the absolution but one in

Morning Prayer.

whom thou hast redeemed with thy precious bloud.

Make them to be numbred with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnifie thee;

And we worship thy Name : ever world without end.

l. 2. **bloud** sic, orig.

l. 3. **numbred** sic, orig.

priest's orders. In the Scotch Prayer Book, temp. Car. I., it is thus worded, "by the presbyter alone."

But it may be said, that priest here signifies not one who is in priest's orders, but any minister that officiates, whether priest or deacon; that a deacon is a minister in the Common Prayer Book sense of the word, and may read not only the Common Prayer, but also this absolution. But, 1. The word priest, neither here nor anywhere else in the Common Prayer, signifies so; and the compilers of that book were better divines and canonists, than to put that sense upon the word. [These observations of Dr. Nicholls must however be received with some qualification, for in the Versicles, immediately succeeding the Lord's Prayer, "Priest" is used for minister officiating. Vide post, p. 429.] 2. The word minister in the Common Prayer Book rubrics, always signifies a priest ministering or officiating. (Vide post, Evening Prayer.) 3. It is no part of the deacon's office to read this or any part of the Common Prayer, unless the Litany, in public. His office is to assist the priest who ministreth in divine service, to read Scriptures and homilies, to catechise

and, *in the absence of the Priest*, to baptize infants, and to preach when licensed; but to perform divine service is no part of the office of a deacon in the church of God, committed to him in his ordination. (Office of ordering Deacons.) 4. The power of absolution delegated to ministers by Jesus Christ (John xx. 23.) is not given to deacons, but to priests. Now, how can a deacon contend, that God having given power and commandment to his ministers, to pronounce absolution to his penitent people, therefore he does accordingly pronounce it; when, at the same time he knows he is not one of those ministers to whom this power is granted? Indeed, for deacons to perform divine service, is an intrusion of too long standing among us easily to be rectified; but, for them to pronounce absolution, is a more novel boldness, which, if not checked by superiors, in time will proceed to greater extravagance. When this form of absolution was added in the Second Book of Edward VI. it seems to have been, in some measure, taken from the Absolutio Pluralis in the old Ordo Romanus; for in that the scriptural authority, upon which absolution is grounded, is included in

Morning Prayer.

Touchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

a long parenthesis, as it is in ours; and the force of the first word, which went before the parenthesis, is implied again in the word *ipse*, as it is, in ours, by the word *He*. Dominus Jesus Christus (qui dignatus est discipulis suis dicere, quæcunque ligaveritis super terram, erunt soluta et in coelo, &c.) ipse vos absolvere dignetur. (Ord. Rom. in Auctuario Bibl. Patrum. Le Bign. p. 59.) Nicholls on the Common Prayer.

At the Savoy Conference, the Presbyterian divines that were appointed by the king to treat with the bishops about the alterations that were to be made in the Common Prayer, had desired that, as the word *minister* was used in the Absolution, and in divers other places, it might also be used throughout the whole book, instead of the word *priest*. (See the exceptions against the Book of Common Prayer, s. 11. p. 6. in a quarto treatise, entitled An Account of all the proceedings of the Commissioners of both Persuasions, appointed by His Sacred Majesty, according to letters patents for the Review of the Book of Common Prayer, &c., Lond. printed in the year 1661; and in Mr. Baxter's Narrative, p. 318.) But to this the bishops' answer was very peremptory and full, viz.:—It is not reasonable that the word "minister" should be only used in the Liturgy; for since some parts of the Liturgy may be performed by a "deacon," others by none under the

order of a "priest," viz. Absolution, Consecration; it is fit that some such word as "priest" should be used for those offices, and not "minister," which signifies at large every one that ministers in the holy office, of what order soever he be. (See the papers that passed between the Commissioners appointed by his Majesty for the alteration of the Common Prayer, annexed to the treatise cited in the previous reference, pp. 57, 58.) And agreeable to this answer, when they came to make the necessary alterations in the Liturgy, they not only refused to change "priest" for "minister," but also threw out the word "minister," and put "priest" in the room of it, even in this rubric before the Absolution. So that it is plain, that by this rubric "deacons" are expressly forbidden to pronounce this form, since the word "priest" in this place (if interpreted according to the intent of those that inserted it) is expressly limited to one in priest's orders, and does not comprehend any minister that officiates, whether priest or deacon. Wheatly on the Common Prayer, 120.

If further proof were wanting, that according to the existing regulations of the Church of England, a deacon may not read the Absolution, the Ecclesiastical Commissioners, appointed in 1691, to revise the Liturgy, have furnished us with one full to the purpose. They knew, that as matters then stood, none but a priest could

Morning Prayer.

¶ Or this Canticle, *Benedicite, omnia Opera*

OAll ye Works of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Angels of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Heavens, bless ye the Lord: praise him, and magnifie him for ever.

O ye Waters, that be above the Firmament, bless ye the Lord: praise him, and magnifie him for ever.

- l. 1. An erasure after "*Opera*".
 l. 1. An erasure occurs immediately after "*Opera*", but it is not so complete as to have wholly removed "*Domini*"; and a full stop is inserted on the erasure. *Q. B. Book.* G. J. B.
 l. 1. A full stop printed after "*Opera*." *Exch. Book.* R. J.
 l. 1. After "*Opera*" "*Domini*" cancelled. *Ch. Ch. Book.* W. J.
 l. 1. "*Domini*" cancelled after "*Opera*" a full stop remaining after the cancellation. *Ely Book.* W. K. C.
 l. 1. "*opera domini*." *MS. Book, Dublin.* C. R. E.

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ll. 1—11. Omitted. ... [Ed. 1796.]	l. 1. <i>Benedicite, omnia opera Domini.</i> ... [Ed. 1816.]	l. 1. <i>Benedicite, omnia opera Domini.</i> ... [Ed. 1821.]

lawfully read the Absolution, and therefore, among other alterations, they proposed that a rubric should be made, authorizing a deacon to read it. Their proposed alterations, it is well known, were never carried into effect, and the whole of the project was abandoned. 1 Shepherd on the Common Prayer, p. 48. 5th ed. Lond. 1828.

If it be asked, what course an officiating minister who is only in deacon's orders should pursue when he comes to the Absolution? the answer is plain. "After the confession he is to remain kneeling, and to proceed to the Lord's Prayer." If, instead of the Absolution any prayer be admissible, the preference ought evidently to be given to the "Prayer which may

be said after any of the former," which stands before the Prayer for the Parliament. This may with propriety be called a precatory absolution. 1 Shepherd on the Common Prayer, 50.

This opinion of Mr. Shepherd, and which was adopted by Bishop Mant (on the Common Prayer, p. 12.), seems, to say the least of it, very questionable, for "*any of the former*" manifestly means any of those in that division of the Prayer Book—i.e. any of those prayers which are placed between the Litany and that prayer.

Alone, standing: (p. 394.) — The word "alone" here is of very comprehensive signification: For, 1. It denotes, that no one must pronounce this but a priest. 2. It denotes,

Morning Prayer.

¶ all ye Powers of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

¶ ye Sun, and Moon, bless ye the Lord: praise him, and magnifie him for ever.

¶ ye Stars of heaven, bless ye the Lord: praise him, and magnifie him for ever.

¶ ye Showrs, and Dew, bless ye the Lord: praise him, and magnifie him for ever.

l. 1. The 63rd page of the Sealed Books commences with the words "¶ all ye Powers", "¶" being the catch-word on the preceding page.

l. 7. *Showrs* sic, orig.

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ll. 1—8. Omitted. ... [Ed. 1796.]		

that whereas the confession is ordered to be said by the whole congregation, saying after the minister, here the people must leave off speaking, and let the priest pronounce the absolution alone by himself. 3. It implies, that the priest alone must stand, and the people kneel. Nicholls on the Common Prayer.

And it may be here observed, that the difference of their posture, as commanded by the rubric, declares the difference of their duty: the priest being appointed to pronounce it "standing," as performing an act of authority, in the capacity of God's ambassador; whilst the people are enjoined to continue "still kneeling," in token of penitence, and of that humility and reverence, with which they ought to receive the joyful news of a pardon from God. Besides, whereas the absolution ends at the words "unfeignedly believe his holy gospel," and the words following "wherefore let us beseech him," &c. quite to the end, are likewise not a prayer but an exhortation, teaching the people what to pray for; these latter words, as well as the former, do both belong to the office of "the priest alone," so that the

people ought to receive the one, and to listen to the other, and by no means to repeat either after him. Bennet on the Common Prayer, 28. Mant on the Common Prayer, 12.

The word "alone" has still a further use; for, as it relates to the public use of the morning service in the church, where it implies that the people must not in this as in their antecedent confession, say after the minister, but leave it to be pronounced by him alone; so does it relate to the private use. For morning and evening prayer were not in their original designation intended by our reformers, as only peculiar to church assemblies, but as well appointed for the service of God in private families. Now lest in the private exercises of piety the people or laity should ignorantly rush into the priest's office, this caveat is entered by the Church, declaring that the minister alone, and no layman, ought then to officiate. L'Estrange, Divine Offices, 108, 109.

Amen. : (p. 395.)—The word here enjoined to be used is originally Hebrew, and signifies the same in

Morning Prayer.

¶ ye Winds of God, bless ye the Lord:
praise him, and magnifie him for ever.

¶ ye Fire, and Heat, bless ye the Lord:
praise him, and magnifie him for ever.

¶ ye Winter, and Summer, bless ye the
Lord : praise him, and magnifie him for ever.

¶ ye Dews, and Frosts, bless ye the Lord:
praise him, and magnifie him for ever.

¶ ye Frost, and Cold, bless ye the Lord :
praise him, and magnifie him for ever.

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ll. 1—10. Omitted. ... [Ed. 1796.]		

English as *So be it*. But the word itself has been retained in all languages, to express the assent of the person that pronounces it, to that to which he returns it as an answer.

This was the practice of the Jewish Church; it was also that of the Christian in the Apostles' days. Archbishop Secker, Serm. 89.

As it is used in the Common Prayer Book it bears different significations, according to the different forms to which it is annexed. At the end of Prayers and Collects, it is addressed to God, and signifies, "So be it, O Lord, as in our prayers we have expressed." But at the end of exhortations, absolutions, and creeds, it is addressed to the priest, and then the meaning of it is either "So be it, this is our sense and meaning," or, "So be it, we entirely assent to and approve of what has been said." Wheatly on the Common Prayer, 121.

When this assent was given by the primitive Christians at their public offices, they pronounced it so loudly, that it resembled the roar of thunder. Thus St. Jerome (Hieron. Pref. in lib. ii. Com. in Galat.) writes, "ad similitudinem cœlestis tonitruī, Amen, plebs reboat;" and at the last acclamations of their prayers they raised themselves

upon their tip-toes, (for on Sundays and on all days between Easter and Whitsuntide they prayed standing), as if they desired that that word should come out of their bodies as well as their souls to heaven. Thus, Clemens Alexandrinus (Stromat. lib. vii. § 7.) states τοὺς πόδας ἐπεγείρομεν κατὰ τὴν τελευταίαν τῆς εὐχῆς συνεκφώνησιν, and he assigns this reason for it, συναφιστάνειν τῷ λόγῳ τὸ σῶμα τῆς γῆς πειρώμενοι.

In our present Common Prayer Book it is observable, that the "Amen" is sometimes printed in one character, and sometimes in another, the reason of which Mr. Wheatly takes to be this:—"At the end of all the collects and prayers which the priest is to repeat or say alone, it is printed in italic, a different character from the prayers themselves, to denote, I suppose, that the minister is to stop at the end of the prayer, and to leave the 'Amen' for the people to respond; but at the end of the Lord's Prayer, Confessions, Creeds, &c., and wheresoever the people are to join aloud with the minister, as if taught and instructed by him what to say, there it is printed in Roman, i. e. in the same character with the Confessions and Creeds themselves, as a hint to the minister that he is still

Morning Prayer.

¶ ye Ice, and Snow, bless ye the Lord: praise him, and magnifie him for ever.

¶ ye Nights, and Days, bless ye the Lord: praise him, and magnifie him for ever.

¶ ye Light, and Darknes, bless ye the Lord: praise him, and magnifie him for ever.

¶ ye Lightnings, and Clouds, bless ye the Lord: praise him, and magnifie him for ever.

¶ let the Earth bless the Lord: yea, let it praise him, and magnifie him for ever.

¶ ye Mountains, and Hills, bless ye the Lord: praise him, and magnifie him for ever.

OXFORD. ll. 1—12. Omitted. ... [Ed. 1796.]	CAMBRIDGE.	QUEEN'S PRINTERS'.
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to go on, and by pronouncing the 'Amen' himself, to direct the people to do the same, and so to set their seal at last to what they had been before pronouncing.

"By the people's being directed by this rubric to answer *'Amen at the end of the Prayers,'* they might easily perceive that they are expected to be silent in the prayers themselves, and only to go along with the minister in their minds. For the minister is the appointed intercessor for the people, and consequently it is his office to offer up their prayers and praises in their behalf; insomuch that the people have nothing more to do than to attend to what he says, and to declare their assent by an *'Amen'* at last, without disturbing those that are near them by muttering over the collects in a confused manner, as is practised by too many in most congregations contrary to common sense, as well as decency and good manners." (Wheatly on the Common Prayer, 122.) It has likewise been considered, that when the *Amen* was printed in the same character with the verse and prayer to which

it was suffixed, it was to be pronounced by the same *person* or *persons* as had pronounced the verse or prayer, *e. g.*, in the last clause of the Gloria Patri.

It may however be observed, that in very few, if any, of the chaunts which were written for the Church Service, is "Amen" pronounced by the minister.

The Lords Prayer: (p. 396.)

—This prayer is called the Lord's Prayer, because it was dictated by our blessed Lord to his disciples, as a comprehensive form, comprehending all things necessary for them to pray for; and also to be used by them, and all those who should embrace the Christian faith, in their devotions. It was a common practice among the Jewish doctors, to deliver to their scholars a certain form of prayer, to be used together with the established form of devotions; to the end that their school might be distinguished from those of other rabbis, whereof several instances are to be found in the Babylonish Gemara. (Gem. Bab. Tract. Berachoth.) And

Morning Prayer.

¶ all ye Green things upon the earth,
bless ye the Lord : praise him, and magnifie
him for ever.

¶ ye Wells, bless ye the Lord : praise
him, and magnifie him for ever.

¶ ye Seas, and Flouds, bless ye the Lord :
praise him, and magnifie him for ever.

¶ ye Whales, and all that move in the
waters, bless ye the Lord : praise him, and
magnifie him for ever.

¶ all ye Fowls of the air, bless ye the
Lord : praise him, and magnifie him for ever.

l. 6. *Flouds* sic, orig.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—12. Omitted. ... [Ed. 1796.]		

to this custom our Saviour's disciples are supposed to refer, when they desired of him to teach them to pray (Luke xi. 1.). And according to this injunction the primitive Christians constantly made use of it in their public worship: therefore it was called, *Publica et communis oratio* (Cypr. de Orat. Dom. p. 411. ed. Paris. 1829.). So Tertullian calls it the *Legitima Oratio*: in legitimâ oratione, cum dicimus ad Patrem, ne nos inducas in tentationem. (De Fug. in Pers. ii. p. 537. ed. Lutet. Paris. 1664.). This prayer they looked upon as a compendium of all matters proper to be asked for. Therefore St. Cyprian says, that it is, *In virtute spiritaliter copiosa, ut nihil omnino prætermisum sit, quod non in precibus atque orationibus nostris, cœlestis doctrinæ compendio comprehendatur.* In Orat. Dom. p. 411. Nicholls on the Common Prayer.

The Lord's Prayer consists of three parts. First, a preface expressing the goodness and greatness of Him to

whom we pray. Secondly, seven petitions, which by many learned persons are accounted but six, the last two being reckoned as one, because they nearly relate to one another. Of these the first three concern God's glory; namely, the honour of his name, the advancement of his authority, and the fulfilling of his will: and the last four concern our own good, being offered for temporal supplies, for remission of sins past, for prevention of future sins, and for deliverance from evils and miseries, temporal, spiritual, and eternal. Thirdly, a doxology ascribing to God dominion and might, mercy, and praise.

The ancients were of opinion, that the making use of this prayer was of special efficacy to incline God to pardon sins of infirmity, especially those committed through want of fervour and sufficient attention in our other prayers: *De quotidianis autem brevibus levibusque peccatis, sine quibus vita hæc non ducitur, quotidiana fidelium oratio satisfaciet.* Eorum est enim

Morning Prayer.

¶ all ye Beasts, and Cattel, bless ye the Lord : praise him, and magnifie him for ever.

¶ ye Children of men, bless ye the Lord : praise him, and magnifie him for ever.

¶ let Israel bless the Lord : praise him, and magnifie him for ever.

¶ ye Priests of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

l. 1. The 64th page of the Sealed Books commences with the words "¶ all ye Beasts," "¶" being the catch-word on the preceding page.

l. 1. Cattel sic, orig.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—8. Omitted. ... [Ed. 1796.]		

dicere, Pater noster qui es in cœlis, &c. (August. Ench. ad Laur. c. 71. ed. Bened. vi. 223.). So it is explained by the fourth Council of Toledo, A. D. 633; by which it is decreed, that, Quisquis sacerdotum, vel subjaquentium clerico- rum, hanc orationem dominicam quo- tidie, aut in publico, aut in privato officio præterierit, propter superbiam judicatus, ordinis sui honore multetur (Conc. Tol. IV. can. 10. Bruns, Can. Apost. et Concil. p. 226. ed. Berol. 1839.); and the foregoing reason is given for this injunction: Delet igitur hæc quotidiana oratio minima quo- tidiana peccata. (Conc. IV. Tol. ib.)

Dean Comber (Short Discourses upon the Common Prayer, 27. ed. Lond. 1684.) makes the following observations upon the Lord's Prayer :—"If we consider the style of it, we shall be convinced that its divine author intended it chiefly for public assemblies, it being, as St. Cyprian speaks, 'a common prayer,' and all its expressions so general, 'Our Fa- ther,' &c., 'our daily bread,' &c., that every man prays for others as well as himself, and exercises his charity as well as his devotion. The phrases and particular sentences thereof are all taken out of those forms, which were in

use among the Jews in our Saviour's time, to shew that he liked not un- necessary novelty in prayer; but the whole composure is truly wonderful, being so short, that the meanest may learn it; so plain, that the most igno- rant may understand it; and yet so full, that it comprehends all our wants, and intimates all our duty; shewing not only what is fit to be asked, but what manner of persons we that ask ought to be: whence Tertullian calls it 'the epitome of the gospel,' as con- taining our persuasion of God's love, our desire of his honour, our subjection to his authority; our submission to his will, and our dependence on his provi- dence; our need of his mercy to par- don former offences, and of his grace to keep us from future sins, and of both to deliver us from the punish- ment due unto them all; concluding with acts of faith, and praise, and adoration. And being drawn up by our glorious Advocate, who knew his Father's treasures as well as our wants, it is certainly the most complete in itself, the most acceptable to God, and the most useful to us, of any form in the world, for which cause it ought to be united to all our offices, to make up their defects, and recommend them

Morning Prayer.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye Spirits, and Souls of the righteous, bless ye the Lord : praise him, and magnifie him for ever.

O ye holy, and humble Men of heart, bless ye the Lord : praise him, and magnifie him for ever.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—8. Omitted. ... [Ed. 1796.]		

to our heavenly Father, who cannot deny us, when we speak the very same words which his dear Son hath put in our mouths, if we use them with understanding and devotion."

The whole primitive Church constantly used the Lord's Prayer in her holy offices, out of consciousness and regard to Christ's command. It was laid as the foundation of all other prayers. It was the prayer of the Church. And the practice was so universal and well known, from the beginning, that Lucian, the heathen, (or whoever wrote the work) is thought to refer to it in one of his dialogues, (Philopatr. 27. tom. iii. p. 616. ed. Hemsterk.) where he speaks, in the person of a Christian, of the prayer which began ἀπὸ Πατρὸς, "with the Father." But we have more certain evidence from the records and offices of the Church. For there was no considerable Divine office, in the celebration of which this prayer did not always make a solemn part. Particularly in baptism, as soon as the person baptized came up out of the water, he was enjoined to say, "Our Father, which art in heaven." Immediately after, says the author of the Constitutions, (Const. Apost. lib. vii. c. xlv.) Μετὰ τοῦτο ἐστὼς προσευχέσθω τὴν εὐχὴν ἣν ἐδίδαξεν ἡμᾶς ὁ Κύριος. And so Chrysostom (Hom. vi. in Coloss. ed.

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Morning Prayer.

¶ Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnifie him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn follow-

l. 10. "th e". sic, orig.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—10. Omitted. " <i>The second Lesson.</i> " interpolated. [Ed. 1796.]	ll. 4—7. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	ll. 4—7. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1821.]

the Lord's Prayer was of constant use by being a part of the daily communion service. Cyril, in his *Mystagogical Catechism* to the Illuminated, gives the same account of it: (Cyril. *Catech. Mystag.* xxiii. 11. ed. Bened. 328. (c)). εἶτα, μετὰ ταῦτα τὴν εὐχὴν λέγομεν ἐκείνην, ἣν ὁ Σωτὴρ παρέδωκε τοῖς οἰκείοις αὐτοῦ μαθηταῖς, μετὰ καθαρᾶς συνειδήσεως Πατέρα ἐπιγραφόμενοι τὸν Θεόν, καὶ λέγοντες· Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς. And St. Jerome (*Hieron. lib. iii. cont. Pelag.* ed. Bened. tom. iv. pars ii. p. 543.), though he does not so precisely note what part of the communion office it was used in, yet, in general, he says, Sic docuit Apostolos suos, ut quotidie in corporis illius sacrificio audeant loqui: Pater noster, &c. And St. Chrysostom, in a covert way, intimates the same, when he tells his hearers, That if they forgive their enemies, they have come with a pure conscience to the holy

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Morning Prayer.

ing except when that shall happen to be read in the Chapter for the day, or for the Gospel on St. *John Baptists* day.

Benedictus.
S. Luke 1.
68.

Blessed be the Lord God of Israel : for
he hath visited, and redeemed his people;
And hath raised up a mighty salvation for
us : in the house of his servant David;
As he spake by the mouth of his holy Pro-
phets : which have been since the world began;
That we should be saved from our enemies:
and from the hands of all that hate us;
To perform the mercy promised to our fore-
fathers: and to remember his holy Covenant;

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ll. 1—13. Omitted. ... [Ed. 1796.]		

This plainly shows that the Lord's Prayer was then used as an ordinary and constant part of the communion service; only with this difference, that in the Greek Church and the Gallican Church it was said by the priest and all the people together, as Mabillon (*de Liturg. Gallic. lib. i. c. v. n. xxii. ex Gregor. Turon. de Mirac. Martini, lib. ii. c. xxx.*) proves out of Gregory of Tours, and Leontius in the Life of Joannes Eleemosynarius, bishop of Alexandria, and the Epistles of Gregory the Great, who expressly notes the difference between the Greek and Latin Church in this particular: *Dominica Oratio apud Græcos [ab omni populo dicitur, apud nos vero à solo sacerdote. (Gregor. lib. ix. ep. 12. al. lib. vii. ep. lxiv.)]* And in this the Gallican Church chose to follow the way of the Greek Church, as we now follow the Gallican Church and not the Roman. The manner of the Mosarabic liturgy in Spain, is noted also by Mabillon to be different from

both these; for there the priest repeated every petition by itself, and the people answered to each petition separately, "Amen." But these differences in the manner of using it only serve to confirm the use of it in general, and shew us that it was never omitted by any Church in the public service of the altar, at least from the beginning of the fourth century, when Cyril of Jerusalem lived, whose Mystagogical Catechisms are a clear evidence for it.

It also made a part in their daily morning and evening prayers distinct from the communion office: of which we have instances in the Canons of the Council of Gironde, A.D. 517. (*Ita nobis placuit, ut omnibus diebus, post matutinas et vespertinas, Oratio Dominica à sacerdote proferatur.*) (*Conc. Gerund. c. 10. (tom. iv. Conc. p. 1569.)* Bruns, *Can. Apost. et Concil. pars ii. p. 20. ed. Berol. 1839.*), and Toledo (*Conc. Tolet. IV. c. 10. Id. pars i. p. 244.*).

They used it also in their private

Morning Prayer.

To perform the oath which he swaie to our
forefather Abraham : that he would give us ;

That we being delivered out of the hand
of our enemies: might serue him without
fear;

In holiness, and righteousness before him:
all the days of our life.

And thou, Childe, shalt be called the pro-
phet of the Highest: for thou shalt go before
the face of the Lord to prepare his ways;

- l. 1. The 65th page of the Scaled Books commences with the words "To perform
the oath", "To" being the catch-word on the preceding page.
l. 3. "s" added to "hand." *Ely Book.* W. K. C.
l. 3. "hand". *MS. Book, Dublin.* C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—10. Omitted. ... [Ed. 1796.]	l. 3. "hand". ... [Ed. 1816.]	

devotions: as is evident from that passage in St. Chrysostom upon Psalm cxii., where he says, (Chrysost. Comm. in Psalm. cxii. ed. Bened. tom. v. p. 288. (e)) that Christ, to induce us to unanimity and charity, enjoins us to make common prayer, and obliges the whole Church, as if it were but one person, to say, "Our Father," and, "Give us this day our daily bread," &c.; always using a word of the plural number, and commanding every one, whether he pray alone by himself, or in common with others, still to make prayer for his brethren. This implies, that in their private devotions, as well as public, they thought themselves obliged, by the command of Christ, to use the Lord's Prayer.

Neither were there any sects or heresies that pretended, in those times, to object the least thing against the use of it. The Donatists broke off from the Church, and set up conventicles of their own, but they did not alter the way of worship; they still thought themselves obliged, as Optatus says, (Optat. lib. ii. p. 57. ed. Paris. 1631.

Id. lib. iii. p. 72.), to use the Lord's Prayer at the altar. The Pelagians could not relish well one petition in it, "Forgive us our trespasses;" for they thought the saints were without sin, and had nothing to ask forgiveness of. Yet they also continued to use it, and accounted for their practice, by putting this false gloss upon it, that they then prayed not for their own sins, but the sins of others. We find this often objected to them in the African councils, (Conc. Milevit. II. c. viii. (ap. Labb. c. vii. tom. ii. Conc. p. 1539.)), but never any charge brought against them, as if they omitted the Lord's Prayer in whole, or even this single petition in it. 4 Bingham, Christ. Ant. 306—312.

The oldest extant form of the Lord's Prayer in Latin is as follows, as it is given in the translation of S. Matth. vi. 9., by St. Jerome, and as still read in the Vulgate:

Pater noster, qui es in coelis, sanctificetur nomen tuum. adveniat regnum tuum. fiat voluntas tua,

Morning Prayer.

To give knowledge of saluation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the Day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—8. Omitted. ... [Ed. 1796.]		

sicut in coelo, et in terra. panem nostrum supersubstantialem da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo. Amen.

Thus it has been immemorially used in the service of the Roman Church, except that "quotidianum" is read for "supersubstantialem": the doxology has never been used, nor does it occur in St. Jerome's version.

In the Church of England there have been various versions of the Lord's Prayer, the principal of which are the following:—

Fader oure that art in heve, i-halgeed bee thi nome, i-cume thi kinereiche, y-worthe thi wylle also is in hevene so be on erthe, oure iche-dayes-bred 3if us to day, and for3if us oure gultes, also we for3ifet oure gultare, and ne led ows nowth into fendingge, auth ales ows of harme. So be it.

From a MS. in the Library of Caius College, Cambridge, of the thirteenth century. *Reliquiæ Antiquæ*, vol. i. p. 282. 2 Maskell, Mon. Rit. 238.

Ure fader that hart in hevene, halged be thi name with giftis se-
vene:
samin cume thi kingdom,
thi wille in herthe als in hevene be
don:

(420)

ure bred that lastes ai,
3yve it hus this hilke dai:
and ure misdedis thu for3yve hus,
als we for3yve tham that misdoun
hus:
and leod us in tol na fandinge,
bot frels us fra alle ivile thinge.
Amen.

Cotton MSS., Cleopatra, B. vi. fol. 201. of about the middle of the thirteenth century. *Reliquiæ Antiquæ*, vol. i. p. 22. Several other very early versions may be found in the same volume, pp. 35. 38. 42. 57. 159. 169. 2 Maskell, Mon. Rit. 238.

Oure Fader that art in Heuenes, and in alle holy men: hallewed be thi name in us, so that we be holy in thi name: come thi kyngdom vntill us, so that we tharunto come: 3ef us to do thi wille in Erthe, als thin halwes it don in euene: 3eue us to dai and eueri dai al that we to mister haue: and for3if us oure misdedes, als we for3euen hem that us misdoun: and lat us nou3t be fonded of sinne, bot thu 3if us thor 3ein to standen: deliure us out of this wikke werlde: and tak us to thi self into Heuene. Amen.

From a MS. in the British Museum, Bibl. Reg. 5. c. v. of the fourteenth century: formerly belonging to the Abbey of Sempringham: written on a blank leaf at the end. 2 Maskell, Mon. Rit. 238.

Morning Prayer.

Gloꝝy be to the Father, and to the Son :
and to the holy Ghost;

As it was in the beginning, is now, and
ever shall be: woꝝld without end. Amen.

¶ Or this Psalm, Jubilate Deo.

O be joyful in the Lord all ye lands: serve
the Lord with gladness, and come before
his presence with a song.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—4. Omitted. ... [Ed. 1796.]	ll. 1—4. Mutilated to "Glory be to the Father, &c "As it was in the beginning, &c." ... [Ed. 1816.]	
l. 5. <i>Jubilate Deo.</i> Psalm c. [Ed. 1796.]	l. 5. <i>Jubilate Deo.</i> Psalm C. [Ed. 1816.]	l. 5. <i>Jubilate Deo.</i> Psal. c. [Ed. 1821.]
l. 5. <i>Jubilate Deo.</i> Psalm C. [Ed. 1848.]	l. 5. <i>Jubilate Deo.</i> Psalm C. [Ed. 1847.]	l. 5. <i>Jubilate Deo.</i> Psalm c. [Ed. 1848.]

Fader oure that art in heuene, hal-
wed be thi name: come thi kyngdom :
fulfild be thi wil in heuene as in erthe :
oure ech day bred 3ef vs to day, and
for3eue vs oure dettes as we for3eueth
to oure detoures: and ne led vs nou3
in temptacion, bote deliuere vs of euel.
So be it.

From a MS. No. 142. in St. John's
College Library, Cambridge, of the
fourteenth century. 2 Maskell, Mon.
Rit. 239.

Fader oure that art in heuenes,
halwed be thy name: thy kyngedom
come to thee: thy wille be do in
erthe as in heuen: oure eche dayes
brede 3eue us to daye: and for-
3eue us oure dettes as we for3eue to
oure dettoures: and lede us no3te into
temptacion: bot delyver us from yvel.
Amen.

From the MS. Douce, 246. in the
Bodleian Library, fol. 15. of the fif-
teenth century. 2 Maskell, Mon. Rit.
239.

Our father whiche art in heuen, ha-
lowed be thy name. Let thy kyngdome
cum vnto vs. Thy wyll be fulfilled as

well in erthe, as it is in heuen. Gyue
vs this daye our daylye breade. And
forgyue vs our trespasses, as we forgyue
them that trespass agaynst vs. And
lede vs nat in to temptacyon. But
delyuer vs from euyll. So be it.

From the Prymer in English and
Latin, 8vo. Paris. 1538. fol. xxxvj. 2
Maskell, Mon. Rit. 239.

Our Father, which art in heaven,
hallowed be thy name.

Thy kingdom come.

Thy will be done in earth as it is in
heaven.

Give us this day our daily bread.

And forgive us our trespasses, as
we forgive them that trespass
against us.

And let us not be led into temp-
tation.

But deliver us from evil. Amen.

The Primer set forth by the King's
Majesty, and his clergy, to be taught,
learned, and read: and none other to
be used throughout all his dominions.
1545. ed. Oxford. 1834. p. 459.

Our Father, which art in heaven.
[with the residue of the Pater-Noster.]

Morning Prayer.

Be ye sure, that the Lord he is God: it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

Go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

And suffer us not to be led into temptation :

But deliver us from evil. Amen.

From the Litany and Suffrages in the Primer of 1545, ut supra, p. 485.

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen."

The Letanye, used in the Queens Maiesties Chappel, according to the tenor of the Proclamation Anno Christi 1559. Clay's Elizabethan Liturgies, p. 18.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Geve us this day our daily breade. And forgeve us our trespaces, As we forgeve them y^e trespase against us. And let us not be led into temptation, But deliver us from evil. Amen.

Day's Morning and Evening Prayer, a collection of Church Music, in 1560 in 1565.

Audible voice: (p. 396.)—It was an ancient custom of the Church for the Lord's Prayer to be repeated with a loud voice. Thus Amalarius Fortunatus says, Dominica Oratio in missæ

sacro, non tacitè sed excelsâ voce dicenda est, eâ ratione quod hæc oratio publica et communis sit. Amal. Fort. de Offic. Eccl. c. 29.

Here and wherever else this prayer is used, the whole congregation is to join the minister in an audible voice; partly that people ignorantly educated may the sooner learn it; and partly to signify how boldly we may approach the Father when we address him with the Son's words. Till the last review there was no such direction in this place; it having been the custom in ancient times for the minister to say the Lord's Prayer alone in most of the offices, and for the people only to answer at the end of it by way of response, *Deliver us from evil*. And the better to prepare and give them notice of what they were to do, the minister was used to elevate and raise his voice, when he came to the petition, *Lead us not into temptation*, just as it is still done in the Roman Church, where the priest always pronounces the conclusion of every prayer with a voice louder than ordinary, that the people may know when to join their Amen. In the First Prayer Book of King Edward the Sixth, the last two clauses of the Lord's Prayer, "and lead us not into temptation, but deliver us from evil," are marked as a verse and response, in the Litany and the occasional offices, seven times. In the Second Book of King Edward, and until 1662, the same thing occurs six times (Clay's

Morning Prayer.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

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	ll. 4—7. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." [Ed. 1816.]	

Elizabethan Liturgies, p. 72. in [not.], moreover the rubric for the recitation of the whole of the Lord's Prayer by the people with the minister, was inserted also in 1552, before its second occurrence in the morning and communion services. In the old musical notation of the Prayer Book by Marbeck, and in Henry VIII.'s Litany, these clauses have the usual musical cadences of verse and response.

Wheresoever else it is used in Divine Service: (p. 396.)—It has by some been thought, that the people are not to repeat the Lord's Prayer with the minister in the communion office. But the words "both here, and wheresoever else it is used in divine service," added to the rubric at the last review, contain a plain general direction, which a thousand repetitions could not have made more express.

It is observable however, that wherever the Lord's Prayer occurs, except at the commencement of the communion service, the direction for the people to say it with the minister is repeated, although the rubrics are in different terms.

For thine is the Kingdom, the Power, And the Glory, For ever and

ever. Amen: (p. 397.)—The doxology was appointed by the last review to be used in this place, partly because many copies of St. Matthew have it, and the Greek Fathers expound it; and partly, because the office here is a matter of praise, it being used immediately after the Absolution. But since St. Luke leaves it out, and some copies of St. Matthew, and most of the Latin Fathers, therefore it is omitted by the Church of England in some places where the offices are not direct acts of thanksgiving. The Greek Church always had this doxology in her liturgies, as is evident from Clement's Constitutions (lib. iii. c. 18.), from Chrysostom, Theophylact, and others, who comment upon it. And the Latin Church as constantly omitted it, which is the reason why it is left out in ours; complying more with the Western than the Eastern forms. L'Estrange, Divine Offices, 142.

Lord, open thou our lips. And our mouth shall shew forth thy praise: (p. 397.)—It was a very ancient practice of the Jews to recite their public hymns and prayers by course, and many of the Fathers assure us, that the primitive Christians imitated them therein: so that there is no old Liturgy, which does not contain such short and devout sentences as these, wherein the people

Morning Prayer.

¶ Then shall be sung, or said the Apostles Creed by the Minister, and the people standing. Except only such daies as the Creed of St. *Athanasius* is appointed to be read.

I Believe in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost,

1. 1. The 66th page of the Sealed Books commences with "¶ Then", "¶ Then" being also the catch-word on the preceding page.
1. 7. The first and second paragraphs of the Creed thrown into one.
MS. Book, Dublin. C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—5. Omitted. " <i>The Apostles Creed</i> ." interpolated. [Ed. 1796.]		

answer the priest, and which are therefore called "Responses." This primitive usage, which is now excluded not only from Roman Catholic assemblies by their praying in an unknown tongue, but also from those of our Protestant Dissenters by the device of a long extempore prayer, is still maintained in the Church of England: which allows the people their ancient right of bearing part in the service for these reasons: First, hereby the consent of the congregation to what we pray for is declared; and it is this unity of mind and voice, and this agreement in prayer, which hath the promise of prevailing, (Matt. xviii. 19.; Rom. xv. 6.;) Secondly, this grateful variety and different manner of address, serves to quicken the people's devotion; Thirdly, it engages their attention, which is apt to wander, especially in sacred things, and since they have a duty to perform, causes them to be expectant and ready to perform it. Comber, Short Discourses upon the Common Prayer, 34, 35.

The versicles in the text with their responds are pure canonical scripture,

(424)

the singular number only changed into the plural. "O Lord, open thou my lips, and my mouth shall shew forth thy praise," (Psal. li. 15.) "Be pleased, O Lord, to deliver me: O Lord, make haste to help me," (Psal. xl. 13.). Very aptly are they premised to usher in the ensuing doxology. The answers are to be returned by the people, and not exclusively by the choir, as is the Roman Catholic use, and which is directly contrary to the ancient practice. (L'Estrange, Divine Offices, 110.) Populus cum sacerdote loquitur in precibus. Hieron. in Proœm. Com. in Galat. lib. ii.

¶ God, make speed to save us.
¶ Lord, make haste to help us: (p. 398.)—These versicles are of ancient use in the Western Church. When with David we look back to the innumerable evils which have taken hold of us, we cry to God to *save us speedily* from them by his mercy: and when we look forward to the duties we are about to do, we pray as earnestly, in the words of the same Psalmist, (Psalm xl. 13. and lxx. 1.), that he will make haste to help us by

Morning Prayer.

Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell, The third day he rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy

-
1. 3. Comma after "buried" left unaltered. *Ch. Ch. Book.* W. J.
1. 3. Comma after "buried," and semicolon after "hell". *Ely Book.* W. K. C.
1. 3. An erasure occurs immediately over the comma which follows "hell".
-

his grace; without which we can do no acceptable service.

All standing up: (p. 398.) — It was the practice of the primitive Church to perform those parts of the public service, which were not celebrated kneeling, in the posture of standing; for this was another way of respectful worship paid to Almighty God, in the acts of prayer and thanksgiving, used anciently in the Jewish Church, and from thence derived to the Christian. "And when ye stand praying, forgive, if ye have ought against any," (Mark xi. 25.). The Pharisee and the Publican in the parable are represented as standing and praying, (Luke xviii. 11. 13.) The same posture was used by the primitive Christians in the earliest ages, in those parts and times of devotion, when they did not kneel. Quando stamus ad orationem, says St. Cyprian, (in *Orat. Dom.* p. 426. ed. Paris. 1844.). This occasioned the meeting of the primitive Christians, for performance of their devotions, and other spiritual exercises, to be called *Stationes*. We find these frequently mentioned in Tertullian, and those assemblies that were commonly called by this name, were held upon Wednesdays and Fridays. *Stationes dies suos habent quartæ et*

sextæ feriæ. They met early in the morning and continued in the assembly (praying and hearing the word read and expounded, and lastly receiving the Holy Sacrament) till three o'clock in the afternoon; and then the congregation broke up. (Nicholls on the Common Prayer.) Formerly all prayers were offered in the standing posture on the Lord's day, in memory of our Saviour's resurrection: and there is scarcely to be met with any exception to this, except it were in the case of penitents under public discipline, (Cone. Carth. IV. c. lxxxii. *Pœnitentes etiam diebus remissionis genua flectant*), whom the canons oblige to pray kneeling, even upon days of relaxation. But setting aside this case, which only respected the penitents in their own particular prayers, the general custom was for all the faithful or communicants to pray standing.

Mr. Bingham (4 *Christ. Ant.* 324—340.) states that the origin of the custom of standing was the general observation of the whole Church on the Lord's day, and the fifty days between Easter and Pentecost, in memory of our Saviour's resurrection. And it may be traced as high as Irenæus, who derives it from apostolical authority: for the author, under the name of Justin Martyr, (supposed to have written in

Morning Prayer.

Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,
The Lord be with you.

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ll. 5—7. Omitted. ... [Ed. 1796.] l. 8. "Priest." interpolated. [Ed. 1796.]		

the fifth century,) gives this account of the use of both postures in prayer; (Justin. Quæst. et Respons. ad Orthodox. quæst. cxv. ed. Bened. p. 490. (a)). τὸ δὲ ἐν τῇ κυριακῇ μὴ κλίνειν γόνυ, σύμβολόν ἐστι τῆς ἀναστάσεως, δι' ἧς τῇ τοῦ Χριστοῦ χάριτι, τῶν τε ἀμαρτημάτων, καὶ τοῦ ἐπ' αὐτῶν τεθνατωμένου θανάτου ἡλευθερώθημεν. ἐκ τῶν ἀποστολικῶν δὲ χρόνων ἡ τοιαύτη συνήθεια ἔλαβε τὴν ἀρχὴν, καθὼς φησιν ὁ μακάριος Εἰρηναῖος, ὁ μάρτυς καὶ ἐπίσκοπος Λουγδούνου, ἐν τῷ περὶ τοῦ Πάσχα λόγῳ, ἐν ᾧ μέμνηται καὶ περὶ τῆς Πεντηκοστῆς, ἐν ᾗ οὐ κλινόμεν γόνυ, ἐπειδὴ ἰσοδυναμεῖ τῇ ἡμέρᾳ τῆς κυριακῆς, κατὰ τὴν ῥηθείσαν περὶ αὐτῆς αἰτίαν. (This treatise of Irenæus is lost.) Not long after Irenæus, Tertullian (de Coron. Mil. c. iii.) speaks of it as an observation among many others handed down from ancient tradition. And Cyprian (de Orat. p. 152. (p. 107. ed. Fell. Amstelod.)) may be supposed to allude to it, when he speaks of their standing in prayer.

It is mentioned also by Clemens of Alexandria, (Clement. Stromat. vii. 7. ed. Oxon. p. 854.) and Peter, (Pet. Alex. c. xv. ap. Bever. tom. ii. p. 23.) bishop of Alexandria, who died some years before the Council of Nice. He says, κυριακὴν δὲ χαρμοσύνης ἡμέραν ἄγομεν, διὰ τὴν ἀναστάντα ἐν αὐτῇ, ἐν ᾗ οὐδὲ γόνατα κλίνειν

παρελήφαμεν. St. Hilary (Prolog. in Psalm. p. 8. (a)) speaks of it as an apostolical practice, neither to fast nor worship kneeling on the Lord's day, or the fifty days between Easter and Pentecost.

Epiphanius says, (Adv. Hæres. lib. iii. tom. ii. c. 22.) that on the appointed days, they prayed kneeling; but during the whole fifty days of Pentecost, they neither fasted nor kneeled. St. Jerome (Hieron. Dialog. cont. Lucifer. c. iv.) reckons it among the traditions of the universal Church, neither to fast nor kneel on the Lord's day or Pentecost. St. Augustine is a little doubtful as to the practice of the Church universal; but he assures us, that, as far as he knew, all churches in Afric forbore fasting, and prayed standing, and sung Hallelujah at the altar every Lord's day, and all the days of Pentecost, in token of our Saviour's resurrection. Ut autem stantes in illis diebus et omnibus Dominicis oremus, utrum ubique servetur, ignoro. (Aug. Epist. lv. al. cxix. ad Januar. c. xvii.) Propter hoc et jejunia relaxantur, et stantes oramus; quod est signum resurrectionis. Unde etiam omnibus diebus Dominicis id ad altare observatur, et Halleluia canitur. Ibid. c. xv.

St. Basil (de Spirit. Sanc. c. xxvii.

Morning Prayer.

Answer.

And with thy Spirit.

Minister.

¶ Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

¶ Then the Minister, Clerks, and people shall say the Lords Prayer with a loud voice.

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l. 3. "Minister." changed to "Priest." ... [Ed. 1796.]		
ll. 8, 9. Omitted. ... [Ed. 1796.]		

66. ed. Bened. tom. iii. e. 56.), derives it from apostolical practice. And Cassian (Institut. lib. ii. c. xviii.), testifies of the Egyptian churches; that from Saturday night to Sunday night, and all the days of Pentecost, they neither kneeled nor fasted. And, in another place, (Ibid. Collat. lib. xxi. c. xx.), he gives the reason of this; because kneeling was a sign of deep repentance, and mourning, which they omitted on those days, out of respect and reverence to our Saviour's resurrection. Hence it was that the author of the Constitutions (Constitut. lib. ii. c. lix.) mentions it as a custom of the Church, that on the Lord's-day *τῆς εὐχὰς ἐστῶτες ἐπιτελοῦμεν μνήμης χάριν τοῦ διὰ τριῶν ἀναστάντος ἡμερῶν*. And from hence came that usual form so often mentioned by St. Chrysostom (Hom. iv. de Incompr. Dei Nat. tom. 478. (c) ed. Bened. It. Hom. ii. in 2 Cor. ed. Bened. tom. x. 435. (d)) and others, of the deacons calling upon the people in prayer, *ὀρθοὶ στῶμεν καλῶς*, Let us stand upright with reverence and decency; alluding to the posture then commonly used in prayer on the Lord's day. How long this custom continued in the Church is not easy to determine: but we may observe it

to be mentioned by Martin Bracaraensis (Martin. Bracar. Collect. can. 100. 57. apud Justell. in Append. tom. i. fol. xxvi.) in the sixth century, and the Council of Trullo (Conc. Trul. can. 90. (tom. vi. Conc. p. 1179.)) in the seventh century, and the third Council of Tours, (Conc. Turon. iii. can. 37. (tom. vii. Conc. p. 1267.)) in the time of Charles the Great. Nor do we meet with any exception to this rule all this time, save only one relating to the penitents, or those that were under the discipline of the Church; who being, by their falling into scandalous sins, reduced to a state of penance, were not allowed this privilege of standing at prayers on the Lord's day; but were obliged, in token of their humiliation, to kneel at all times, not excepting the days of relaxation, as the eightieth canon of the fourth Council of Carthage (vide ante, p. 425.) words it.

As shewing the prevalence of this custom in the Greek Church, it may be remarked, that the emperors of Constantinople, who when approached either by their subjects or by ambassadors, ordinarily received the oriental "adoration," which consisted in falling prostrate and kissing the feet of the ruler, forbore to exact such homage

Morning Prayer.

OUr Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them, that trespass against us. And lead us not into temptation : But deliver us from evil. Amen.

on the Lord's day. 4 Gibbon, Decline and Fall of the Roman Empire, p. 13. ed. Lond. 1831.

Besides the kneeling and standing there was another posture of devotion, viz., prostration, or lying along, in the humblest manner, upon the ground. This seems to have been the proper posture for extraordinary humiliations, when men had some singular request more earnestly to recommend to God. We often read of Moses, and other saints, falling upon their faces in Scripture, when they were to make some extraordinary intercession for the sins of the people; and, in imitation of them, the same gesture was sometimes used in the Christian Church. Some lapsers, when they sued for admission to a state of penance, did not only fall down upon their knees, but prostrate themselves before the faithful, to beg their prayers as they entered into the church. Which is particularly noted by Socrates, of Ecebolius, the sophist; (lib. iii. c. xiii.) *Ῥίψας ἑαυτὸν πρηνῇ πρὸ τῆς πύλης τοῦ εὐκτηρίου οἴκου, Πατήσατε με ἐβόα, τὸ ἅλας τὸ ἀναίσθητον* (p. 188.), who, having lapsed in the time of Julian, desired favour under Jovian; and the more to move compassion, he put himself in the mournfullest posture, falling upon his face before the gate of the church, and crying out, Tread on me, who am salt without savour. But this was not the only case in which they used this mournful posture; but they also practised it upon other occasions, whenever any great ne-

cessity urged them with greater ardency to prefer their petitions to God. Thus Socrates observes of Alexander, bishop of Constantinople, (Ibid. lib. i. c. xxxvii. (Cant. p. 73.)), That when he was in a great strait about the admission of Arius into the Church, he prostrated himself upon his face under the communion-table, and there prayed to God, for many days and nights together, that God would give some token to determine which of their doctrine was true. If the doctrine of Arius was true, he desired that he himself might not live to see the day appointed for the disputation; but, if his own were true, then he desired that Arius might suffer the punishment due to his impiety; which he accordingly did, voiding his entrails, as he had occasion to go to stool, whilst he was going triumphantly to the church. Theodoret makes a like remark upon the behaviour of Theodosius the Great, (Theodoret. lib. v. c. xviii. al. xix. (Cant. p. 217.)), That when he first entered the church, after he had been for some time excluded by St. Ambrose, he would neither pray to God standing nor kneeling, but prostrate, with his face to the ground, using those words of the Psalmist, "My soul cleaveth unto the dust, quicken thou me according to thy word;" by which we learn, that this posture was chiefly appropriated to deep humiliations, and expressions of shame or sorrow, upon some very remarkable occasion, but scarce ever used as a general practice of the Church, (4 Bingham, Christ. Ant. 332,

Morning Prayer.

¶ Then the Priest standing up shall say;
 O Lord, shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord, save the King.

Answer.

And mercifully hear us when we call upon thee.

- l. 1. The 67th page [B] of the Sealed Books commences with "¶ Then", "¶ Then" being also the catch-word on the preceding page.

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l. 1. Omitted. ... [Ed. 1796.]		
l. 2. "Priest." inserted before "O Lord,". ... [Ed. 1796.]		

333.) although we find that our blessed Lord and Saviour in his agony in the garden of Gethsemane "fell on his face, and prayed." Matt. xxvi. 39.

There is one posture more, which some plead for as a posture of adoration, but it never had any allowance in the practice of the ancient Church; that is, sitting, which Cardinal Perron, and some others in the Romish Church, pretend was the posture in which the apostles received the Communion at its first institution; and that this was then a common posture of adoration used among the heathens. But Daillé (Dall. de Objecto Cult. Relig. lib. ii. c. ii. pp. 225—228. ed. Genev. 1664.) has abundantly exposed this pretence, and shewed the falsity of it is in every particular; for neither did the heathens sit at their devotions, as the cardinal imposed upon himself by a false interpretation of Plutarch and Tertullian: neither did the apostles communicate sitting, but lying along on beds or couches, which all men know to be a different posture: neither did they worship the eucharist in any posture; neither did the primitive

Christians ever use or take sitting for a posture of devotion. Tertullian, indeed, says, (Tertul. de Orat. c. xii. 134. (ed. Paris. 1664.)) that "there were some superstitious persons in his time, admirers of the book called *Hermes Pastor*, who made it a matter of conscience to sit down for some time *adsignata oratione*;" that is, "not in time of prayer," as some inaccurately render it; but, "when prayer was ended," because they found the example of the pastor in that book to that purpose; for as he sat down upon a bed after prayer, so they thought themselves obliged to do the same in compliance with his example. Item quod assignatâ oratione assidendi mos est quibusdam, non perspicio rationem, nisi si Hermas ille, cujus scriptura fere Pastor inscribitur, transacta oratione non super lectum assedisset, verum aliud quid fecisset, id quoque ad observationem vindicaremus. But this is no proof of their sitting at prayer, but only after prayer was ended; and that, too, grounded upon a very weak and superstitious opinion, that every circumstance of an action or narration, however indifferent in

Morning Prayer.

Priest.

Endue thy ministers with righteousness.

Answer.

And make thy chosen people joyful.

Priest.

O Lord, save thy people.

Answer.

And bless thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

itself, was to be drawn into example, and to be made matter of necessary duty. They must have worshipped nowhere but where there was a bed; not sat upon a chair or bench, because this would have been a deviation from this example, and he adds that the heathens only were used to sit after prayer before their idols. According to this reasoning, as Tertullian goes on to observe, *Porro quum perinde faciant nationes, adoratis sigillaribus suis residendo, vel propterea in nobis reprehendi meretur, quod apud idola celebratur. Eo apponitur et irreverentiæ crimen, etiam ipsis nationibus, si quid saperent, intelligendum. Siquidem irreverens est adsidere sub conspectu contraque conspectum ejus, quem quam maxime reverearis ac venereris: quanto magis sub conspectu Dei vivi, angelo adhuc orationis adstante, factum istud irreligiosum est, nisi exprobramus Deo, quod nos oratio fatigaverit?* All which shews, that the Christians then were so far from using sitting as a posture of devotion, that they did not think it proper to sit, even after prayer, in the presence of God, whilst, as Tertullian says, an angel of prayer stood by them, and because it looked more like

a heathenish than a Christian practice. 4 Bingham, *Christ. Ant.* 333, 334.

Such practices as were attended with superstition, the Christians disclaimed: but retained such other rites and ceremonies, as were either proper expressions of decency in their own nature; or, by their significance and symbolical use, might be improved to a spiritual advantage. They prayed with the head uncovered, according to the apostle's direction, as esteeming it a great indecency to do otherwise. (*Chrysost. 1 Cor. Hom. xxvi. p. 280. tom. x. p. 232. ed. Bened.*) Tertullian adds another reason in his *Apology to the Gentiles*, We pray uncovered, because we are not ashamed to appear with open face; making it a sort of testimony and symbol of their innocence in their addressing God without covering. *Capite nudo, quia non erubescimus, oramus pro omnibus imperatoribus, &c. (Tertul. Apol. c. xxx. ed. Paris. 1664. p. 27.)* On the other hand, as both nature and custom had made it decent for women to be covered, so they were very precise in requiring this to be observed, especially in religious assemblies. Some pleaded an exemption for virgins in

Morning Prayer.

Priest.

☩ God, make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ Then shall follow three Collects; The first of the day, which shall be the same that is appointed at the Communion; The second for Peace; The third for grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.

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ll. 5—11. Omitted. " <i>The Collect for the Day.</i> " interpolated. [Ed. 1796.]		

the case, which gave occasion to Tertullian to write his book *De Velandis Virginibus*, (c. xvi. p. 182. (ed. Paris. 1664.), wherein he argues both virgins and matrons to be under the same obligation of being veiled, or covered, in time of Divine service. 4 Bingham, Christ. Ant. 336.

The primitive Christians usually prayed with their arms expanded, and their hands lift up to heaven, and that sometimes in the form of a cross, to represent our Saviour's passion: (Tertul. Apol. c. xxx. ut supra; de Orat. c. xi. p. 133.) This is also noted by Minucius, when he says, *Crucis signum est, quum homo, porrectis manibus, Deum pura mente veneratur*, (Minuc. Dialog. p. 90.): and by Asterius Amasenus, in a fragment of his Homily concerning prayer, preserved in Photius, who says (Aster. ap. Phot. Cod. cclxxi.), The Christian represents the passion of the cross by his gesture, whilst he expands his arms, and lifts them up in the figure of a cross. After this manner, Paulinus describes St. Ambrose, (Paulin. Vit. Ambros. p. 89.

(e) ed. Paris. 1642.), in his last minutes, praying to God with his hands expanded in the form of a cross.

And in reference to this gesture it is, Eusebius states (Euseb. Vit. Constant. lib. iv. c. xv.), that Constantine ordered his own image to be stamped on his golden medals, representing him in the posture of a suppliant, looking up to heaven, with his arms stretched forth to God. Origen says, (De Orat. 31.) this was to represent the lifting up of their hearts to God in the heavens. 4 Bing. Christ. Ant. 338.

Glory be to the Father: (p. 398.)—Having good confidence that our pardon is granted; like David (Psalm vi. 9., cxxx. 7.) we turn our petitions into praises: standing up to denote the elevation of our hearts, and giving glory to the whole Trinity, Father, Son, and Holy Ghost, for the hopes we entertain. Wheatly on the Common Prayer, 124.

The Gloria Patri, or a hymn very like it, was in use before Arius' time, as appears from Clem. Alex. Pædag.,

Morning Prayer.

¶ The second Collect for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

1. 1. The 68th page of the Sealed Books commences with "¶ The", "¶ The" being also the catch-word on the preceding page.

who wrote A.D. 190. *Αἰνοῦντες τῷ μόνῳ Πατρὶ καὶ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι.* Afterwards it became a test upon the Arians, who altered it to, *Glory be to the Father, by the Son, and in the Holy Ghost.* (Nicholls on the Common Prayer.) Dr. Routh, in his *Reliquiæ Sacræ*, (vol. iii. p. 299.) cites an evening hymn, composed in the second or third century, in which these words occur, *ὑμνοῦμεν Πατέρα, καὶ Υἱόν, καὶ ἅγιον Πνεῦμα Θεοῦ.*

In the primitive times most of the Fathers had their own doxologies, which they expressed as they had occasion in their own phrases and terms; ascribing "glory and honour," &c. sometimes to the "Father only," and sometimes only to "the Son;" sometimes to "the Father through the Son," and sometimes to "the Father with the Son;" sometimes to the "Spirit" jointly with both, and sometimes "through or in the Spirit" to either; sometimes "through the Son, to the Father, with the Holy Ghost;" and sometimes to "the Father and Holy Ghost, with the Son." For they all knew that there were three distinct, but undivided, Persons, in one eternal and infinite essence; and therefore whilst they rendered glory from this principle of faith, whatever

the form of doxology was, the meaning and design of it was always the same. But when the Arians began to wrest some of these general expressions in countenance and vindication of their impious opinions, and to fix chiefly upon that form which was the most capable of being abused to an heretical sense, viz., *Glory to the Father, by the Son, in the Holy Ghost*: this and the other forms grew generally into disuse; and that which ascribes *Glory to the Holy Ghost*, as well as to *the Father and the Son*, from that time became the standing form of the Church. So that the doxology we meet with in the ancient liturgies is generally this, *Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end*: and so it continues still in the offices of the Greek Church: but the Western Church soon afterwards added the words, *As it was in the beginning*, not only to oppose the poison of the Arians, who said there was a beginning of time before Christ had any beginning, but also to declare that this was the primitive form, and the old orthodox way of praising God. (Wheatly on the Common Prayer, 125.) At the third Council of Vaison, A.D.

Morning Prayer.

¶ The third Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to

529, (cited by Wheatly in his note to the above passage,) it was decreed, Quia non solum in sede apostolica, sed etiam per totum Orientem, et totam Africam, vel Italiam, propter hæreticorum astutiam, qui Dei Filium non semper cum Patre fuisse, sed a tempore cæpisse blasphemant, in omnibus clausulis post *Gloria*, *Sicut in principio* dicitur, etiam et nos in universis ecclesiis nostris hoc ita dicendum esse decernimus. Concil. Vasens, can. 3. tom. ii. col. 727. (e).

Praise ye the Lord: (p. 398.) — Having concluded our penitential office, we begin the office of praise; as an introduction to which the priest exhorts us to *Praise the Lord*: the people, to shew their readiness to join with him, immediately reply, let *the Lord's name be praised*: though this answer of the people was first added to the Scotch Liturgy, and then to our own, at the last review. The first of these versicles, "Praise ye the Lord", is the English of the Hebrew Alleluiah, which was wont to be sung in the ancient churches upon all solemn occasions, and was never missed upon Sundays. Alleluiah diebus dominicis cantatur ubique. This word was so sacred, that St. John retains it (Rev. xix. 1. 3, 4. 6., &c.), and St. Augustine says the Church scrupled to translate it (De Doctrina Christiana, lib. ii. cap. 11. tom. iii. col. 25. (b).). It was a word appointed to be

used in all the liturgies; in some of them upon all days of the year, except those of fasting and humiliation; but in others only upon Sundays and the fifty days between Easter and Whitsuntide, in token of the joy we express for Christ's resurrection (August. Ep. 55. al. 119. ad Jan. cap. 15. and 17. tom. ii. col. 139. 141. Isidor. de Eccles. Offic. lib. i. c. 13.) In our own Church, notwithstanding we repeat the sense of it every day in English; yet the word itself was retained in the First Book of King Edward VI., where it was appointed to be used immediately after these versicles, *from Easter to Trinity Sunday*. It is not clear how it afterwards came to be omitted, except it was because those who had the care of altering our Liturgy, thought the repetition of the word itself was needless, since the sense of it was implied in the foregoing versicles; though the Church always took it for something more than a bare repetition of *Praise ye the Lord*. For in those words the minister calls only upon the congregation to praise God; whereas in this he was thought to invite the holy angels also to join with the congregation, and to second our praises below with their divine *Alleluiahs* above. Wheatly on the Common Prayer, 126.

Said, or sung this Psalm: (p. 399.)—It is clear, that the primitive Christians used to sing psalms

Morning Prayer.

do always that is righteous in thy sight,
through Jesus Christ our Lord. Amen.

¶ In Quires and Places where they sing, here followeth the Anthem.

¶ Then these five Prayers following are to be read here, except when the Litany is read; and then onely the two last are to be read, as they are there placed.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 3—8. Omitted. ... [Ed. 1796.]	l. 3. Choirs. ... [Ed. 1816.]	l. 3. Choirs. ... [Ed. 1821.]

all the time the congregation was gathering together. The matter of this psalm shows that it was designed at first for the public service, on the feast of tabernacles, as some (Grotius in Ps. xcv.), or on the Sabbath day, as others (Calvin in Ps. xcv.) think; but St. Paul judges it fit for every day, *while it is called to-day* (Heb. iii. 7, 13.), and so it has been used in all the Christian world; as the Liturgies of St. Chrysostom and St. Basil witness for the Greek Church, the testimony of St. Augustine for the African (Serm. 176. al. 10. de verb. Apost. c. i. tom. v. col. 839. (e.)), and all its ancient offices and capitulars for the Western. St. Augustine says, that it was the use of the Church in his time to begin their service with it (Serm. 176. al. x. de verb. Apost.), for which reason in the Latin services it is called the *Invitatory Psalm*: it being always sung with a strong and loud voice, to hasten those people into the church, who were in the cemetery or churchyard, or any other adjacent parts, waiting for the beginning of prayers (Durand. de Divin. Offic. Rational. lib. v. c. 3. numb. 11. fol. 227.) agreeable to which practice, in the First Book of King Edward, it is or-

dered to be *said or sung without any invitatory.*

The Reformers of the Church of England placed this psalm in its present position as a proper preparation for the psalms, lessons, and collects that follow. For it exhorts us first, to *praise* God, showing us in what manner and for what reason we ought to do it (v. 1—5.). Secondly, it exhorts us to *pray* to him, showing us also the manner and reasons (v. 6, 7.). Lastly, it exhorts us to *hear* God's word speedily and willingly (v. 8.), giving us a caution to beware of *hardening our hearts*, by an instance of the sad event which happened on that account to the Jews (v. 8—11.), whose sins and punishment are set before us, that we may not destroy our souls, by despising and distrusting God's word, as they did (v. 10, 11.). For which warning we bless the *Holy Trinity*, saying, *Glory be to the Father, &c.* Wheatly on the Common Prayer, 127.

The Church orders this and the other psalms to be either said or sung, as the people are best able to offer them; not being willing to lay a greater restraint upon them than the Scripture has done, in which we have examples for both those ways of praising God. Thus the praises of

Morning Prayer.

¶ A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, who doest from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that

l. 1. The 69th page [B 2] of the Sealed Books commences with "¶ A", "¶ A" being the catch-word on the preceding page.

l. 4. *onely* *doest* sic, orig.

God were celebrated in the Jewish Church by "singing" (2 Chron. xxix. 30.), and afterwards in the Christian Church, as appears from the language of St. Paul (Eph. v. 19.; Col. iii. 16.): and, not to insist on those places which seem to require us to "say psalms," such as Psalm xviii. 5. Bible translation, we find in Scripture several sacred hymns, particularly of Hannah, the blessed Virgin, Zacharias, and Simeon, and the Saints in Heaven (Rev. vii. 12., xi. 17.) which are related to have been "said" by them respectively: and the circumstances in the story do not make it probable that they were sung. A Discourse concerning the Inventions of Men in the Worship of God, ch. i. s. 1. N. 3. by Archbishop King. Vide etiam, An Admonition to the Dissenters, being a Vindication of the foregoing Discourse, p. 6. Lond. 1706.

"The word 'sung' relates to a hymn in parts; as in 'choir service', one side 'singing' one verse, and the other another: and the word 'said' relates only to the 'Parochial.' Collis on the Rubric, p. 61. Lond. 1737.

But it should be remarked, that the word "said" is only opposed to the "singing" here mentioned, and not

to what is now called "chaunting", which was the meaning of the word "dicat", used in the older rubric.

Venite, exultemus: (p. 399.) — The *Venite exultemus*, the hymns for Easter-day, the Creeds, the Litany, the *Te Deum*, *Gloria in excelsis*, the *Sanctus*, the whole Psalter, and *Gloria Patri*, are expressly directed to be said or sung. But it is not said whether this shall be done by the minister or the people; or if by both, whether jointly or *alternatim*. The unbroken custom of the Church, however, has prescribed the alternate recitation by minister and people when the psalms are simply read; by the alternate sides of the choir, in the choral service.

Psalms: (p. 403.) — Vide post, PSALTER.

And at the end of every Psalm: (p. 403.) — The custom of repeating the Gloria Patri after the Psalms, &c., is asserted by Durandus (Rational. lib. v. c. 2. n. 17. for. 214) to have been instituted by Pope Damasus I., at the request of St. Jerome. This appears in an epistle attributed to St. Jerome, which,

Morning Prayer.

he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

however, is rejected as spurious by learned men of all sides, Bellarmine, Baronius, Bona, and others of the Romanists, as well as Protestants in general, because it contradicts the known practice of the Roman Church in another particular; for at Rome they did not use the Gloria Patri at the end of every Psalm long after this, in the time of Walafridus Strabo, (the ninth century,) neither do they now by the rubrics of the Roman breviary at this day. In the Eastern Churches, they never used this glorification but only at the end of the last Psalm, which they called their antiphona, or Alleluiah, as being one of those Psalms which had the Alleluiah prefixed to it; but in France, and several other of the Western Churches, it was used at the end of every Psalm; which is still continued with us, to signify that we believe that the same God is worshipped by Christians as by Jews: the same God that is glorified in the Psalms having been from the beginning Father, Son, and Holy Ghost, as well as now. Wheatly on the Common Prayer, 131. 4 Bingham, Christ. Ant. 446, 447.

Lessons: (p. 404.) — Our hearts being raised up to God in praising and admiring him in the Psalms; we are in a fit temper and disposition to hear what he shall speak to us by his word: and therefore now follow two chapters of the Bible, one out of the Old Testament, the other out of the New,

to shew the harmony between the Law and the Gospel. The first lesson is taken out of the Old Testament, the second out of the New, that so the minds of the hearers may be gradually led from darker revelations to clearer views, and prepared by the veils of the Law to bear the light breaking forth in the Gospel. Wheatly on the Common Prayer, 133.

The Council of Laodicea, in Phrygia, held in the fourth century, directed by canon 17. the psalms and lessons to be read alternately. *ἐν ταῖς συνάξεσιν ἀναγνώσεις τοὺς ψαλμοὺς περικοπτέτωσαν.* The psalms of the nocturnal vigils were interspersed with lessons in the Gallican Church: but it does not appear certain that lessons were read in the nocturns by the Roman Church, before the time of Gregory the Great. 1 Palmer, Orig. Lit. 225.

Justin Martyr says that it was a custom in his time to read lessons out of the prophets and apostles in the Assembly of the Faithful: *τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μερόντων ἐπὶ τὸ αὐτὸ συνελεύσεις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀπόστολων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρις ἐγχωρεῖ.* (Apol. I. cap. 67. p. 83. ed. Bened.) And Cassian tells us, that it was the constant custom of all the Christians throughout Egypt to have two lessons, one out of the Old Testament, and another out of the New, read immediately out after the psalms; "a practice," he says, "so ancient, that

Morning Prayer.

¶ A Prayer for ~~the Royal Family.~~

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless ~~our gracious Queen CATHERINE, Mary the Queen-Mother, James Duke of York, and all the Royal Family:~~ Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and

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- l. 1. A full stop is inserted after "for". *Exch. Book.* R. J.
l. 1. "the Royal Family." retained in *MS. Book, Dublin.* C. R. E.
ll. 4—6. retained in *MS. Book, Dublin.* C. R. E.
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it cannot be known whether it was founded upon any human institution." *De Inst. Mon. lib. ii. cap. 4.*

For the first lessons on ordinary days our Church observes this course; to begin at the beginning of the year with Genesis, and so to continue till all the books of the Old Testament are read over; only omitting the Chronicles (which are for the most part the same with the books of Samuel and Kings, which have been read before), and other particular chapters in other books, which are left out, either for the same reason, or else because they contain genealogies, names of persons or places, or some other matter less profitable for ordinary hearers.

The Song of Solomon, or the Book of Canticles, is wholly omitted; because, if not spiritually understood, it is not proper for a mixed congregation.

Many chapters of Ezekiel are omitted, upon account of the mystical visions in which they are wrapt up. Why some others are omitted does not so plainly appear, though doubtless the compilers of our Liturgy thought there was sufficient reason for it.

The canonical books of the Old Testament being read through, (except Isaiah, which being the most evangelical prophet, and containing the

clearest prophecies of Christ, is not read in the order it stands in the Bible, but reserved to be read a little before, and in Advent, to prepare in us a true faith in the mystery of Christ's incarnation and birth, the commemoration of which at that time draws nigh;) several books of the Apocrypha are appointed to be read in order to supply the remaining part of the year, which, though not canonical, have yet been allowed, by the judgment of the Church for many ages past, to be ecclesiastical and good, nearest to divine of any writings in the world. For which reason the books of Wisdom, Ecclesiasticus, Tobit, Judith, and the Maccabees, were recommended by the Council of Carthage (can. 27.) to be publicly read in the Church. And Ruffinus (in *Symb.*) testifies that they were all in use in his time, though not with an authority equal to that of the canonical books. And that the same respect was paid to them in latter ages, Isidore Hispalensis (*De Eccles. Offic. lib. i. c. 11.*) and Rabanus Maurus (*De Institut. Eccles. lib. ii. c. 53.*) both affirm.

In conformity to so general a practice, the Church of England still continues the use of these books in her public service; though not with any design to lessen the authority of ca-

Morning Prayer.

bring them to thine everlasting kingdom,
through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and People.

Almighty and everlasting God, who
alone workest great marvels; send
down upon our Bishops, and Curates,
and all Congregations committed to their
charge, the healthful Spirit of thy grace;
and that they may truly please thee, pour
upon them the continual dew of thy bles-

1. 2. Immediately after this line the following Prayer occurs in the *MS. Book, Dublin*. C. R. E.

Almighty God, in whose hands all earthly power doth consist, by whose will, providence, and spiri[t] powers are ordained, governments established, and diversities of Administrations are dispensed, We humbly beseech thee to bless the most honourable James Duke of Ormond his Grace, Lord Lieutenant General, and General Governour of this Kingdom, and grant that the sword which our dread Sovereign Lord the King hath committed into his hand, he may wield in thy faith and fear, and vse according to thy blessed will, and word. Le[t] thy grace enlighten him, thy goodness confirm him, and thy providence protect him. Bless we beseech thee, the whole Council; direct their consultations to the advancement of thy glory, the good of thy Church, the honour of his sacred Majesty, and ye safety and welfare of this Kingdom. Grant this, O Merciful father, for Jesus Christ his sake, our only Saviour and Redeemer. Amen.

nonical scripture, which she expressly affirms to be the only rule of faith: declaring (in her sixth Article), in the words of St. Jerome, that the Church doth read the other books for example of life and instruction of manners, but yet doth not apply them to establish any doctrine. Nor is there any one Sunday in the whole year that has any of its lessons taken out of the Apocrypha. For as the greatest assemblies of Christians are upon those days, it is wisely ordered that they should then be instructed out of the undisputed word of God. And even on the week-days, the second lessons are constantly taken out of canonical Scripture.

The course of the first lessons appointed for Sundays is different from that which is ordained for the week-days. For from Advent Sunday to Septuagesima Sunday, some particular chapters out of Isaiah are

appointed, for the reasons above mentioned. But upon Septuagesima Sunday Genesis is begun; because then begins the time of penance and mortification, to which Genesis suits best, as treating of the original of our misery by the fall of Adam, and of God's severe judgment upon the world for sin. For which reason the reading of this book was affixed to Lent, even in the primitive ages of the Church. (Chrysost. tom. i. Hom. 7. p. 106. et tom. ii. Hom. 1. p. 10. ed. Paris. 1692.) Then are read forward the books as they lie in order; not all the books, but (because more people can attend the public worship of God upon Sundays than upon other days) such particular chapters are selected, as are judged most edifying to all that are present. And if any Sunday be (as some call it) a privileged day, *i. e.* if it have the history of it expressed in Scripture,

Morning Prayer.

ſing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jeſus Chriſt. Amen.

¶ A Prayer of Saint *Chryſoſtom*.

Almighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and

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- l. 1. The 70th page of the Sealed Books commences with "*ſing.*", part of the word "*bleſſing.*"; "*ſing:*" being the catch-word on the preceding page.
l. 4. "*St.*" *MS. Book, Dublin.* C. R. E.
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ſuch as Eaſter-day, Whitsunday, &c., then are peculiar and proper leſſons appointed.

Upon ſaints' days another order is obſerved: for upon them the Church appoints leſſons out of the moral books, ſuch as Proverbs, Eccleſiaſtes, Eccleſiaſticus, and Wiſdom, which containing excellent inſtructions of life and converſation, are fit to be read upon the days of ſaints, whoſe exemplary lives and deaths are the cauſes of the Church's ſolemn commemoration of them, and commendation of them to us.

Other holy days, ſuch as Chriſtmas-day, Circumciſion, Epiphany, &c. have proper and peculiar leſſons appointed ſuitable to the occaſions. There have been proper leſſons appointed on all holydays, as well ſaints' days as others, ever ſince St. Auguſtine's time (Auguſt. in Procem. Ep. Johan.), though perhaps they were not reduced into an exact order till the time of Muſæus, a famous prieſt of Marseilles, who lived about the year 480. Of whom Gennadius (*De Viris illuſtribus*, c. 79.) writes, that he particularly applied himſelf, at the requeſt of St. Venerius, a biſhop, to chooſe out proper leſſons for all the feſtivals in the year.

As for the ſecond leſſons, the Church obſerves the ſame courſe upon Sundays as ſhe does upon week days; reading the Goſpels and Acts of the

Apoſtles in the morning, and the Epistles at evening, in the ſame order they ſtand in the New Teſtament; except upon ſaints' days and holy-days, when ſuch leſſons are appointed, as either explain the myſtery, relate the hiſtory, or apply the example to us.

The Revelation is wholly omitted, except the firſt and laſt chapters (which are read upon the day of St. John the Evangelist, who was the author), and part of the nineteenth chapter (which containing the praiſes and adoration paid to God by the angels and ſaints in heaven, is very properly appointed to be read on the feſtival of All-Saints). But, except upon theſe occaſions, none of this book is read openly in the church for leſſons, in conſequence of its not being readily comprehended by the uneducated.

And thus, by the prudence of our Church, the Old Teſtament is read over once, and the New Teſtament thrice (*i. e.* excepting ſome particular parts of both) in the ſpace of a year, conformable to the practice of the ancient Fathers. Vide ante, tit. PREFACE. Wheatly on the Common Prayer, 133—137.

He, that readeth: (p. 404.)—In the Rubric by which the reading of the Leſſons is directed, the words were

Morning Prayer.

dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

formerly—"the minister that readeth." The substitution of "he that readeth" by the last revisers is an authority for allowing this office to be performed by laymen, as is usual in our Colleges. Any parochial clergyman who may relieve himself by using the liberty thus given, will, of course, take care that his lay substitute be a person able to read distinctly and with intelligence. In some cathedrals, the first lesson was read by a lay clerk, as formerly at Canterbury, Rochester, &c., and still at Lichfield. For the first two centuries, before the order of readers was instituted, it is probable the Scriptures were read by the deacons, or else in imitation of the Jewish Church, by such as the bishop or president for that time appointed. But in the time of St. Cyprian, it was the peculiar office of the readers, who were become an inferior order of the clergy, to read all the lessons of Scripture, and even the Gospel, as well as other parts, as appears from several of St. Cyprian's epistles. Cypr. Ep. 38. al. 33.

Standing : (p. 404.)—The Scripture being the word of God, and so a declaration of his will; the reading of it or making it known to the people is an act of authority, and therefore the minister that reads the lesson is to *stand*. And because it is an office directed to the congregation, by all the former Common Prayer Books, it was ordered, that (*to the end the people may the better hear*) *in such places where they do sing, there*

shall the lessons be sung in a plain tune, after the manner of distinct reading: and likewise the Epistle and Gospel. But that rubric was left out at the last review, and the minister is now only directed to *read distinctly with an audible voice, and to turn himself so as he may best be heard of all such as are present:* which shews, that in time of prayer the minister used to look another way.

The Hymn : (p. 404.)—The use of hymns among Christians is as old as the time of the apostles, (Matt. xxvi. 30. Col. v. 16. James v. 13.), and we learn both from the observation of St. Augustine (Serm. 176. tom. v. col. 839. (d), and from the Canons of the Church, (Concil. Laod. Can. 17.), that hymns and psalms were intermingled with the lessons, that so by variety the people might be secured against weariness and distraction.

But besides antiquity, reason calls for this interposition of hymns, in respect to the great benefit we may receive from the word of God: for if we daily bless him for our ordinary meat and drink, how much more are we bound to glorify him for the food of our souls.

That we may not therefore want forms of praise proper for the occasion, our Church provides two after each lesson, both in the morning and evening service: leaving it to the discretion of him that ministereth, to use those which he thinks most convenient and suitable; though in the first Common

Morning Prayer.

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

Here endeth the Order of Morning Prayer throughout the year.

THE

- l. 1. An erasure after "2 Cor. xiii."
l. 1. "14" cancelled. *Ch. Ch. Book.* W. J.
l. 1. "14" cancelled. *Ely Book.* W. K. C.
l. 1. "13, 14." *MS. Book, Dublin.* C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
l. 1. 2 Cor. xiii. 14. ... [Ed. 1796.]	l. 1. 2 Cor. xiii. 14. ... [Ed. 1816.]	l. 1. 2 Cor. xiii. 14. ... [Ed. 1821.]
ll. 5, 6. Omitted ... [Ed. 1796.]	ll. 5, 6. Omitted. ... [Ed. 1816.]	

Prayer Book of Edward VI. there was only one provided for a lesson; the hundredth, the ninety-eighth, and the sixty-seventh Psalms not being added till 1552. The *Te Deum* and the *Benedicite* indeed were both in the First Book; but not for choice, but to be used one at one time of the year, and the other at another. Wheatly on the Common Prayer, 141. Vide infra, 443.

Te Deum: (p. 404.) — In the office of matins this hymn occupies the same place as it always has done, viz., after the reading of Scripture (Breviar. Sarisbur. fol. 4. 22. Breviar. Eboracens. fol. 5.). The ancient offices of the English Church gave this hymn the title of the "Psalm *Te Deum*," or the "Song of Ambrose and Augustine," indifferently. As used in this place, it may be considered as a responsory psalm, since it follows a lesson; and here the practice of the Church of England resembles

that directed by the Council of Laodicea, which decreed that the Psalms and Lessons should be read alternately. It is uncertain who was the author of this hymn. Some have ascribed it to Ambrose and Augustine, others to Ambrose alone; others again to Abondius, Nicetius, Bishop of Triers, or Hilary of Poitiers. (1 Palmer, Orig. Liturg. 226.) Dean Comber (Short Discourses upon the Common Prayer, 53, 54.) says, that this ancient hymn contains three particulars: First, an act of praise offered to God by us, and by all creatures, as well in earth, as in heaven, and particularly the angels, and the saints which are there, join with us. Secondly, a confession of faith: declaring 1. the general consent unto it, 2. the particulars of it; namely, concerning every person in the Trinity, the Father, Son, and Holy Ghost; and more largely concerning the Son, as to his divinity, his humanity, and particularly his

incarnation; his death; his present glory; and his return to judgment. Thirdly, a supplication grounded upon it; 1. for all his people, that they may be preserved here and saved hereafter; 2. for ourselves, who daily praise him, that we may be kept from future sin, and be pardoned for what is past, because we trust in him.

This hymn was used in the Church about the year 530, at which time St. Benedict instituted his Order, and prescribed the singing of this hymn, as one of his rules, (Reg. cap. ii.).

The hymn in Latin is as follows :

Te Deum laudamus, te Dominum
confitemur.

Te æternum Patrem omnis terra
veneratur.

Tibi omnes Angeli, tibi cœli et uni-
versæ potestates;

Tibi Cherubim et Seraphim inces-
sabili voce proclamant;

Sanctus, Sanctus, Sanctus Dominus
Deus Sabaoth.

Plena sunt Cœli & terra Majestatis
Gloriæ tuæ.

Te gloriosus Apostolorum chorus,

Te Prophetarum laudabilis numerus,

Te Martyrum candidatus laudat
exercitus.

Te per orbem terrarum sancta con-
fitemur Ecclesia,

Patrem immensæ Majestatis,

Venerandum tuum verum & unicum
Filium,

Sanctum quoque Paracletum Spiri-
tum.

Tu Rex Gloriæ Christe :

Tu Patris sempiternus es Filius.

Tu ad liberandum suscepturus ho-
minem non horruisti Virginis
uterum.

Tu devicto mortis aculeo aperuisti
credentibus regna cœlorum.

Tu ad dextram Dei sedes in gloria
Patris.

Judex crederis esse venturus.

Te ergo quæsumus famulis tuis sub-
veni, quos pretioso sanguine tuo
redemisti.

Æterna fac cum sanctis tuis in gloria
numerari.

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Salvum fac populum tuum Domine,
et benedic hereditati tuæ.

Et rege eos et extolle illos usque in
æternum.

Per singulos dies benedicimus Te,
Et laudamus nomen tuum in sæcu-
lum et in sæculum sæculi.

Dignare Domine die isto sine pec-
cato nos custodire.

Miserere nostri Domine, miserere
nostri.

Fiat misericordia tua Domine super
nos, quemadmodum speravimus
in Te.

In Te Domine speravi : non con-
fundar in æternum.

Before every Lesson the
Minister shall say: (p. 404.)—

Before every lesson the minister is directed to give notice to the people what chapter he reads, by saying, *Here beginneth such a chapter, or verse of such a chapter of such a book*: that so the people, if they have their Bibles with them, may, by looking over them, be the more attentive. The primitive Church made the like provision in this particular by a custom which was very edifying. Before the lesson began, κοινὸς ἕστηκεν ὁ διάκονος, μέγα βοῶν, πρόσχω-
μεν: Μετ' ἐκεῖνον ἀρχεται ὁ ἀναγνώστης. Εἶτα εἰς ἐπήκοον ἐκφωνεῖ λέγων, τάδε λέγει Κύριος. (Chrysost. in Act. xi. Hom. 19.) After every lesson the minister with us is also directed to give notice that it is finished, by saying, *Here endeth the first or the second lesson*: which is the form now prescribed instead of the old one, *Here endeth such a chapter of such a book*, which were the words enjoined by all our former Liturgies.

As for the people, there is no posture prescribed for them; but in former times they always *stood*, to shew their reverence, as is still the custom in the Scottish Kirk. It is recorded of the Jews in the book of Nehemiah (chap. viii. 5.), that *when Ezra opened the book of the law, in the sight of the people, all the people stood up*. And in the first ages of Christianity those only were allowed to *sit*, who by reason of old age, or

some other infirmity, were not able to stand throughout the whole time of divine service (August. Serm. 300. in Append. ad tom. v. col. 504. (b)). And it is very observable, that another ceremony used by the Christians of those times, before the reading of the lessons, was the *washing their hands* (Chrysost. Hom. 53. in Johan. tom. viii. p. 313. E. ed. Bened.), a ceremony said to be still used by the Turks, before they touch their Koran, who also write thereupon, *Let no unclean person touch this*: (Gregory's Pref. to his Notes and Observations upon Scripture, p. 3.): which should excite us at least to prepare ourselves in such a manner, as may fit us to hear the word of God, and to express such outward reverence, as may testify a due regard to its author. Wheatly on the Common Prayer, 139, 140.

Bishop Sparrow (on the Common Prayer, p. 27. 7th ed. Lond. 1722.) states, that it was "the ancient custom of the Church of England, that the priest who did officiate in all those parts of the service, which were directed to the people, turned himself towards them, as in the Absolution So in the Benediction, reading of the Lessons, and Holy Commandments. But in those parts of the office, which were directed to God immediately, as prayers, hymns, lauds, confessions of faith or sins, he turned from the people: and for that purpose in many parish churches of late, the reading pew had one desk for the Bible, looking towards the people to the body of the church; another for the Prayer Book, looking towards the east or upper end of the chancel."

Benedicite: (p. 410.)—This was an ancient hymn in the Jewish Church, and adopted into the Christian worship in public devotion, from the most early times. Our Church does not receive it for canonical scripture, because it is not to be found in the Hebrew, nor was allowed in the Jewish Canon, as was observed long ago by St. Jerome, in his Preface

before his Comment on the book of Daniel. (Nicholls on the Common Prayer.) St. Cyprian (De Orat. Dom. p. 411. ed. Paris. 1844.) quotes this hymn as part of the Holy Scriptures, in which opinion he is seconded by Ruffinus, who very severely inveighs against St. Jerome for doubting of its divine authority; and informs us that it was used in the Church long before his time, i. e. A.D. 390. (Ruffin. lib. ii. Adv. Hieron.) And when afterwards it was left out by some that performed divine service, the fourth Council of Toledo, in the year 633, commanded it to be used, and excommunicated the priests that omitted it. Can. 14. Concil. tom. v. col. 1710. (c) (d).

But although this hymn be not canonical scripture, nor an inspired composition, it is a pious form of praise, and seems to be a paraphrastical exposition of the 148th Psalm.

It has been urged, that in using this hymn we pray to angels and heavens, ice and snow, &c. ; but those who look but into their Bibles will find that such apostrophes frequently occur; and David may be as well accused of idolatry and angel-worship, as we may be for using this hymn.

In the ancient English offices the matins (nocturns) terminated with Te Deum, and were immediately followed by Lauds (ancient matins). This office began with several psalms, of which one was the "Psalm Benedicite," or "the Song of the Three Children," as it was variously called. (Brev. Sarisbur. fol. 5. et Psalt. Ibid. fol. 8. Brev. Eboracens. fol. 5.) This canticle was retained in the position it now occupies, and is appointed to follow the first lesson in place of Te Deum, at the pleasure of the officiating minister. 1 Palmer, Orig. Lit. 231.

When we would glorify God for his works, which is one main end of Sunday; or when the lesson treats of the creation, or sets before us the wonderful works of God in any of his creatures, or the use he makes of them,

either ordinary or miraculous, for the good of the Church, this hymn may very seasonably be used. Though in the First Common Prayer Book of Edward VI. *Te Deum* was appointed *daily throughout the year, except in Lent, all the which time in the place of Te Deum, Benedicite shall be used.* So that they were not, as originally observed, inserted for choice, but to be used at different parts of the year. But when the Second Book came out with double hymns for the other lessons; these also were left indifferent at the discretion of the minister, and the words, *Or this Canticle*, inserted before the Benedicite.

This canticle and the *Te Deum* are the only hymns used in our service, that are of [uninspired] man's composing, our Church being careful, even beyond all the ancient churches, in singing to God, to sing in the words of God. Bisse, on the Beauty of Holiness in the Common Prayer, p. 64. ed. Pocock, Camb. 1846.

Second Lesson: (p. 417.) — After the Psalms of Lauds, amongst which Benedicite occurred, the ancient English offices prescribed a short lesson from Scripture. (Breviar. Sarisbur. fol. 5. et Psalt. fol. 8. 22. Brev. Eboracens. fol. 5.) Benedict, in the sixth century, and Amalarius, A.D. 820, both speak of the lesson in this place (S. Benedict. Regula, c. 12, 13. Amalar. de Eccles. Off. lib. iv. c. 10. "Dein sequitur lectio quæ pro admonitione fraterna recitatur in choro, quæ semper placita erit quamdiu in præsentī sæculo deget ecclesia.") The reformers of our offices enlarged the short lesson, appointing it always to be taken from the New Testament, according to the ancient rule of the Egyptian Church in the fifth century; for, according to Cassian (Institut. Cænob. lib. ii. c. 6.), only two lessons were read in their nocturnal or matutinal assembly, of which the second was always taken from the New Testament. 1 Palmer, Orig. Lit. 231, 232.

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As to the second lesson in the morning, it is always taken out of either the Gospels or the Acts; which contain an historical account of the great work of our redemption: and therefore as the angel, that first published the glad tidings of salvation, was joined by a multitude of the heavenly host, who all brake forth in praises to God; so when the same tidings are rehearsed by the priest, both he and the people immediately join their mutual gratulations, praising God, and saying, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up a mighty salvation for us in the house of his servant David, &c.*, being the hymn that was composed by Zacharias, at the circumcision of his son, St. John the Baptist (Luke i. 67.), and containing a thanksgiving to God for the incarnation of our Saviour, and for those unspeakable mercies, which (though they were not then fully completed) were quickly afterwards the subject of the whole Church's praises.

For variety the hundredth Psalm was also appointed by King Edward VI.'s Second Book, in which all lands and nations are invited and called upon to *serve the Lord with gladness, and come before his presence with a song*, for his exceeding grace, mercy, and truth, which are so eminently set forth in the Gospels. Wheatly on the Common Prayer, 144.

The use of what is called a voluntary after the psalms or lessons, in the times next to the Reformation, is established by the following passage of Bacon. ("Pacification of the Church," Works, ii. 540. ed. 1819.):—"After the reading of the word, it was thought fit there should be some pause for holy meditation, before they proceeded to the rest of the service; which pause was thought fit to be filled rather with some grave sound than with a still silence, which was the reason of the playing upon the organs after the Scriptures read." Robertson on the Liturgy, 2nd ed. 146.

Benedictus: (p. 418.) — Having expressed our thankfulness to God in one of the foregoing hymns for the light and instruction we have received from the first lesson, we are fitly disposed to hear the clearer revelations exhibited to us in the second. This hymn is called *Benedictus*, from the word which it begins with in Latin; and it occupies at present the same relative position as it has always done in the English offices; thus Amalarius, A.D. 820, speaks of this position of *Benedictus*. (Amalar. de Eccles. Off. lib. iv. c. 12.) The use of this psalm has been excepted against, as being composed upon a peculiar occasion, and so not adapted to common use; but this would deprive us of the use of the Psalms likewise, which were all, or most of them, written upon particular occasions likewise. Nicholls on the Common Prayer.

Jubilate Deo: (p. 421.) — So called from its commencement in Latin. When the *Benedictus* is not used, there is appointed another Divine hymn taken out of the Old Testament, but wholly respecting the Evangelical state there revealed to holy David. The title it bears in the Bible is, "a psalm of praise," and it was first composed for a form of public thanksgiving, to be sung by course at the oblation of the peace offering, and so may well be used by us after we have heard the Gospel of peace; after which it seems to have been sung about the year 450. Mant on the Common Prayer, 30.

It was introduced into this part of our service, for variety, in the Second Book of Edward VI. Wheatly on the Common Prayer, 144.

The hundredth Psalm, which, being shorter than the *Benedictus*, and the service long, we use the more frequently, is very proper after a lesson from the Gospel, since it peculiarly relates to the Gospel times: as appears from its inviting "all lands to be joyful in the Lord," declaring them equally "God's

people, and the sheep of his pasture;" and calling on them equally to "go into his gates and praise him for his mercy and truth." And may we all accordingly so praise and serve him "in his courts" here below, that we may for ever "dwell in his tabernacle and rest upon his holy hill" above, through Jesus Christ our Lord. Ps. xv. 1. Archbishop Secker, Sermon xc.

Bishop Jebb observes upon the Hymns of the Morning Service, that the daily call given us, by the 95th Psalm, to worship God in his sanctuary, both as the author of that magnificence of nature which we see around us, and as our special benefactor and guide, under whose conduct we travel through the wilderness of this life, to the Canaan above, and to whom, it as awfully concerns us, as it ever did the Israelites, to be attentive and obedient:—the praises offered up, in the *Te Deum*, as in actual concert with an adoring Universe, for that mercy in which the everlasting Son of the Father has employed, and is employing himself; with the subsequent expressions of daily acknowledgment on our part, and petitions for daily aid from him,—these, altogether, breathe alertness and alacrity; they are happily consistent with each other, and with the best feelings of the human heart; they are in harmony with the state of visible nature, at that period of the day, for which these services are appointed; and, if they are permitted to produce their full and adequate effect, they will lead us to co-operate with the great Father of the universe, in holiness, benignity, and communicative love. Pract. Theol. vol. ii. Disc. iv. p. 63.

The Apostles Creed: (p. 424.) —Though the Scriptures be a perfect revelation of all Divine truths necessary to salvation; yet the fundamental articles of our faith are so dispersed there, that it was thought necessary to collect out of those sacred writings one plain and

short summary of fundamental doctrines, which might easily be understood and remembered by all Christians. This summary, from the first word in Latin, *Credo*, is commonly called the *Creed*; though in Latin it is called *Symbolum*, for which several reasons are given: as, first, that it is an allusion to the custom of several persons meeting together to eat of one common supper, whither every one brings something for his share to make up that common meal, which from hence was called *Symbolum*, from the Greek word *συμβάλλειν*: even so, say some, (Ruffin. Expos. in Symb. Apost. ad calcem Cyprian. Oper. p. 17. Cas-sian. de Incarn. Dom. lib. vi. c. 3. p. 1046. Atrebat. 1628.), the apostles met together, and each one put or threw in his article to compose this symbol.

Another signification of the word is derived from military affairs, where it is used to denote those marks, signs, or watchwords, &c., whereby the soldiers of any army distinguished and knew each other: in like manner, as some think, (Ruffin. ut supra. Maxim. Taurinens. Homil. in Symbol. ap. Biblioth. Vet. Patr. Colon. Agrippin. 1618. tom. v. p. 39.), by this Creed the true soldiers of Jesus Christ were distinguished from all others, and discerned from those who were only false and hypocritical pretenders. (Wheatly on the Common Prayer, 145.) This Creed has been called, according to Tertullian and Cyprian, *regula fidei*, *symbolum fidei*, et *confessio fidei*. Neither this Creed, nor any other, was any part of the Liturgy or public office, either in the Greek or Latin Church, until nigh upon six hundred years after Christ: the only and constant use thereof in public, was the prescribing it as the great lesson for the catechumens to learn and rehearse in public in order to their baptism. So, for this Creed, Ruffinus tells us, it was the Roman mode *qui gratiam baptismi suscepturi sunt, fidelium populo audiente—symbolum reddant* (Ruffinus Expositio S. Hieronymi in Symbolum, 1468.). And upon it he first

premises, that he intends to tie himself to the order and form quem in Aquileiensi Ecclesia per lavacri gratiam suscepimus. So for the Hierosolymitan Creed, Cyril's Catecheses are explications upon it, for the instructions of the catechumens: so for the Nicene, or rather Constantinopolitan Creed, Epiphanius tells us that *ἕκαστος τῶν κατηχομένων τῶν μελλόντων τῷ ἁγίῳ λουτρῷ προσίεναι*. Epiphan. in fine Ancoratus.

That the Creed, as we now use it, was drawn up by the apostles themselves, can hardly be proved: the silence of the Acts of the Apostles about any such composition, is a collateral evidence against it. The silence of ecclesiastical writers, for above three whole centuries, is a further confirmation. The variety of Creeds in so many different forms, used by the ancients, yet extant in their writings, some with omissions, others with additions, and all in a different phrase, are no less evident proofs, that one universal form had not been pitched upon, and prescribed to the whole Church by the Apostles; but that the greatest part of it was derived from the very days of the apostles, is evident from the testimonies of the most ancient writers; (Vide Irenæum, contr. Hæres. lib. i. c. 2. p. 44. Tertul. de Virg. Veland. c. 1. p. 175. (a). De Præscript. Hæreticor. c. 13. p. 206. (d.)); particularly of St. Ignatius, in whose epistles most of its articles are to be found: though there are some reasons to believe some few of them, viz. that of the *descent into hell*, the *communion of saints*, and the *life everlasting*, were not added till some time after, in opposition to some gross errors and heresies that sprang up in the Church. (Wheatly on the Common Prayer, 146.) "The Holy Catholic Church" was not inserted at first, but was introduced perhaps about the end of the first, or beginning of the second century. Damasus I. is said to have introduced the use of the Creed into the public offices, about the year 370, and therefore still in the Roman offices it is repeated with a low voice, in re-

membrance of its original, when they were afraid the heathens should overhear it.

St. Ambrose advises the use of it every morning, (Amb. Ad Virg. lib. iii.), and St. Augustine, morning and night, (Aug. de Symb. ad Cat. lib. i.); King Canute ordered it to be used in our daily devotions. 1 Spel. Can. 549.

This Creed has long been used in the Church of England in nearly the same position which it occupies at present. Until the reform of the English offices in the reign of Edward VI., it followed the Lord's Prayer, amongst those prayers which it now precedes. Breviar. Sarisbur. Psalt. fol. 13. Breviar. Eboracens. fol. 251. 1 Palmer, Orig. Lit. 238.

The primitive Christians, however, because they always concealed this and their other mysteries, did not in their assemblies publicly recite the Creed, except at the times of baptism; which, unless in cases of necessity, were only at Easter and Whitsuntide. From whence the constant repeating of the Creed in the church was not introduced till five hundred years after Christ: about which time Petrus Gnaphheus, Bishop of Antioch, prescribed the constant recital of the Creed at the public administration of Divine service. Theodor. Lector. Histor. Eccles. p. 563. (c). Wheatly on the Common Prayer, 146.

The place of it in our Liturgy may be considered with respect both to what goes before, and what comes after it. That which goes before it are the lessons taken out of the word of God: for *faith cometh by hearing*; (Rom. x. 17.); and therefore when we have heard God's word, it is fit we should profess our belief of it, thereby *setting our seals* (as it were) *to the truth of God* (John iii. 33.), especially to such articles as the chapters now read to us have confirmed. What follows the Creed are the prayers which are grounded upon it: for we cannot *call on him in whom we have not believed*. (Rom. x. 14.) And therefore since

we are to pray to God the Father, in the name of the Son, by the assistance of the Holy Ghost, for remission of sins, and a joyful resurrection; we first declare that we believe in God the Father, Son, and Holy Ghost, and that there is remission here, and a resurrection to life hereafter, for all true members of the Catholic Church; and then we may be said to pray in faith. Wheatly on the Common Prayer, 147.

But neither this, nor any other creed, hath authority of its own, equal to Scripture; but derives its principal authority from being founded on Scripture. Nor is it in the power of any man, or number of men, either to lessen or increase the fundamental articles of the Christian faith. Archbishop Secker, on the Catechism, Lecture v. p. 40. ed. Lond. 1799.

Both minister and people are appointed to repeat this Creed; because it is the profession of every person present, and ought for that reason to be made by every one in his own person.

It is to be repeated *standing*, to signify our resolution to stand up stoutly in the defence of it. And in Poland and Lithuania the nobles used formerly to draw their swords, in token that, if need were, they would defend and seal the truth of it with their blood. See Durell's View, &c. s. 1. § 24. p. 37. Wheatly on the Common Prayer, 147.

When we repeat it, it is customary to turn towards the east, that so whilst we are making profession of our faith in the blessed Trinity, we may look towards that quarter of the heavens where God is supposed to have his peculiar residence of glory. Wheatly on the Common Prayer, 147.

Most churches are so contrived that most of the congregation face the eastern part. The Jews in their dispersion throughout the world, whenever they prayed, turned their faces towards the mercy-seat and cherubim where the ark stood. (2 Chron. vi. 36—38.) Daniel was found praying towards Jerusalem, (Dan. vi. 10.)

because of the situation of the temple. And it has always been esteemed a very decent way of our expressing our belief of a God, to turn to the east, that quarter of the heavens, where he is supposed to have his peculiar residence of glory. (Collis on the Rubrick, 46.) The Christians from the beginning built their churches, and worshipped towards the east, because they expected our Saviour, who is called the Day Spring from on High, to come from thence. In that part also the holy table or altar is placed, where God affords his most gracious and mysterious presence. Bisse, on the Common Prayer, 170. Clutterbuck, on the Liturgy, 65, 66. ed. Lond. 1713. Mant, on the Common Prayer, 32.

The custom of the people turning their faces to the east in their solemn adorations, was a ceremony almost of general use and practice. The original of this custom seems to be derived from the ceremonies of baptism, in which, it was usual to renounce the devil with their faces to the west, and then turn about to the east, and make their covenant with Christ, from whence, it became their common custom to worship God after the same way that they had first entered into covenant with him. The ancients give several reasons for this custom, but they all seem to glance at this one. Some say, the east was the symbol of Christ, who was called the 'Orient,' and 'Light,' and 'Sun of Righteousness,' in Scripture; and, therefore, since they must worship toward some quarter of the world, they chose that which led them to Christ, by symbolical representation. Tertullian says, (Apol. c. xvi.), that in fact, they worshipped toward the east, which made the heathen suspect that they worshipped the rising sun. So, in another place, he says, (Ibid. cont. Valent. c. iii.), The east was the figure of Christ; and, therefore, both their churches and their prayers were directed that way. Clemens Alexandrinus says (Strom. vii. p. 856.),

They worshipped toward the east, because the east is the image of our spiritual nativity, and from thence the light first arises, and shines out of darkness; and the day of true knowledge, after the manner of the sun, arises upon those who lie buried in ignorance. And St. Augustine (Aug. de Serm. Dom. in Monte, lib. ii. c. v.), When we stand at our prayers, we turn to the east, whence the heavens, or the light of heaven arises; not as if God was only there, and had forsaken all other parts of the world, but to put ourselves in mind of turning to a more excellent nature; that is, to the Lord. This reason exactly falls in with that which is given for turning to the east, when they covenanted with Christ in the solemnities of baptism. 4 Bingham, Christ. Ant. 346, 347.

The foregoing observations of Wheatly, and Collis (which are sanctioned by Bishop Mant, on the Common Prayer, p. 33.), and of Bingham, as to the residence of God in the East are very fanciful, because East and West are relative to the Earth's rotation.

Another reason given for turning to the east is, that it was the place of paradise, our ancient habitation and country, which we lost in the first Adam by the fall, and whither we hope to be restored again, as to our native abode and rest, in the second Adam, Christ our Saviour. This reason is given by Gregory Nyssen, (Hom. v. de Orat. Dom. tom. i. p. 755. ed. Paris. 1638.) and St. Basil, (de Spirit. Sanct. c. xxvii. 66. tom. iii. 56. A. ed. Bened.) and by the author of the Constitutions, (Constitut. lib. ii. c. lvii. (i. 296.)), and by the author of the Questions and Answers to Antiochus, among the works of Athanasius; (Athanas. Quæst. ad Antioch. Quæst. xxxvii.); together with Chrysostom, (as he is cited by Cotelierius, Not. in Constitut. lib. ii. c. lvii. ex Chrysostom. ad Dan. vi. 10. p. 264. n. 44.), and Gregentius, (Disput. cum Herbano Judæo, Bibl. Patr. Gr. Lat. tom. i. p. 217.), and many others. This is the very reason assigned by St.

Cyril for turning to the east, when they covenanted with Christ, and celebrated the mysteries of baptism; so that hitherto we find a clear relation of these ceremonies one to the other, and a perfect agreement between them.

Another reason assigned for this custom was, That the east was the most honourable part of the creation, as being the seat of light and brightness. The author of the Questions and Answers to the Orthodox, gives this reason for it: (Justin. Quæst. ad Orthodox. Quæst. cxviii.): We set apart, says he, the most honourable things to the honour of God; and the east, in the opinion of men, is the most honourable part of the creation; we therefore, in time of prayer, turn our faces to the east, as we sign those, in the name of Christ, that need consignation, with the right hand, because it is deemed more honourable than the left, though it differ only in position, not in nature. And Lactantius, without taking any particular notice of this custom, makes this general observation, (Lactant. lib. ii. c. x.): That the east was more peculiarly ascribed to God, because he was the fountain of light, and illuminator of all things, and because he makes us rise to eternal life. But the west was ascribed to that wicked and depraved spirit, the devil, because he hides the light, and induces darkness always upon men, and makes them fall and perish in their sins. Now this is a reason that equally holds for turning to the east in baptism, as well as their daily devotion.

There is one reason more assigned for it, which is: That Christ made his appearance on earth in the east, and there ascended into heaven, and there will appear again at the last day. 4 Bingham, Christ. Ant. 347, 348.

When we come to the second article in this Creed, in which the name of Jesus is mentioned, the whole congregation makes obeisance, (as they should do whenever that holy name occurs in divine service,) and as the

Church (in regard to that passage of St. Paul, That at the name of Jesus every knee should bow,) (Phil. ii. 10.) expressly enjoins in her eighteenth canon: ordering, that when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed: testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgement, that the Lord Jesus Christ, the true eternal Son of God, is the holy Saviour of the World, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised. Wheatly on the Common Prayer, 148.

That the Congregation should bow at the name of Jesus Christ, was also directed by the Queen's injunctions of 1559, and which was afterwards incorporated into the canons of 1604.

He descended into hell:—(p. 425.)—The meaning is, that our Lord's soul, being separated from his body by a real transition and local motion, went into the unseen region of spirits; where, according to the laws of death, it remained amongst other religious and pious departed souls till the resurrection of his body, which was the third day. . . . In the ancient English dialect the word "Hell" was taken in a large sense for the general receptacle of all souls whatsoever, and it is so used in the old translation of the Psalms in our Common Prayer Book, (Ps. lxxxix. 47.), which sense may be confirmed from the primary and original signification of the word: according to which it imports no more than an invisible and hidden place, being derived from the old Saxon word "*Hil*," which signifies to hide, or from the participle thereof, "*helled*," that is to say, hidden or covered: as in the western parts of England at this very day, to "*hele*" over anything signifies amongst the common people to cover it, and he that covereth an

house with tile or slate, is called an "*helliar*," whence it appears that the word "*hell*," according to its primitive notion, exactly answers to the Greek word *ᾍδης* "*Hades*," which signifies the common mansion of departed souls, and was so called, because it is an unseen place. Lord Chancellor King, on the Apostles' Creed, pp. 233. 193, 194. ed. Lond. 1702.

Catholic Church: (p. 426.)—The word "Catholic" applied to the Church in our creed, is no where used in Scripture, but frequently in the early Christian writers; and it means "universal," extending to all mankind. The Jewish Church was not universal, but particular, for it consisted only of one nation; and their law permitted sacrifices only in one temple; nor could several other precepts of it be observed in countries at any considerable distance from thence: but the Christian consists of "every kindred, tongue, and people" (Rev. v. 9.) equally; and "offers unto the name of God in every place, from the rising of the sun unto the going down of the same, incense, and a pure offering." (Mal. i. 11.) The Catholic Church then is the universal Church spread through the world: and the Catholic faith is the universal faith; "that form of doctrine" which the Apostles "delivered" (Rom. vi. 17.) to the whole Church, and it received. What this faith was, we may learn from their writings, contained in the New Testament, and at so great a distance of time we can learn it with certainty no where else. Every church or society of Christians, that preserves this Catholic or universal faith, accompanied with true charity, is a part of the Catholic or Universal Church; and because the parts are of the same nature with the whole, it hath been usual to call every church singly, which is so qualified, a Catholic Church. And in this sense churches that widely differ in several notions and customs, may notwithstanding each of them be truly Catholic Churches. Archbishop Secker, on the

Catechism, Lect. xiv. pp. 112, 113. ed. Lond. 1799.

This Creed in Latin closely resembles the Creed of Aquileia, which is as follows:

Credo in Deum Patrem Omnipotentem, Et in Christum Jesum, unicum Filium ejus, Dominum nostrum, qui natus est de Spiritu Sancto ex Maria Virgine, crucifixus sub Pontio Pilato, et sepultus, descendit ad inferna. Tertia die resurrexit a mortuis, ascendit in coelos, sedet ad dextram Patris, inde venturus est judicare vivos et mortuos. Et in Spiritum Sanctum, Sanctum Ecclesiam Catholicam, remissionem peccatorum, hujus carnis resurrectionem. Inter Op. Cypr. apud Pearson on the Creed, 598. ed. Dobson, Lond. 1840.

There have been various versions of the Apostles' Creed, in the Anglican Church, the principal of which are the following:

Hi true in God, fader halmichttende, that make de heven and herdethe: and in Ihesu Krist, is ane lepi sone, hure laverd, that was bigotin of the hali gast, and born of the mainden marie, pinid under Punce Pilate, festened to the rode, ded and dulvun, licht in til helle, the thride dai up ras fra dede to live, ste3 in til hevenne, sitis on his fadir richt hand, fadir al-waldand, he then sal come to deme the quike an the dede. Hy troue hy theli gast, and hely kirke, the samninge of hal3es, for3ifnes of sinnes, uprisigen of fleyes, and life withhuten ende. Amen.

From the MS. Cotton, Cleopatra, B. vi. fol. 201. of the thirteenth century: printed in Reliquiæ Antiquæ, vol. i. p. 22. 2 Maskell, Mon. Rit. 240.

I bileve in God fadir almichty, sshipper of hevene and eorthe: and in Ihesus Crist, his onlepi sone, ure loverd, that is i-vang thurch the holy gost, bore of Marie Mayden, tho-lede pine under Pounce Pilat, picht on rode tre, ded and y-buriid, licht in

to helle, the thridde day fram deth aros, steich in to hevene, sit on his fadir richt honde, God almichti, thenne is cominde to deme the quikke and the dede. I bileve in the holy gost, al holy chirche, mone of alle halwen, forȝivenes of sinne, fleiss uprising, lyfwithuten ende. Amen.

From MS. Harleian, 3724. fol. 44. of the thirteenth century: also printed in *Reliquiæ Antiquæ*, vol. i. p. 572. 2 Maskell, Mon. Rit. 240.

Several other versions may be seen in the same collection, particularly one which renders *carnis resurrectionem* by "arysnesse of flesse." *Reliquiæ Antiquæ*, vol. i. p. 282.

I bileue into god, fader almyȝti, maker of heuene and of erthe: and into Iesu Crist his onli sone, oure lord, which was conceyued of the holi goost, borun of the virgyne marie, he suffrid passioun Pilat of pounce, crucified, deed and buried: he wente down to helle, the thridde day he roos azen from deeth to liif, he stiȝed to heuene: there he sittith on the riȝthalf of god the adir almyȝti: and fro thens he is to come to deeme the quyke and the deede. I belieue in the holy goost, al holi chirche, communynge of seyntis, forȝeuenes of synnes, aȝenrisyng of fleisch, and euerlastyng liif. Amen.

From the MS. Harleian, 2343. fol. 2, of the fourteenth century, in the British Museum. 2 Maskell, Mon. Rit. 241.

I bileue in God, Fadre alle myȝty, shapere of heuene and of erthe. And in Ihesu Crist his oonleppe sone, oure Lord oon: whiche was conceyvede of the Holy Goost: borne of the mayden Marye: suffrede undir the Ponce Pilate: crucifyede, and dede: and is buried: cometh down to helles: the thridde day he roos from deethis: steyed up to heuenes: sitteth on his Fadre riȝte side, God alle myȝhty: and fro thense he is to come for to deeme the qwyke and dede. I bileue in the Holy Spirit, holy chirche, comu-

nyng of seyntes, forȝeuenesse of synnes, risyng of flesshe unto ay lastyng lif. So mote it be. Amen.

From the Douce MS. 246. in the Bodleian Library, of the fifteenth century. 2 Maskell, Mon. Rit. 241.

I beleue in god, the father almyghty, maker of heuen and earthe. And in Iesu Chryst hys onely sonne our Lorde. Whiche was conceyued by the holy ghoste, and borne of the virgyn Mary. Which suffred deathe under Pons Pylate, and was crucified, deade, and buryed. Which descendyd to hell, the thyrd day, rose from death to lyfe. Whiche ascendyd into heuen, and syttheth at the ryȝt hande of god, the father almyghtye. And from thens, shall come for to iudge both the quyke and the deade. I beleue in the holy ghoste. The holy church catholike, the comunyon of sayntes. The remyssyon of synnes. The resurrection of the flesshe. And the lyfe euerlastyng. So be it.

From the Prymer in English and Latin, 8vo. Paris. 1538. fol. xxix. Ex Maskell MSS.

To the above may be added a paraphrase, rather than version, of the Creed: from a manuscript in the British Museum, Bibl. Reg. 17. B. 17. of the fifteenth century, a transcript of which is in Casley's Catalogue. 2 Maskell, Mon. Rit. 241.

I byleue stedfastely in my lord god almyȝhty, that is fadur and sone and holy goost, thre persones and on god. I byleue that his sone tooke fleessche and blood in our ladye, clene modur wiif and mayden, by lyȝeyns of the holy gooste, as his wille was: I byleue that goddis sone suffryd also deeth for me and alle mankynde. And also I byleue that he was in the sepulcur and that his soule went down to helle, and brouȝt out soulis that weren therinne: and that he roos from deeth to lyue on the thridde day, and he stey to heuene on hooly thursday, and set hym on his fadur riȝt hond: and that he schal comen aȝen to the

general iugement, to reward yche man aftur his deseruyng. I byleue in sacrament of hooly chyrch, a 3yft of the fadur and of the son and of the hooly goost, thre persones in o godhed. I byleue also in hooly chirch ordrynge us. I byleue in the sacrament of goddis flesche and his blood that he shedde on the blessid . . . rood tre for me, and for alle mankynd. 2 Maskell, Mon. Rit. 242.

These Prayers following: (p. 426.)—These prayers, including the lesser Litany, the Lord's Prayer, and the vesicles and responses, came at the end of the office, according to the ancient English rites (Brev. Sarisbur. Psalt. fol. 13.; Brev. Eboracens. fol. 251.; Brev. Herefordens. ad primam), and they still preserve the same position. Formerly, however, the Apostles' Creed occurred in this part of the service, from whence it was transferred to its present position. From these prayers also the Confession and Absolution were removed, and replaced by superior formularies at the commencement of the whole office. 1 Palmer, Orig. Lit. 239.

Thus far, observes Dr. Bisse, we trust, that order and variety have fully appeared, the beauty of holiness hath shone forth, in the principal parts of our service, as they are laid down in the exhortation. We have seen the Church acknowledging her sins in the Confession: then "setting forth God's most worthy praise" in the Psalms; then hearing his most holy word in the Lessons; and after that, with one heart and one mouth, declaring her assent to the Catholic faith in the Creed. And now having her conscience absolved from her sins, and her affections warmed with thanksgivings, and her understanding enlightened by the word, and her faith strengthened by her public confession, how fit and prepared is she to enter solemnly on supplication and prayer, and "to ask those things that are requisite and necessary, as well for the body as the soul," as they are appointed in the

following parts of the service, namely, the Collects and Litany.

The Lord be with you: (p. 426.)—The use of this versicle is very ancient in the Church: it was enjoined by the Council of Bracara, which was held A.D. 675, that this form of salutation to the people should be used by the priest, before the celebration of the Eucharist; and for this reason: Sicut ab ipsis Apostolis traditum, sic omnis retinet oriens. It is therefore clear that it was a form anciently received in the Church, long before the time of that Council. St. Chrysostom, (in Coloss. Hom. 3.) and Epiphanius, (Hær. 475.) derive this form from our Saviour's form of salutation to the Apostles, after the resurrection, "Peace be unto you." And thus it is used in the Greek liturgies, 'Ο ἱερεὺς. Εἰρήνη πᾶσι. Χορὸς· Καὶ μετὰ πνεύματός σου. (Nicholls on the Common Prayer.) As before the Psalms there was a mutual exhortation between the minister and people, the minister exhorting the people, "Praise ye the Lord"; the people answering, "The Lord's Name be praised"; so here, before they begin their petitions, the minister blesseth the people for this holy work, saying, "The Lord be with you"; and the people pray for him in the discharge of it, replying, "And with thy spirit". Bisse on the Common Prayer, 81.

And with thy Spirit: (p. 427.)—St. Chrysostom speaks frequently of this mutual praying of the priest and the people, for each other: 'Εν φρικτοῖς τούτοις μυστηρίοις, &c. In these venerable mysteries well does the priest pray for the people, and the people for the priest, for by this expression, "And with thy Spirit," nothing else is meant, &c. (Chrys. Hom. 18. in 2 Epist. Cor. Vide Hom. 36. in 1 Ep. Cor. Hom. 3. in Ep. ad Coloss.) Isidore Pelus. in his 122 Epistle, speaks of this form likewise, and gives a rationale of the use thereof: Εἰρήνην ὁ ἱερεὺς ἀπὸ τοῦ ὕψους τῆς καθέδρας τῇ ἐκκλησίᾳ ἐπιφθέγγεται, τὸν κύριον τῆς καθέδρας μιμούμενος, ἀναλαμβάνονμενον, εἰρήνην τὴν οἰκείαν ἀφιέντα καὶ

διδόντα· τὸ δὲ, καὶ τῷ πνεύματί σου παρὰ τοῦ λαοῦ ἀποκρινόμενον, τοῦτο δηλοῖ εἰρήνην μὲν ἡμῖν παρέχες Κύριε ὁμόνοιαν. The meaning of this is, Give us mutual peace and concord, O Lord. (Nicholls on the Common Prayer.) In the First Book of King Edward this versicle and response, and the words "Let us pray," followed the responses, and preceded the collects.

Let us pray: (p. 427.)—By these words the Anglican Church warns us to lay aside all wandering thoughts, and to attend to the great work we are about, for though the minister only speaks most of the words, yet our affections must go along with every petition, and finally sign them all with a hearty Amen. This expression was anciently used by the minister in divine service, after lessons or psalmody, or any other part of the Litany which was not petition. St. Augustine (Epist. 106. ad Vitalem,) speaks thus: Numquid ubi audieritis sacerdotem Dei ad ejus altare populum hortantem ad orandum, non respondetis, Amen. The like excitation to attention in prayer we find in the Greek Church, Εὐξαθε οἱ κατηχούμενοι. Εὐξαθε οἱ ἐνεργούμενοι. (Clem. Const. lib. viii. cap. 6.) And δεήθωμεν, and δεήθωμεν ἐκτενῶς; are common expressions in the Greek Liturgies. (Nicholls in the Common Prayer.) To summon and rouse us, therefore, to a fixed intention towards the ensuing duty, the Anglican Church hath accustomed to call upon us often with an *Oremus*, an office anciently peculiar to the deacon, as is evident out of St. Chrysostom, Augustine, and others. And agreeable to this was the practice of those who followed only nature's dictates. Όταν οἱ ἱερεῖς πράττωσι τὸ τῶν θείων, ὁ κήρυξ πρόεισι μεγάλη φωνῇ βοῶν, Ὁράτε. (Plutarch in Coriolano.) L'Estrange, Divine Offices, 122.

The form, "Let us pray," was formerly used before the collects, when the change from the litaneutical or versicular form was made to that of the continuous oratio; and this discrimination is still made elsewhere, as in our Litany; but in the part of the

service under consideration, this form is now made to precede the whole office of prayer; the transition from the Creed to the petition having appeared too abrupt without some such introduction. Bishop Sparrow styles the Dominus vobiscum a sort of Introit. Jebb, on the Choral Service, p. 357.

Lord have mercy upon us: (p. 427.)—This is a translation of the ancient versicle, Kyrie eleison, which, though a Greek expression, was constantly used untranslated in the Latin Church. Some of the Latins and modern Greeks had a superstitious notion of a strange efficacy in these words, and that several miracles had been done by the reciting of them. (Durand. de Div. Off. lib. iv. c. 12. Paul Diac. Hist. lib. xiv.) Therefore our reformers have acted with great prudence and moderation, to retain the ancient form, but yet to translate the words into the vulgar tongue; so that all imputation of a superstitious fondness to the original words might be removed. That this form was used in St. Augustine's time, is plain from that passage of his, (Ep. 278.) Tandem accedente Episcopo vel Sacerdote ad dextram altaris partem, chorus concinendo subjungit, Κύριε ἐλέησον. And before him the author of the Constitutions, Ἐφ' ἐκάστῳ τούτων ὧν ὁ διάκονος προσφωνεῖ, ὡς λεγέτω ὁ λαός, Κύριε ἐλέησον. (Clem. Const. lib. viii. c. 6.) It is repeated three times, that thereby an address may be made to every Person of the Trinity. It is further to be observed, that this short form of petition was thought to be of such force in the primitive times, that the heathens were willing to have it transcribed into their worship. Which Arrian, in his comment upon Epictetus, advises, Τὸν θεὸν ἐπικαλούμενοι δεώμεθα αὐτὸν, Κύριε ἐλέησον. Nicholls on the Common Prayer.

The clerk and the people are not to repeat the last of these versicles, viz., *Lord have mercy upon us*, after the minister. In the end of the Litany indeed they ought to do it, because there

they are directed to say all the three versicles distinctly after him; but in the daily morning and evening service, in the office for Solemnization of Matrimony, in those for the Visitation of the Sick, for the Burial of the Dead, for the Churching of Women, and in the Communion, where these versicles are single, there they are to be repeated alternately, and not by way of repetition: so that none but the second versicle, viz., *Christ have mercy upon us*, comes to the people's turn, the first and last belonging to the minister. Wheatly on the Common Prayer, 151.

Although it appears from the service that the people are not to repeat the last versicle; yet in all chaunts it is sung by minister and people, which seems to mark an ancient practice.

Clerks: (p. 427.)—It is assumed, that the "clerks" in this rubric (which was first inserted in the Second Book of King Edward VI.) were such persons as were appointed at the beginning of the Reformation, to attend the incumbent in his performance of the offices; and such as are still in some cathedral and collegiate churches, which have lay clerks to look out the Lessons, set the Anthem, the Psalms and the like, their duties being in many respects analogous to those of our parish clerks. (Wheatly on the Common Prayer, 152.) But by clerks are also signified the singers in choirs, whether lay or clerical.

Standing up: (p. 429.) — The rubric which orders the priest to stand up to say these versicles (which was first added in 1552) seems to have been founded upon the practice of the priests in the Romish Church, for it is a custom there for the priest, at all the long prayers, to kneel before the altar, and mutter them over softly by himself; but whenever he comes to any versicles where the people are to make their responses, he rises up and turns himself to them, in order to be heard: which custom the compilers of our Liturgy may have considered, when they ordered the

minister to stand up in this place. (Wheatly on the Common Prayer, 153.) Bishop Sparrow (on the Common Prayer, p. 48. 7th ed. Lond. 1722.) gives the following reasons, why the priest in the holy offices is sometimes appointed to kneel and sometimes to stand:—The priest or minister, being a man of like infirmities with the rest of the congregation, a sinner, and so standing in need of grace and pardon as well as the rest, in all confessions of sins and penitential prayers, such as the Litany is, is directed to beg his pardon and grace upon his knees. He being moreover a priest, or minister of the most high God, that hath received from him an office and authority, sometimes "stands" to signify "that his office" and authority. Which office of his may be considered either in relation to God or the people. As it relates to God, so he is God's ambassador, (2 Cor. v. 20.); to whom is committed the "ministry of reconciliation," in which respect he is to teach, baptize, consecrate the holy Eucharist, bless and absolve the penitent; and in all these acts of authority, which he does in the name and person of Christ, he is to "stand." As his office relates to the people, so he is in their stead, for them appointed by God to offer up gifts and sacrifices to God, particularly the sacrifice of praise and thanksgiving, together with their prayers; so we read, (Heb. v. 1.) "every high priest or priest," (so the words are promiscuously used, Heb. viii. 3, 4.) "taken from among men, is ordained for men," or in their stead, "in things pertaining to God, that he may offer both gifts and sacrifices for sins." Which definition of a priest belongs not only to a priest of the Law, but also to a priest or minister of the Gospel. For St. Paul, from this definition, proves that our Lord Christ, who was after the order of Melchisedec, not of Aaron, a priest of the Gospel, not of the Law, ought not to call himself, (v. 5.) but was appointed by God; and moreover, that He ought to have gifts and sacrifices to offer, (Heb. viii. 3.)

because every high priest, or priest, is ordained to offer gifts and sacrifices. These arguments of St. Paul, drawn from this definition, are fallacious and unconcluding, unless this be the definition of a Gospel-priest as well as a legal. Seeing, then, that we must not conclude St. Paul's arguments to be unconcluding, we must grant, that the ministers of the Gospel are appointed by God to offer up the sacrifices of prayers and praises of the Church for the people, thus to stand betwixt God and them; and to shew this his office, in these services, he is directed to "stand." By this we may see what advantage it is to the people that their prayers are offered up by a priest. For God, having appointed him to this office, will certainly assist and accept his own constitution: and though the minister be wicked, or indelicate in his prayers, yet God, that will punish this neglect in himself, will certainly accept of his office for the people. Upon this ground probably it was, that God sent Abimelech to Abraham to pray for him, for he was a prophet. Gen. xx. 7.

Shall say: (p. 429.)—Before the minister begins to pray alone for the people, they are first to join with him according to the primitive way of praying in some short versicles and responsals taken chiefly out of David's psalms, and containing the sum of the following collects.

Ⲟ **Lord shew thy mercy upon us:** (p. 429.)—These versicles, with their answers, are of divine derivation. "Shew us thy mercy, O Lord, and grant us thy salvation," (Psalm lxxxv. 7.) "God save the king," (1 Sam. x. 24.) "Hear me when I call, O God," (Psalm iv. 1. [or rather from Psalm xx. 9. which is properly translated by the LXX., "O Lord save the King, and hear us in the day when we call upon thee"]) "Let thy priests be clothed with righteousness, and let thy saints sing with joyfulness," (Psalm cxxxii. 9.) "Save thy people, and bless thine inheritance," (Psalm xxviii. 9.) "Is

it not good if peace and truth be in my days," (2 Kings xx. 19.) "We have no might, but our eyes are upon Thee," (2 Chron. xx. 12.) "Create in me a clean heart, O God, and take not Thy Holy Spirit from me," (Psalm li. 10, 11.) L'Estrange, Divine Offices, 123.

These are extracts from the Psalms, with the exception of one, "Give peace," &c., which, with its response, corresponds to the antiphon for peace in the unreformed Breviary, and seems a substitute for "Peace be within her walls, and plenteousness within her palaces," formerly used among the versicles of Lauds and Prime. The other responses are found in the different offices of the Breviary, but in an order and arrangement different from that of our Prayer Book. Jebb, on the Choral Service, p. 360.

Ⲟ **Lord save the King:** (p. 429.)—That it was usual in the ancient Church to pray for the prince, in a short or versicular form, is plain, from that of St. Athanasius's Apology to the Emperor Constantius:

Εὐξώμεθα περὶ τῆς σωτηρίας τοῦ εὐσεβεστάτου Αὐγούστου Κωνσταντίου.

To which the whole congregation answered,

Χριστὲ βοήθει Κωνσταντίῳ.

Collects: (p. 431.)—Vide post, COLLECTS.

The second Collect for Peace: (p. 432.)—Peace and grace comprehend all spiritual and temporal blessings, and therefore are to be the subject of our daily prayers. The Greek church prayed thrice for peace in the daily service: the Latin twice; as we also do in forms very ancient and comprehensive. 1 Comber, Companion to the Temple, p. 381.

This Prayer was taken out of the Sacramentary of Gregory the Great, (Nicholls on the Common Prayer) and is thus worded there:—

Deus, auctor pacis et amator, quem nosse vivere, cui servire regnare est: protege ab omnibus impugnationibus supplices tuos, ut qui in defensione tua

fidimus, nullius hostilitatis arma timeamus. Per Jesum Christum Dominum nostrum. Amen. (Greg. Lib. Sac. Missa pro pace.) This prayer has been used by the Church of England for above twelve hundred years. 1 Palmer, Orig. Lit. 246.

Author of peace: (p. 432.)—Peace is used in Scripture for all earthly blessings, because it is the mother and the nurse of them all; it is the most comprehensive benefit on earth, and the type of heaven: wherefore the old Christians followed after it in their lives, and begged it in their prayers: and to encourage us to pray for it, our "God" is represented here as the "Author of Peace," (Isa. xlv. 7.), and the "Lover of Concord," (Ps. cxxxiii. 1.). He keeps us in peace, and loves us when we live in peace together, he makes us have peace from without, and delights when we have concord within, and so no doubt will be well pleased to hear us pray for that which he is so able to give, and so delighted with wherever he finds it. 1 Comber, Companion to the Temple, p. 383.

The third Collect for Grace: (p. 433.)—This Prayer is as ancient in our Church as the Collect of Peace. It was especially appointed in the Sacramentaries of Gregory and Gelasius to be repeated in matins.

The latter part of this Prayer exactly agrees with that in the Greek Liturgies: *Δωρήσαι ἡμῖν τὸ λοιπὸν τῆς παρουσίας ἡμέρας, εἰρηνικὸν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τῆς ζωῆς ἡμῶν.* Euchol. Gr. Lucern. Orat. 2. Sed vide 1 Palmer, Orig. Lit. 246, 247.

The beginning of this day: (p. 433.)—The natural day of twenty-four hours is divided into two parts; the beginning or former part, and the night, or the latter part. So that the word "beginning" in this must not be understood too strictly, as if it signified only that portion of time, when it is dark. Accordingly we find the Scriptures also speaking much after the same manner, saying, "The evening and the morning

were the first day," (Gen. i. 5.), for, as Bishop Patrick observes upon this place, In the Hebrew language evening and morning signify a whole day.

Of these two Collects, namely, "for peace" and "for grace," as they are entitled and distinguished, the former comprises all temporal goods, such as are "necessary for the body;" the latter contains all spiritual goods, such as are "necessary for the soul." And in this sense and latitude they were understood by the compilers of our Liturgy: who therefore closed the morning and evening service here, adding only the prayer of St. Chrysostom and the blessing. Thus they thought they answered the purpose of assembling together, as stated in the Exhortation; which was to "ask those things, which are requisite, and necessary, as well for the body as for the soul." Bisse on the Common Prayer, 113, 114.

In Quires and Places where they sing: (p. 434.)—It is not to be doubted, but that the singing praises to God is a great improvement of devotion. For this reason the ancient Church of God among the Jews did, by the Divine permission, make this a part of the public service in the Temple of Jerusalem (2 Sam. vi. 5. 1 Chron. xv. 16. 2 Chron. v. 12. 2 Chron. xxix. 25.). And when our Saviour found fault with several human inventions, which the Jews had intermixed in their worship, he did in no wise blame this institution. Even holy David himself, an inspired person, composed several hymns to be used in the public worship of the temple. Nay, 'tis very probable that the most ancient Christians took this custom from the Jews, and adapted it to their public worship; for Pliny relates of the Christians in Trajan's time, that they did, *Carmen Christo, quasi Deo, dicere secum invicem.* Plin. Ep. lib. x. Ep. 97. p. 284. Oxon. 1703. Nicholls on the Common Prayer.

The Anthem: (p. 434.)—This word is derived from the Greek *Ἀντί-*

φωνή, which signifies, as Isidore (lib. vi. c. 18.) interprets it, Vox reciproca; duobus sc. choris alternatim psallentibus, ordine commutato. Socrates (Hist. Eccl. lib. vi. c. 8.) relates this to be the rise of anthems, or the way of singing psalms alternately or anthemwise. Ignatius, the third from the apostles, and Bishop of Antioch, and who himself lived with the apostles, saw a vision of angels praising the Holy Trinity, διὰ τῶν ἀντιφώνων ὕμνων, by hymns sung anthemwise; and made report of his vision to the Church of Antioch, from whom this tradition was propagated, ἐν πάσαις ταῖς ἐκκλησίαις, to all Churches. So that whether or no there be credit to be given to this story, it is certain, that the singing anthemwise was universally observed in Socrates's time, viz. about the year 440. Almost a century before him, this way of singing is mentioned by St. Basil the Great; who, in his epistle to the clergy of Neocæsarea, writes thus; (Epist. lxiii.), The people rising before it is light, go to the House of Prayer, and in great agony of soul, and incessant showers of tears, make confession of their sins to God; and then rising from their prayers, εἰς τὴν ψαλμωδίαν καθίστανται, καὶ νῦν μὲν διχῇ διανεμηθέντες, ἀντιψάλλουσιν ἀλλήλοις. It can hardly be denied, but that the more eastern Christians had this way of singing in use among them, from the beginning of Christianity; for that passage of Pliny, (cited in the previous note) manifestly infers an antiphonic way of singing; for dicere carmen secum invicem, can hardly have any other sense put upon it. The Christians had this way of singing from the Jews; for 'tis plain, that several of the psalms, which were composed for the public use of the Temple, were written in amœbeic verse, as the 24. 118, &c. It is to this way of singing used in the Temple, that that vision in Isaiah vi. alluded, when he saw the two cherubims, and heard them singing, Holy, Holy, &c., for these words cannot be otherwise explained, than of their singing anthemwise; for קרא זה אל זה

"they called out this to that," does properly relate to the singing in a choir, one voice on one side of the choir, and a second on the other.

The reason of the anthem being ordered in this place, is partly perhaps for the relief of the congregation, who, if they have joined with due fervour in the foregoing parts of the office, may now be thought to be something weary: and partly, perhaps to make a division in the service, the former part of it being performed in behalf of ourselves, and that which follows being mostly intercessional.

Since it has become a custom, in a great many churches, to sing a psalm in metre in the middle of the service, it seems more proper to sing it here, than just after the second lesson, where a hymn is purposely provided by the Church, to follow it. The singing the hymn itself in metre is irregular: and to sing a different psalm between the lesson and the psalm appointed, is no less irregular. And therefore this must be the most proper place for singing, (if there must be singing before the service is ended) since it seems much more timely and conformable to the rubric. Wheatly on the Common Prayer, 157.

The Anthem, according to present custom, is usually taken from Scripture or the Liturgy. This has always been most usual, as it is most regular. Still we have several instances in old times of metrical compositions being so entitled. There are metrical anthems still in use in our choirs, by Tallis and others. In 1585, a metrical hymn, styled an anthem in two parts, was composed for the 17th of November. (Strype, Ann. Reform. Append. to b. i. no. 62.) The same record adds an anthem, or metrical prayer to be sung after evening prayer at all times. At the consecration of the bishops after the Restoration, in St. Patrick's cathedral, a metrical hymn, called an anthem, was sung. Mason's Hibernia, p. 194. Jebb on the Church Service, p. 370. Vide post, p. 462.

A Prayer for . . . : (p. 435.)
 —The heathens offered sacrifices, prayers, and vows for the welfare of their rulers: and the Jews (Ps. xx. and lxxii.) always made their prayers for the king a part of their public devotion. All the ancient fathers, liturgies, and councils fully prove that the same was done daily by Christians: and this not only for those that encouraged them, but even for such as opposed them, and were enemies to the faith. Afterwards indeed, when the emperors became Christian, they particularly named them in their offices, with titles expressing the dearest affection, and most honourable respect; and prayed for them in as loyal and as hearty terms as are included in the prayer we are now speaking of. The substance of this and the following prayer is drawn out of this prayer in St. Gregory's Sacramentary: [*Pater omnipotens, æterne Deus, qui es fons immarcescibilis Lucis et origo perpetuæ bonitatis, regum consecrator, bonorum omnium attributor, dignitatumque largitor, cujus ineffabilem clementiam votis omnibus exoramus, ut famulum tuum N. quem regalis dignitatis fastigio voluisti sublimari, sapientiæ, cæterarumque virtutum ornamentis facias decorari; et quia tui est muneris quod regnet, tuæ pietatis quod id feliciter agat; quatenus in fundamento spei, fidei, charitatisque fundatus, peccatorum labe abstersus, de visibilibus et indivisibilibus hostibus triumphator effectus: cum jugis prolis felici effectu lætificatus, subjecto populi augmento, prosperitate et securitate exhilaratus, cum iis mutuâ connexione connexus, et transitorii regni gubernacula inculpabiliter teneat, et ad æterni infinita gaudia, te miserante, perveniat. Per Christum, &c.*] This prayer was not inserted in our Liturgy till the reign of Queen Elizabeth; when our reformers observing that, by the Liturgies of King Edward, the Sovereign could not be prayed for, but upon those days when either the Litany or Communion-office was to be used, they found it

necessary to add a form, to supply the defect of the daily service. Wheatly on the Common Prayer, 157.

A Prayer for . . . : (p. 437.)—
 There is as near an alliance between this and the former prayer, as between the persons for whom they are made. And it may be observed that the Persian emperor Darius desired the Jewish priests to pray not only for the king, but his sons too (Ezra vi. 10.); and the Romans prayed for the heirs of the empire, as well as the emperor himself (Tacit. Annal. lib. iv.) The primitive Christians prayed also for the imperial family (Liturg. S. Basil.); and the canons of old councils, both at home and abroad, enjoin the same (Excerpt. Egberti, Can. 7. Spelm. tom. i. p. 259. Concil. Rhemens. 2. Can. 40. tom. vii. col. 1285. C.). In our own Church indeed there was no mention made of the royal family till the reign of King James I. because after the Reformation no Protestant prince had children till he came to the throne. But at his accession, this prayer was immediately added; except that the beginning of it, when it was first inserted, was, "Almighty God, which hast promised to be a father of thine elect, and of their seed;" but this, being thought to savour a little of Calvinism, was altered about the year 1632 or 33, when ("Frederic the prince elector Palatine, the lady Elizabeth his wife, with their princely issue," being left out) these words were changed into, "Almighty God the fountain of all goodness." Wheatly on the Common Prayer, 158. Clay's Prayer Book Illustrated, p. 40.

It may be here observed that these collects for the King and Royal Family, were not placed in their present position until the year 1661, having been previously repeated at the end of the Litany. Mr. Palmer (1 Orig. Lit 248.) observes "The collects for the king, &c., are placed in precisely the situation they would have occupied, had they been repeated at Morning

Prayer by the English Church in ancient times. On the days when these prayers are omitted, the Litany is said at the end of the office of Morning Prayer. This is according to the rites of the Church of Constantinople, where, at the office of matin lauds every morning, the service is terminated by a Litany and prayer or benediction, (Goar, *Rituale Græcum*, pp. 54, 55.) and the Eastern church in the third or fourth century, also adopted the same custom exactly, as may be seen in the Apostolic Constitutions." *Apost. Const. lib. viii. c. 38.*

A Prayer for the Clergy and People: (p. 438.) — Having thus made our supplications for our temporal governors, that under them we may have all those outward blessings which will make our lives comfortable here; we proceed, in the next place, to pray for our spiritual guides, that with them we may receive all those graces and inward blessings which will make our souls happy hereafter. We are members of the church as well as of the state, and therefore we must pray for the prosperity of both, since they mutually defend and support each other. That we might not want a form therefore suitable and good, this prayer was added in Queen Elizabeth's Common Prayer Book, out of the Sacramentary of S. Gregory, in conformity to the practice of the ancient Church, which always had prayers for the clergy and the public. *Synes. Ep. 11. p. 173. B. Excerpt. Egberti, Can. 8. Spelm. tom. i. p. 229. Concil. Calchutens. Can. 10. tom. vi. col. 1816. A.*

And because to gather a church at first out of infidels, and then to protect it continually from its enemies, is an act of as great power, and a greater miracle of love than to create the world; therefore in the preface of this prayer we may properly address ourselves to God, as to him who alone worketh great marvels: though it is not improbable that those words might be added with a view to the mira-

culous descent of the Holy Ghost upon the twelve apostles on the day of Pentecost. Wheatly on the Common Prayer, 158, 159.

By the word *curates* in this prayer, are meant all that are entrusted with the cure or care of souls, whether they be the incumbents themselves, or those who assist incumbents in their cures.

This prayer is framed from one in the Sacramentary of St. Gregory, which runs thus:—

Omnipotens sempiterne Deus, qui facis mirabilia magna solus, prætende super famulum tuum Episc. N. et super cunctos illi commissos: et, ut in veritate tibi complacent, perpetuum his rorem tuæ benedictionis infunde. Per Dominum nostrum Jesum Christum. Amen.

This collect is as old as the fifth century, and has been used in the Church of England for above twelve hundred years. 1 Palmer, *Orig. Lit.* 249.

A Prayer of Saint Chrysostom: (p. 439.) — This prayer is called the Prayer of St. Chrysostom, because it is taken out of his Liturgy, and is worded there after this manner:—*Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχὰς, ὁ καὶ δύο καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματι σου, τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος· Ἀμήν.*

Mr. Palmer (1 *Orig. Lit.* 250.) expresses a doubt whether this Prayer is as old as the time of either Basil or Chrysostom, "because all the commencements of those liturgies which bear their names (except the Lessons) appears to be more recent than the time of Chrysostom; however, this prayer has been very anciently used in the exarchate of Cæsarea, and the patriarchate of Constantinople."

Where ancient Liturgies afforded

proper prayers, the compilers of ours rather chose to retain them than make new ones: and therefore as some are taken from the Western offices, so is this from the Eastern; where it is daily used, with very little difference, in the Liturgies both of St. Basil and St. Chrysostom; the last of whom was the undoubted author of it. It is inserted indeed in the middle of their Liturgies; but in ours, at the conclusion.

Neither this nor the following benedictory prayer is at the end of either the Morning and Evening Service, in any of the old Common Prayer Books; which all of them conclude with the third collect. But the Prayer of St. Chrysostom is at the end of the Litany, from the very first book of King Edward; and the benedictory prayer from that of Queen Elizabeth; and there also stood the prayers for the King, the Royal Family, for the Clergy and People, till the last review. And though not printed, they were always used, as now, at the conclusion of the daily service. For after the third collect, the Scotch Liturgy directs, that "then shall next be said the Prayer for the King's Majesty, with the rest of the prayers at the end of the Litany, and the benediction." Wheatly on the Common Prayer, 159, 160.

2 Cor. xiii.: (p. 441.) — The whole service being thus finished, the minister closes it with that benedictory prayer of St. Paul, with which he concludes most of his epistles: a form of blessing which the Holy Spirit seems, by the repeated use of it, to have delivered to the Church to be used instead of that old Jewish form, with which the priest under the Law dismissed the congregation (Numb. vi. 23. &c.). The reason of its being changed, was un-

doubtedly owing to the new revelation made of the three Persons in the Godhead. For otherwise the Jews both worshipped and blessed, in the name of the same God as the Christians; only their devotions had respect chiefly to the Unity of the Godhead, whereas ours comprehend also the Trinity of Persons.

The form here used in our daily service is rather a prayer than a blessing; since there is no alteration either of person or posture prescribed to the minister, but he is directed to pronounce it kneeling, and to include himself as well as the people. Wheatly on the Common Prayer, 160.

The office of Matins terminated with a benediction, according to Benedict, A.D. 530, Amalarius, A.D. 820 (Benedict. Regula, c. 11.; Amalar. de Eccles. Off. lib. iv. c. 45.) and the offices of the Anglo-Saxon Church. (Off. Anglo-Sax. ad primam. Appendix to Hickes's Letters.) The form used in the Church of England is derived from the Liturgies of the Eastern Churches, and was probably used in those Churches from the primitive times. 1 Palmer, Orig. Lit. 251.

The words are somewhat altered from what they are in the text whence they are taken. For, 1. The first person is put for the second; so that the minister shares in them: 2. The word "evermore" is added. By the former of these alterations the Church has turned this form into a prayer, rather than a blessing. It is also expressly called a "prayer" in the Rubric before the Prayer for the Sovereign. The minister therefore is to kneel whilst he utters it, as he does in using the other prayers: and the congregation are to speak it mentally to God to whom it is addressed. Bennet on the Common Prayer, 2nd ed. Lond. 76.

THE O R D E R FOR Evening Prayer, Daily throughout the Year.

¶ At the beginning of Evening Prayer the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

When the wicked man turneth away from Ezek. 18. 27.
his wickedness, that he hath committed,

The 71st page [B 3] of the Sealed Books commences with the words "THE ORDER"
"THE" being the catch-word at the bottom of the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 6—11. Omitted. " <i>Priest</i> ." interpolated. ... [Ed. 1796.]	ll. 1—5. Title abbreviated to " <i>Evening Prayer</i> ." [Ed. 1816.]	
l. 12. Marginal reference omitted.		

The Order:—It appears from Strype's Annals of the Reformation (ch. xvi. anno 1560. p. 200.) that the sermon at the Queen's Chapel preceded the evening service. On March 24th, in the afternoon, Bishop Barlow preached in his habit before the Queen. His sermon ended at five of the clock; and presently after, her chapel went

to evening song: and, service concluded, a good anthem was sung.

The 59th canon enjoins, that every parson, vicar, or curate, upon every Sunday and Holy-day, before Evening Prayer, shall, for half an hour and more, examine and instruct the youth and ignorant persons in his parish, in the Ten Commandments, the Ar-

Evening Prayer.

and doth that which is lawfull and right, he shall save his soul alive.

Pfal. 51. 3. I acknowledge my transgressions, and my sin is ever before me.

Pfal. 51. 9. Hide thy face from my sins, and blot out ~~all~~ mine iniquities.

1. 6. "all" retained in *MS. Book, Dublin*. C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
l. 1. doeth. ... [Ed. 1796.]	l. 1. doeth. ... [Ed. 1816.]	l. 1. doeth. ... [Ed. 1821.]
l. 1. doeth. ... [Ed. 1848.]	l. 1. doeth. ... [Ed. 1847.]	l. 1. doeth. ... [Ed. 1848.]
ll. 3—6. and marginal references omitted. ... [Ed. 1796.]		
l. 6. all mine iniquities. [Ed. 1848.]	l. 6. all mine iniquities. [Ed. 1816.]	l. 6. all mine iniquities. [Ed. 1821.]
	l. 6. all mine iniquities. [Ed. 1847.]	l. 6. all mine iniquities. [Ed. 1848.]

ticles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. Vide post, p. 477.

At the beginning: (p. 461.)—It is clear from this rubric, that the Sentences, Exhortation, Confession and Absolution, must begin the Evening Prayer, and that they cannot be preceded by any other prayer. It is, however, a practice in many places to commence the services, and the service for the evening in particular, with singing or other music; but that practice is contrary to the rubric.

As to singing, Dr. Nicholls (on the Common Prayer) says, that it "was generally accompanied by church music, especially the organ. Wind music, as it is the most simple, so it seems to be the most ancient. Singing seems to have been a pastoral invention; and that the shepherds first made pipes of reeds. Afterwards they made larger and more durable pipes, of the shanks of cranes; whence came the Latin word tibia. In process of time, they joined several pipes in a row together with wax, some larger and others smaller, under one other, as our organ-pipes stand;

leaving a communication for the wind to pass out of one into the other; this was called by the Greeks, syrinx. After this the syrinx was improved by one Ctesibius, who lived in the time of Ptolemy Euergetes, called otherwise Physcon; who invented (as Pliny writes, lib. vii. c. 37.) two large instruments of music, called by the ancients, organs; the one to make a sound by wind, and the other by water: Laudatus Ctesibius, Pneumaticâ ratione et hydraulicis Organis repertis. The wind-organ received no further improvement till about the time of the Council of Nice; about which time the bellows were added to it; and then Julian the Apostate, who was afterwards Emperor, made a poem or epigram upon it, which begins, Ἀλλοίην ὀράω, &c. When they were brought into use in churches, in the eastern part of the world, is not easily known. They were not known in the west till about the year of Christ 660, when Constantinus Copronymus, Emperor of Constantinople, sent a present of an organ to Pepin, King of France. (Advent. de An. Boi.; Platina in Vit. Pont.) But they were not of ordinary use in the churches, till some hundred of years after that Durandus, who wrote in the year 1286, mentions them several

Evening Prayer.

The Sacrifices of God are a broken spirit: P^{sal.} 51. 17.
a broken and a contrite heart, O God, thou
wilt not despise.

Rend your hearts, and not your garments, Joel 2. 13.
and turn unto the Lord your God: for he is
gracious and merciful, slow to anger, and of
great kindness, and repenteth him of the evil.

To the Lord our God belong mercies and Dan. 9. 9,
forgivenesses, though we have rebelled against ^{10.}
him: neither have we obeyed the voice of the
Lord our God, to walk in his laws which he
set before us.

O Lord correct me, but with judgement; Jer. 10. 24.
not in thine anger, lest thou bring me to no- ^{Psal. 6. 1.}
thing.

Repent ye; for the Kingdom of Heaven is S. Mat. 3. 2.
at hand.

l. 1. The 72nd page of the Sealed Books commences with the words "**The**
Sacrifices", the word "**The**" being the catch-word on the preceding page.

l. 4. "heart," *MS. Book, Dublin.* C. R. E.

l. 14. margin. "Ps. 6. 1." *Ch. Ch. Book.* W. J.

l. 14. margin. "ps. 6.1." *Ely Book.* W. K. C.

l. 14. margin. "Psal. 6.1." omitted. *MS. Book, Dublin.* C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—3. and marginal reference omitted. ... [Ed. 1796.]		
l. 4. Marginal reference omitted. [Ed. 1796.]		
l. 4. Rend your hearts. [Ed. 1796.]	l. 4. Rend your heart. [Ed. 1816.]	l. 4. Rend your heart. [Ed. 1821.]
l. 4. Rend your heart. [Ed. 1848.]	l. 4. Rend your heart. [Ed. 1847.]	l. 4. Rend your heart. [Ed. 1848.]
l. 8. Marginal reference omitted. [Ed. 1796.]		
ll. 13—17. and marginal references omitted. ... [Ed. 1796.]		

times in his book, and gives no intimation of their novelty in Divine service." Vide ante, p. 457.

Until 1662 the Evening Service in our Prayer Book uniformly began with the Lord's Prayer, as was the case in the edition of 1549. For no notice had before been commanded to be taken by the printer of the part pre-

fixed, in 1552, to the Morning Service (the sentences of Scripture, the Exhortation, the General Confession, and the Absolution); though the first rubric at Morning Prayer, (At the begynnynge both of mornyng prayer, and likewyse of evening praier, &c.) equally inserted in 1552, and never changed until 1662, shews that it was meant to be

Evening Prayer.

S. Luke 15.
18, 19.

I will arise and go to my Father, and will say unto him; Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.

Psal. 143.2.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified.

1. S. John 1.
8, 9.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
l. 1. Marginal reference omitted. [Ed. 1796.]		
l. 5. Marginal reference omitted. [Ed. 1796.]		
l. 8. Marginal reference omitted. [Ed. 1796.]		

always repeated here likewise. (Clay's Prayer Book Illustrated, 42.) Mr. Palmer (1 Orig. Lit. 252.) remarks that the arguments which can be alleged with regard to the sentences of Morning Prayer (vide ante, p. 391.), are even more applicable to those of Morning Prayer; for if a verse or capitulum was read before the last evening service or compline, in the time of Ama-

larius, A.D. 820 [Solent religiosi viri ante præsens officium (completorii) lectionem legere. De Eccl. Off. lib. iv. c. 8.], there could be no impropriety in placing one before the earlier evening service of vespers or evensong.

Evening Prayer: (p. 461.) — The Evening Service, which was called the hora lucernaris, because it began at

Evening Prayer.

obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

¶ A general Confession to be said of the whole Congregation after the Minister, all kneeling.

A Almighty and most merciful Father; We have erred and strayed from thy waies like

1. 1. The 73rd page of the Sealed Books commences with the word "obtain", that word being also the catch-word on the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 16—18. Omitted. " <i>The general Confession.</i> " interpolated. [Ed. 1796.]		

the time of lighting candles, towards the close of the day, was in most parts the same with that of the morning, only with such variation of psalms and hymns, and prayers, as were proper to the occasion. (4 Bingham, Christ.

Ant. 405.) The Greek Church had two services in the afternoon, one at our three, their nine, and another at the close of the evening as appears by the Council of Laodicea (Can. 18. Bruns, Can. Apost. et Concil. p. 75.

Evening Prayer.

lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

ed. Berol. 1839.) decreeing *περὶ τοῦ, τὴν αὐτὴν λειτουργίαν τῶν εὐχῶν πάντοτε καὶ ἐν ταῖς ἐνάταις, καὶ ἐν ταῖς ἐσπέραις ὀφείλειν γίνεσθαι*. This at evening was at candle lighting, whence the prayers appropriated to it were *λυχνικαὶ εὐχαὶ*, as the Psalms, *λυχνικοὶ ψαλμοὶ*, or *ὕμνου τοῦ λυχνικοῦ*, the reason is, because when the candles were first lighted their mode was to glorify God with an hymn, one form whereof is still extant in these words: *Φῶς ἱλαρὸν ἀγίας δόξης ἀθανάτου Πατρὸς, οὐρανίου, ἀγίου, μάκαρος, Ἰησοῦ Χριστέ· ἐλθόντες ἐπὶ τοῦ ἡλίου δύσιν, ἰδόντες φῶς ἐσπερινόν, ὑμνοῦμεν Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα Θεοῦ. Ἀξίως εἰ ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς ὁσίαις, Υἱὲ Θεοῦ, ζῶν ὁ διδούς· διὸ ὁ κόσμος σε δοξάζει*.

This is that eucharistical hymn whereof St. Basil thus speaks:—*ἔδοξε τοῖς πατράσιν ἡμῶν, μὴ σιωπῇ τὴν χάριν τοῦ ἐσπερινοῦ φωτὸς δέχεσθαι, ἀλλ' εὐθὺς*

φανέντος εὐχαριστεῖν... λέγοντες, αἰνοῦμεν Πατέρα, καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα Θεοῦ. Ad Amphiloeh. de Spir. Sanct. c. xxix. 73. ed. Bened. tom. iii. 62. (b).

Dearlŷ beloved brethren, &c.: (p. 464.)—An address to the people at the commencement of the office, occurs in the primitive Gallican and Spanish Liturgies, where an exhortation, called "Præfatio," was recited at the beginning of the Communion office. 1 Palmer, Orig. Lit. 252.

Confession: (p. 465.)—The forms of Confession and Absolution, which are inserted in this place, are not to be found in the more ancient offices of England, but they are much superior to those that occur there. The Lord's Prayer was recited before the office of evensong according to the English Breviaries. 1 Palmer, Orig. Lit. 253.

Evening Prayer.

¶ The Absolution or Remission of sins to be pronounced by the Priest alone, standing; the people still kneeling.

A Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live, and hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. ^{we} Wherefore ~~let us~~ beseech him to grant

- l. 1. The 74th page of the Sealed Books commences with "¶ The Absolution",
 "¶ The" being the catch-word on the preceding page.
 l. 13. "Wherefore" cancelled by mistake, and then smeared over. *Ely Book.* W. K. C.
 l. 13. "we" interlined but without a caret. *Ely Book.* W. K. C.
 l. 13. "let us beseech him". *MS. Book, Dublin.* C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—3. Mutilated to " <i>The Absolution, or Remission of Sins.</i> " [Ed. 1796.]		
l. 13. let us beseech him. [Ed. 1796.]	l. 13. let us beseech him. [Ed. 1816.]	l. 13. let us beseech him. [Ed. 1821.]
l. 13. let us beseech him. [Ed. 1848.]	l. 13. let us beseech him. [Ed. 1847.]	l. 13. let us beseech him. [Ed. 1848.]

Priest alone:—Dr. Nicholls (on the Common Prayer) states that, it may be doubtful, why "in the place of the word Priest, which stands now [and from 1662] in the present Common Prayer Book, the compilers of King Edward's second Common Prayer Book put the word Minister? and whether by virtue of that word, a person, not in priest's orders, might have read the Absolution, whilst that rubric stood? for it must be observed, that when the Absolution was introduced in the Second Book of Edward VI. it had this rubric before it; 'The Absolution to be pronounced by the

Minister alone;' Now whereas by the First Book of Edward VI., Mattens was to be read by a Priest, (for in the first rubric thereof it is said, 'The Priest being in the Quire shall begin with a loud voice the Lord's Prayer,' which was then the beginning of the service:) in the Second Book of King Edward, when the Sentences, Exhortation, Confession, and Absolution were added, we hear no more of 'Priest,' but all is turned into 'Minister;' 'The Minister shall read with a loud voice [some one of] these Sentences.' 'A general Confession to be said of the whole congregation,

Evening Prayer.

us true repentance and his holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

¶ Then

after the Minister, kneeling.' And so before the Absolution, 'The Absolution to be pronounced by the Minister alone.' This has occasioned some persons to think, that not only the service, but the Absolution too might formerly have been read by one, that is only a Minister in the general sense of the word, though he were not a Priest. But this will appear to be a mistake, when we have considered, that in the language of that time, when the Common Prayer Book was compiled, Priest and Minister were synonymous terms, and signified the same thing. And this is evident from that very Second Book of Edward VI., for though we have two or three times Minister in the rubrics, at the beginning of Morning Prayer; yet the Evening Prayer begins with, 'The Priest shall say,' (2 B. Edw. VI. Ev. Pr.). But what? 'Our Father, which,' &c., indeed follows after; but if we turn back to the rubric before Morning Prayer, it is thus directed: 'At the beginning both of Morning [prayer and likewise of] Evening Prayer, the Minister shall read with a loud voice, some one of these

Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences," i. e., the Exhortation, Confession, and Absolution. So that since the Evening Prayer is to be read by the Priest, according to this Book, the Confession, Absolution, and other parts of the Morning Service is to be read by a Priest, though Minister be only mentioned.

"But this matter will be yet clearer, if we consider the identical use of the word Priest and Minister, even in the First Book of Edward VI. for the Priest, who by the first rubric of that Book is placed in the quire, is obliged to turn towards the people when he reads the Lessons, and in that rubric he is called Minister: 'The Minister that readeth the Lesson standing, and turning him so as he may best be heard of all such as be present.' Presently after he is called 'Minister' again: 'Then the Minister shall say the Credo, and the Lord's Prayer.' But when he comes to the Versicles he is called Priest seven times together.

"In the rubrics before the Commu-

Evening Prayer.

¶ Then the Minister shall kneel, and say the Lords Prayer; the People also kneeling, and repeating it with him.

Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, ~~And~~ the Power, And the Glory, For ever and ever. Amen.

¶ Then likewise he shall say,
O Lord, open thou our lips.

- l. 1. The 75th page of the Sealed Books commences with "¶ Then", "¶ Then" being also the catch-word on the preceding page.
l. 11. "And" retained in *MS. Book, Dublin*. C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—3. Omitted. ... [Ed. 1796.]	l. 11. and the power. [Ed. 1816.]	l. 11. And the Power. [Ed. 1821.]
l. 13. Omitted. ... [Ed. 1796.]		

nion service in that Book, he is called three times Curate, and once Minister. In most places of this office he is called Priest, but when he is to read the Epistle he is called Minister. In the disposal of the elements before consecration he is called the like; 'Then shall the Minister take so much bread and wine as shall suffice for the persons appointed to receive.' In the rubric for the order of reception, he is called both Priest and Minister: Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there

present (that they may be ready to help the chief Minister) and after to the people. And the Minister delivering the Sacrament of the Blood, &c.

"In the Office of Baptism he is called about fourteen times 'Priest,' and twenty times 'Minister.'

"In the Office of Matrimony the words are used likewise promiscuously: 'The Priest shall say the Exhortation.' 'The Priest shall say unto the woman.' 'The Minister shall say, Who giveth this woman?' 'The Minister receiving the woman at her father's hands.' Then twice 'Priest,' viz., 'The Priest

Evening Prayer.

Answer.

And our mouth shall shew forth thy praise.

Priest.

☩ God, make speed to save us.

Answer.

☩ Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,
Glorv be to the Father, and to the Son :
and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and
ever shall be : world without end. Amen.

Priest.

Praise ye the Lord.

Answer.

The Lords name be praised.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
	l. 12. " <i>Amen.</i> " in wrong type. [Ed. 1816.]	

taking the ring.' 'Then shall the Priest join their right hands.' Then again twice 'Minister,' viz., 'Then shall the Minister speak unto the people.' 'And the Minister shall add this blessing.' And so sometimes 'Minister,' and sometimes 'Priest' to the end of this office, and the other which follow. I shall only make one remark more, and that is on the last of the common offices, viz., that of the Communion; and there it is said, 'The Priest shall go into the pulpit, and say thus, 'Brethren, in the primitive Church,' &c., but the same Priest who is to say this in the pulpit, is called Minister at least fourteen times afterwards. I think this makes it incontestably evident, that the words Priest and Minister are used promiscuously in the First Book of King Edward VI. And if we look into our other Common Prayer Books, we shall find very little correction herein,

and that the same rule will hold in them likewise.

"But that 'Minister' did signify a 'Priest,' when the Common Prayer was compiled, we may learn from our statutes, which were made about that time: in the reign of Henry VIII., when chantries and free-chapels were dissolved, the Incumbents of them were called Ministers, Priests, Wardens, Masters, Ministers, Governors, Rulers, or other Incumbents of them, (37 Hen. VIII. c. 4.). And so in stat. 1 Edw. VI. c. 14., Minister of free-chapels is several times mentioned. In stat. 2 & 3 Edw. VI. c. 1., 'All and singular Ministers, in any cathedral church, &c., shall be bound to say mattens, even-song,' &c. 'That if any Parson, Vicar, or other whatsoever Minister — to sing or say Common Prayer.' 'Any Parson, Vicar, or other Minister,'—'to

Evening Prayer.

¶ Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed: And after that, *Magnificat* (or the Song of the blessed Virgin *Mary*) in English as followeth.

My soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour. *Magnificat.*
S. Luke 1.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

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1. 1. The 76th page of the Sealed Books commences with "¶ Then", "¶ Then" being also the catch-word on the preceding page.
 1. 2. "b" inserted upon an erasure.
 1. 2. "are" altered to "be" by erasure of part of the "a" and part of the "r", and conversion of the remaining parts into "b". *Q. B. Book.* G. J. B.
 1. 2. The letter "a" is erased, and the "r" converted into "b", making "be" instead of "are". *C. P. Book.* E. H.
 1. 2. The first two letters of "are" appear to have been erased and "b" inserted. *Exch. Book.* R. J.
 1. 2. "are" cancelled, "be" interlined with a caret. *Ch. Ch. Book.* W. J.
 1. 2. "are" cancelled, "be" interlined with a caret. *Ely Book.* W. K. C.
 1. 2. "are" retained. *MS. Book, Dublin.* C. R. E.
 1. 6. Margin, an erasure occurs after "S. Luke 1."
 1. 6. Margin, "46." cancelled after "S. Luke 1." *Ch. Ch. Book.* W. J.
 1. 6. Margin, "46." cancelled after "S. Luke 1." *Ely Book.* W. K. C.
 1. 6. Margin, "S. Luke. 1. 46." *MS. Book, Dublin.* C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—5. Omitted. " <i>The Psalms.</i> " " <i>The first Lesson.</i> " interpolated. [Ed. 1796.]	1. 2. as they are appointed. [Ed. 1816.] 1. 2. as they are appointed. [Ed. 1847.]	1. 2. as they are appointed. [Ed. 1821.] 1. 2. as they are appointed. [Ed. 1848.]
l. 6. (Margin.) <i>Magnificat.</i> St. Luke i. 46. ... [Ed. 1796.]	l. 6. (Margin.) <i>Magnificat.</i> Luke i. 46. ... [Ed. 1816.]	l. 6. (Margin.) <i>Magnificat.</i> S. Luke i. 46. ... [Ed. 1821.]

sing or say common or open prayer.' In stat. 1 Eliz. c. 2. 'All and singular Ministers, in any cathedral,' &c. 'Any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer,' &c. And so in stat. 13 Eliz. c. 12. 'Every person—which doth or shall pretend to be a Priest, or Minister of God's holy word and sacraments, by reason of any other form, institution, consecration, shall subscribe to all the

Articles of Religion. None shall be made a Minister, or admitted to preach and administer the sacraments, being under the age of four and twenty years.' This clause has been the rule of our age for going into Priest's orders, ever since the making of this act. In the same act, the Office of Deacon is contradistinguished to the Office of Ministry; 'None shall be admitted to the Office of Deacon or Ministry, unless he first subscribe the said Articles.' (Ib.)

Evening Prayer.

For he that is mighty hath magnified me :
and holy is his Name.

And his mercy is on them that fear him :
throughout all generations.

He hath shewed strength with his arm : he
hath scattered the proud in the imagination
of their hearts.

He hath put down the mighty from their
seat : and hath exalted the humble and meek.

He hath filled the hungry with good things :
and the rich he hath sent empty away.

He remembering his mercy hath holpen his
servant Israel : as he promised to our fore-
fathers, Abraham and his seed for ever.

Glorv be to the Father, and to the Son :
and to the Holy Ghost.

As it was in the beginning, is now, and
ever shall be : world without end. Amen.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 15—18. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1796.]	ll. 15—18. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	ll. 15—18. Mutilated to "Glory be to the Father, etc. "As it was in the beginning, etc." ... [Ed. 1821.]
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Innumerable are the instances of the same signification of the word Minister, in the writers who lived about those times; as particularly in Foxe and Whitgift. I find one very apposite place quoted ready to my hands, in Mr. Strype's History, out of the Answer to the Admonition: 'For as we give to the Minister place above the Deacon, to the Bishop above the Minister,' &c.

"If it be asked, How it happens that the word Minister came to be used at this time for one in Priest's orders, or for the chief Pastor, or what we call now the Minister of the parish, whereas formerly it was not generally so? I

answer, That the Protestants brought this into the more common use, it being a name of humility, and more proper, they thought, for the reformed clergy, than the word Priest; which word had been abused by the Papists, who understood by it, not so much a Presbyter of the church, as one who was a Sacerdos, or sacrificer, and whose office it was to offer up the sacrifice of the Mass. For this reason they chose to call their clergy by the name of Ministers; as may be seen not only in the writings of Luther, Melancthon, Calvin, Bucer, the Confessions of the several Churches; but also by the

Evening Prayer.

¶ Or else this Psalm; Except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms.

O Sing unto the Lord a new song : for he *Cantate Domino.*
hath done marvellous things. *Pfal. 98.*

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—10. Omitted. ... [Ed. 1796.]		

drawers up of the Interim, who were not Protestants. Vide Interim, cap. de Ministris Ecclesiæ.

“Indeed the Roman Catholics are wont to scoff at our Protestant clergy for calling ourselves by this name, which they tell us is of no antiquity in the Church, nor has any authority but what the parliament has given it. But I answer, There is no ground for this calumny; for this word was used in England before the Reformation, in the same sense it has been since; for so it is used by the Council at Lambeth. Ne quis à prædictis per ignorantiam se excuset, quæ tamen omnes Ministri Ecclesiæ scire tenentur, &c. (Conc. Lamb.) By which is meant Ministers of parishes; for the title of this chapter is, De Informatione Parochianorum. And Lyndwood, in his gloss upon these words, says, Ministri, Hoc intelligas de iis quibus regimen plebis est commissum. And afterwards, Vox Minister propriè refertur ad eos qui Officia Ecclesiastica administrant, (*Ar. 81. di. oportet,*) cum similibus. ut sc. Minister sumatur pro Rectore vel Gubernatore Ecclesiæ. (Lynd. Prov. lib. i. tit. i. p. 2.). And elsewhere he says, Minister ponitur pro Rectore vel Gubernatore; for which he quotes the Canon Law, De

Offic. Ordinarii c. præsentis v. Ministris. (Li. vi.). Nor is this title of Minister used only in the canon and statute law, but the Fathers also frequently give it to the clergy; for so the word is used by St. Augustin: Si superbus fuerit Minister cum Diabolo comparatur, sed non contaminatur donum Christi: quod per illum fuit purum est. If a Minister be proud he is compared to the devil; but however the gift of Christ is not defiled: that which passes through his hands is pure, &c., viz., the Sacrament. (Aug. Tract. 5 in Joh.). So, before him, Tertullian, speaking of a Priest that had been twice married, Quomodo audebit orationem ducere ad Altare (as Rigaltius reads it) de qua erubescite, et ipse suffunditur sanctus Minister. (Tertull. de Exh. Cast. x.) How shall he dare to put up a shameful prayer to the altar, which he, the holy Minister, himself blushes at? So St. Cyprian, Non in Ministris fides integra. The faith of some of the clergy has not been entire. (Cypr. de Lapsis. ed. Oxon. 1682. p. 123.) Indeed this signification of the word is not usual among the Greek Fathers, because *Διάκονος*, which answers to it, signifies the peculiar order of a Deacon, in

Evening Prayer.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: ¶ Shew your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the foulds clap their hands, and let the

- l. 1. The 77th page of the Sealed Books commences with the word "He", "He" being also the catch-word on the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
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Church language. But however, St. Paul calls himself several times, *Διάκονος*, or Minister: *Διὰ τοῦ εὐαγγελίου*, οὗ ἐγενόμην *διάκονος*, By the gospel, of which I was made, or am become, a Minister (Ephes. iii. 6, 7.). And so, (Coloss. i. 23.), Whereof I Paul am made a Minister. And (2 Cor. vi. 4.), But in all things approving ourselves, ὡς Θεοῦ *διάκονοι*, as the Ministers of God. And in this sense some of the Greek Fathers will have that place of St. Paul to the Philippians, (Phil. i. 1.), To the saints in Christ Jesus, which are at Philippi, with the bishops, καὶ *διακόνοις*, and Ministers. Upon which passage, St. Chrysostom says, *Τότε γὰρ τέως ἐκοινώνουν τοῖς ὀνόμασι, καὶ διάκονος ὁ ἐπίσκοπος ἐλέγετο*. Then the clergy were called by one common name, and even the Bishop was called *Διάκονος*, or Minister. (Chrys. Hom. i. in 1 cap. Ep. ad Phil.). So Theophylact, who generally copies after St.

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Bishops used to sign themselves by the title of Minister—as "Ivo Dei gratia Carnotensis ecclesiæ Minister." (Ep. 74. Vide Du Cange in voc.) "Ministri altaris," was the common name for a priest in the middle ages.—"Ministerium divinum" signified the divine service, and particularly the Mass:—"Ministrare," to perform divine service, to administer the sacraments:—"Ministrans," the officiating priest.

Evening Prayer.

hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then a Lesson of the New Testament, as it is appointed: And after that, *Nunc dimittis* (or the Song of *Simeon*) in English, as followeth.

LORD, now lettest thou thy servant depart in peace : according to thy word. *Nunc dimittis.*
S. Luke 2. 29.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—8. Omitted. ... [Ed. 1796.]	ll. 5—8. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	ll. 5—8. Mutilated to "Glory be to the Father, etc. "As it was in the beginning, etc." ... [Ed. 1821.]
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Lords Prayer: (p. 469.)—The Lord's Prayer is not often found printed at length before 1662; nor, when it was so printed, does the "Amen" invariably occur. Clay's Prayer Book Illustrated, 43.

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Evening Prayer.

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With righteousness shall he judge the world : and the people with equity.

Glorv be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then a Lesson of the New Testament, as it is appointed: And after that, *Nunc dimittis* (or the Song of *Simeon*) in English, as followeth.

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A Lesson of the Old Testament: (p. 471.)—After the psalms of
(475)

Evening Prayer.

For mine eyes have seen : thy salvation,
Which thou hast prepared : before the face
of all people;

To be a light to lighten the Gentiles : and
to be the glory of thy people Israel.

Glory be to the Father, and to the Son :
and to the Holy Ghost;

As it was in the beginning, is now, and
ever shall be : world without end. Amen.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1796.]	ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	ll. 6—9. Mutilated to "Glory be to the Father, etc. "As it was in the beginning, etc." ... [Ed. 1821.]
ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1848.]		ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1848.]

Evening Prayer, the English Churches formerly appointed a short lesson of this Scripture, and this order is still continued. This lesson is now always taken from the Old Testament, according to the custom of the Egyptian Churches described by John Cassian in the beginning of the fifth century. 1 Palmer, Orig. Lit. 255.

Magnificat: (p. 471.)—After the first lesson at Evening Prayer, two other hymns are appointed, both of them taken out of canonical Scripture: the first is the Song of the blessed Virgin, called the *Magnificat*, from its first word in Latin. It is the first hymn recorded in the New Testament, and, from its ancient use among the primitive Christians, has been continued in the offices of the Reformed Churches abroad (Vide Durell's View of the Reformed Churches, 38.), as well as in ours. For as the holy Virgin, when she reflected upon the promises of the Old Testament, now about to be fulfilled in the mysterious conception and happy birth, of which God had designed her to

be the instrument, expressed her joy in this form; so we, when we hear in the lessons, like examples of his mercy, and are told of those prophecies and promises which were then fulfilled, may not improperly rejoice with her in the same words, as having a proportionable share of interest in the same blessing. Wheatly on the Common Prayer, 143.

Bingham (4 Christ. Ant. 461.) states, The first time we meet with the *Magnificat* as prescribed for public use, is in the rule of Cæsarius Arelatensis and Aurelian (Ap. Mabillon de Curs. Gallican. p. 407.), who order it to be sung in the French churches at morning service. And this was about the year 506.

The *Magnificat* was recognised in its present position by Amalarius, A.D. 820. The same is found in the Offices of the English Church before the Norman Conquest (Offic. Anglo-Sax. Append. to Hickes's Letters, ad Vesperas); and Benedict, A.D. 530, probably refers to it, when he appoints a canticle from the Gospel to be repeated after the

Evening Prayer.

¶ Or else this Psalm; Except it be on the Twelfth day of the month.

GOD be merciful unto us, and bless us : *Deus misere-*
and shew us the light of his countenance, *atur.*
and be merciful unto us. *Pfal. 67.*

That thy way may be known upon earth :
thy saving health among all nations.

Let the people praise thee, O God : yea,
let all the people praise thee.

O let the nations rejoyce and be glad: for
thou shalt judge the folk righteously, and
govern the nations upon earth.

Let the people praise thee, O God : ^{yea} let all
the people praise thee.

- l. 1. The 78th page of the Sealed Books commences with "¶ Or" "¶ Or" being also the catch-word on the preceding page.
l. 13. "yea" omitted. *MS. Book, Dublin.* C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1, 2. Omitted. ... [Ed. 1796.]		

Lesson. Benedict. Regula, c. 17. 1 Palmer, Orig. Lit. 256.

Cantate Domino: (p. 473.)—The psalm when used here, is to be considered as a responsory psalm, as it immediately follows a lesson: and this is in accordance with the seventeenth canon of the Council of Laodicea, which appointed lessons and psalms to be read alternately.

When the first lesson treats of some great and temporal deliverance granted to the peculiar people of God, we have, instead of the Magnificat, the ninety-eighth psalm for variety; which, though made on occasion of some of David's victories, may yet be very properly applied to ourselves, who, being God's adopted children, are a spiritual Israel, and therefore have all imaginable reason to bless God for

the same, and to call upon the whole creation to join with us in thanksgiving. This was one of those which was first added to King Edward's Second Common Prayer. Wheatly on the Common Prayer, 143.

A Lesson of the New Testament: (p. 475.)—The Egyptian Church, in the time of Cassian, or the beginning of the fifth century, had from time immemorial used two lessons at the Evening Office, of which the second was chiefly taken from the New Testament, and the Anglican Church has adopted the same rule. 1 Palmer, Orig. Lit. 257.

By the Rubric after the Catechism, it is enjoined, that "the curate of every parish, shall diligently upon Sundays, and holydays, *after* the second lesson

Evening Prayer.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glorv be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1796.]	ll. 6—9. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." ... [Ed. 1816.]	ll. 6—9. Mutilated to "Glory be to the Father, etc. "As it was in the beginning, etc." ... [Ed. 1821.]
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at Evening Prayer, openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this Catechism."

The same rule was observed by the Belgic Church (can. 68.), and so did the Palatine divines advise at the Synod at Dort (Act. Synod. p. 31.) that it should be an afternoon exercise, with this positive resolution:—"Non dubitamus, cur tót hæreses, et nova dogmata locum passim inveniant, causam vel maximam esse, catechizationis neglectum."

By the Rubric which immediately precedes the office of Baptism, it is commanded that "When there are children to be baptized the parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the curate; and then the godfathers and godmothers, and the people with the children, must be ready at the font, either immediately after the last lesson at Morning Prayer, or else *immediately after the last lesson at Evening Prayer*, as the curate by his discretion shall appoint."

(478)

It would seem from the appointing Catechising, Baptizing, &c. to be had after the second lesson, that there was formerly a sort of pause or interval in that part of the services. In some places, the organ plays a voluntary there.

By the stat. 4 Geo. IV. c. 76. s. 2. all banns of matrimony [in England, not in Ireland] are to be published in an audible manner according to the form of words prescribed by the Rubric prefixed to the office of Matrimony in the Book of Common Prayer, upon three Sundays preceding the solemnisation of the marriage, during the time of morning service, or of *evening service* if there be no morning service, *immediately after the second lesson*.

Nunc dimittis: (p. 475.)—After the second lesson at evening, which is always out of the Epistles, the Song of Symeon, called *Nunc dimittis*, is most commonly used. The author of it is supposed to have been he whom the Jews call Simeon the Just, son to the famous Rabbi Hillel (Vide Scultet. Exercit. Evang. lib. i. c. 61. and Lightfoot's Harmony, in loc.), a man of emi-

Evening Prayer.

¶ Then shall be said or sung the Apostles Creed by the Minister and the people standing.

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell, The third day he rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

l. 5. The first and second paragraphs of the Creed thrown into one.

MS. Book, Dublin. C. R. E.

l. 9. "buried," *Ely Book*. W. K. C.

l. 10. An erasure occurs immediately over the comma which follows "hell,"

l. 10. "hell;". *Ely Book*. W. K. C.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—3. Omitted. " <i>The Apostles Creed</i> ." interpolated. [Ed. 1796.]		

nent integrity, and one who opposed the then common opinion of the Messiah's temporal kingdom. The occasion of his composing it was his meeting Christ in the temple, when he came to be presented there, wherein God fulfilled his promise to him, that he should not die till he had seen the Lord's Christ. Luke ii. 26. Wheatly on the Common Prayer, 144.

This hymn comes very properly after the second lesson, which is always taken out of the New Testament, wherein is contained and delivered to us that Gospel, the enjoyment and participation of which is the ground and foundation of the whole hymn.

This hymn, which is taken into the service of all Christian Churches

in the world, Greek, Roman, and Reformed, was formerly very frequently sung by saints and martyrs a little before their death. (Wheatly on the Common Prayer, 144.) And even at the present day this hymn is repeated at the end of Evening Prayer in the Patriarchate of Constantinople.

In the life of Maria Ægyptiaca (ap. Durand. de Ritibus, lib. i. c. xv. n. ix. p. 59. ed. Lugd. 1675.) who died about the year 525, written by Paulus, a deacon of the Church of Naples, it is said: Mariam Ægyptiacam, sanctissimam feminam, graviter ægrotantem, Zosimum abbatem rogasse, eucharistiam sanctis vasculis inclusam sibi deferre, quam

Evening Prayer.

I believe in the holy Ghost; The holy Catholick Church; The Communion of Saints ; The forgiveness of sins ; The resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

¶ Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

¶ Then the Minister, Clerks, and people shall say the Lords Prayer with a loud voice.

O Ur Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy

1. 1. The 79th page [C] of the Sealed Books commences with the word "J", "J" being also the catch-word on the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 6—8. Omitted. ... [Ed. 1796.]		
l. 9. "Priest." interpolated. [Ed. 1796.]		
l. 12. "Minister," changed to "Priest." ... [Ed. 1796.]		
ll. 17, 18. Omitted. ... [Ed. 1796.]		

quum, Symbolo et Dominica oratione recitatis, sumsisset, dixit, "Nunc Dimittis," &c. But this was only an act of private devotion, and whether it was then received into the public offices of the Church remains uncertain.

It was used in the Compline Service of the unreformed office.

On close inspection, it will appear no fanciful idea that holy activity does not more visibly distinguish the one service [for the morning] than an air of home-felt happiness and of contemplative rest diffuses itself over the other. The two hymns of our Evening Prayer are, very peculiarly, marked by a beatific

Evening Prayer.

will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them, that trespass against us. And lead us not into temptation : But deliver us from evil. Amen.

¶ Then the Priest standing up shall say,
O Lord, shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord, save the King.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Endue thy ministers with righteousness.

Answer.

And make thy chosen people joyful.

Priest.

O Lord, save thy people.

Answer.

And bless thine inheritance.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
l. 6. Omitted. ... [Ed. 1796.]		
l. 7. "Priest." inserted before "O Lord,". ... [Ed. 1796.]		

quietness. In the first, the blessed Virgin, herself a pattern of gentleness and serenity, teaches us to praise God for his inestimable love ; with gratitude the most cordial, yet the least impassioned ; with joy the most triumphant, yet the most meek and lowly. In the second, Symeon, the venerable Symeon, instructs us in his dying song with what feelings we, who daily possess the blessings of that Gospel, whose infant Author he had just lived to behold,—with what feelings we should pass from the activities of the day to

the quiet of the evening ; for we can never be sure that it may not be our last evening ; and, therefore, the state of our mind at the close of each day is ever liable to be our state for eternity. Bishop Jebb, Pract. Theol. vol. ii. Disc. iv. p. 64.

Deus misereatur: (p. 477.)—Instead of the Nunc Dimittis, the sixty-seventh psalm is sometimes used, (being one of those that were introduced in King Edward's Second Liturgy,) which being a prayer of David for the coming of the gospel, is a proper form

Evening Prayer.

Priest.

Give peace in our time, **O Lord.**

Answer.

Because there is none other that fighteth for us, but only thou, **O God.**

Priest.

O God, make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ Then shall follow three Collects; The first of the day; The second for Peace; The third for aid against all perils, as hereafter followeth: Which two last Collects shall be daily said at Evening Prayer without alteration.

¶ The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace

l. l. The 80th page of the Sealed Books commences with the word "Priest", that word being also the catch-word on the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 10—15. Omitted. " <i>The Collect for the Day.</i> " interpolated. [Ed. 1796.]		

wherein to express our desires for the further propagation of it. Wheatly on the Common Prayer, 144.

But it ought to be noted, that both the sixty-seventh and hundredth psalms, being inserted in the Common Prayer Books in the ordinary version, ought so to be used, and not to be sung in Sternhold and Hopkins, or

any other metre. Wheatly on the Common Prayer, 145.

Creed: (p. 479.)—The Creed followed the Nunc dimittis, as it does at present, in the Anglo-Saxon times. (Brev. Sarisbur. Psalt. fol. 57. Brev. Eborac. fol. 3.) It is now placed before the Prayers and Collects, in order to pre-

Evening Prayer.

which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

¶ The third Collect for aid against all perils.

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

¶ In Quires and places where they sing, here followeth the Anthem.

l. 7. "all" omitted. *MS. Book, Dublin.* C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 13, 14. Omitted. ... [Ed. 1796.]	l. 13. <i>Choirs.</i> ... [Ed. 1816.]	l. 13. <i>Choirs.</i> ... [Ed. 1821.]

serve uniformity with the office of Morning Prayer. 1 Palmer, Orig. Lit. 258.

These Prayers : (p. 480.)—These prayers, observes Mr. Palmer (1 Orig. Lit. 258.) including the Lesser Litany, the Lord's Prayer, and the versicles and responses which follow, have long been used in the English and other Western Churches at the end of the Evening Service. They occur not only in the Offices of the Churches of Salisbury, York, Hereford, &c., but in those of the Anglo-Saxon ages. Benedict, A.D. 530, speaks of the Lesser Litany and the Lord's Prayer, as used at the end of Evening Prayer. ("Canticum de evangelio, litania, et oratio Dominica,

et fiant missæ." Benedict. Regula, c. 17.) The Council of Girone, A.D. 517, appointed that every day after vespers the Lord's Prayer should be said by the priest.

Collects : (p. 482.)—In the Sacramentaries of Gregory, A.D. 590, and Gelasius, A.D. 494, Collects were appointed to be said at Evening Prayer ; and the Council of Agde, A.D. 517, ordained that the people should be dismissed with a benediction in the evening, after the Collect had been said. (Conc. Agathense, can. 30. "Plebs collecta oratione ad vesperam ab episcopo cum benedictione dimittatur." Concilia, Labbé, tom. iv. p. 1388.) Collects were repeated at the end of Evening Prayer,

Evening Prayer.

¶ A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, who doest from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for ~~the Royal Family~~.

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless

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- l. 1. The 81st page [C 2] of the Sealed Books commences with "¶ A", "¶ A" being the catch-word on the preceding page.
l. 15. "obtain", not "attain". *MS. Book, Dublin.* C. R. E.
l. 18. "the Royal Family." retained in *MS. Book, Dublin.* C. R. E.
l. 18. After "for", a full stop inserted. *Exch. Book.* R. J.
l. 18. "for" cancelled, but smeared over afterwards. *Ely Book.* W. K. C.
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according to the Anglo-Saxon Offices. (Offic. Anglo-Sax. ad Vesper. et in Nocte. Appendix to Hickes's Letters.) And Amalarius, A.D. 820, refers to the same custom. (Amalar. de Eccl. Officiis, lib. iv. c. 7.) The Collects are placed in the same position relatively to the Prayers as they have always occupied in the Offices of the English Churches. 1 Palmer, Orig. Lit. 260.

The second Collect: (p. 482.)
—This Collect has been used in the Anglican Church for above 1200 years: and it occurs in the Sacramentary of Gelasius, A.D. 494. This prayer is thus worded in the Sacramentary of Gregory the Great:—"Deus, a quo sancta desideria, recta consilia, et justa sunt opera, da servis tuis illam, quam mundus dare non

Evening Prayer.

~~our gracious Queen CATHERINE, Mary the Queen Mother, James Duke of York, and all the Royal Family:~~ Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and People.

A Almighty and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy bless-

ll. 1—3. retained in *MS. Book, Dublin.* C. R. E.

l. 7. Immediately after this line the following words, apparently by a later hand, have been inserted in the *MS. Book, Dublin*:—"In this place insert the prayer for the Lord Lieutenant &c." C. R. E.

potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublatâ formidine, tempora sint tuâ protectione tranquilla. Per Dominum nostrum Jesum Christum. Amen." Greg. Lib. Sac. Missa pro Pace. Opera: tom. iii. 240. A. Nicholls on the Common Prayer.

The third Collect: (p. 482.)—This Collect likewise appears in the Sacramentaries of Gregory the Great, or Gelasius. In this last it is expressly appointed to be used at Evening Service; so that this collect has been appropriated to Evening Prayer for nearly fourteen hundred years. Illumina, quæsumus, Domine, tenebras nostras: et totius hujus noctis insidias tu a nobis repelle propitius. Per Do-

minum, &c. (1 Palmer, Orig. Lit. 262.) Φώτισον τοὺς ὀφθαλμοὺς τῶν διανοιῶν ἡμῶν, μήποτε ὑπνώσωμεν ἐν ἁμαρτίαις εἰς θάνατον· ἀπέλασον πάντα ζόφον ἀπὸ τῶν καρδιῶν ἡμῶν· χάρισαι ἡμῖν τὸν τῆς δικαιοσύνης ἥλιον κ.τ.λ. Euchol. Græc. in Offic. Laud. Or. 3.

Until 1662 the Evening Service as printed, ended with this collect. (Clay's Prayer Book Illustrated, 59.) But in the offices of the Church of England during the period antecedent to the Norman Conquest, the Evening Service terminated with a benediction. (1 Palmer, Orig. Lit. 263.) L'Estrange (Alliance of Divine Offices, 125.) shews that the custom had been, before the last Review, to use after the third collect four of the five prayers which now terminate the Evening Service.

Evening Prayer.

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Evening Prayer.

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Evening Prayer.

sing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. Amen.

¶ A Prayer of Saint *Chrysostom*.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

Here endeth the Order of Evening Prayer throughout the year.

¶ Upon

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- l. 1. The 82nd page of the Sealed Books commences with "sing." part of the word "blessing." "sing." being also the catch-word on the preceding page.
l. 4. "St". *MS. Book, Dublin.* C. R. E.
l. 15. An erasure after "2 Cor. xiii."
l. 15. After "xiii." "14" imperfectly erased. *Exch. Book.* R. J.
l. 15. "14" cancelled after "xiii." *Ch. Ch. Book.* W. J.
l. 15. "14" cancelled after "xiii." *Ely Book.* W. K. C.
l. 15. "2: Cor. 13. 14." *MS. Book, Dublin.* C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
l. 15. 2 Cor. xiii. 14. ... [Ed. 1796.]	l. 15. 2 Cor. xiii. 14. [Ed. 1816.]	l. 15. 2 Cor. xiii. 14. [Ed. 1821.]
ll. 19, 20. Omitted. ... [Ed. 1796.]	ll. 19, 20. Omitted. ... [Ed. 1816.]	

At Morning Prayer.

¶ Upon these Feasts; *Christmas-day*, the *Epiphany*, *Saint Matthias*, *Easter-day*, *Ascension-day*, *Whitsun-day*, *Saint John Baptist*, *Saint James*, *Saint Bartholomew*, *Saint Matthew*, *Saint Simon* and *Saint Jude*, *Saint Andrew*, and upon *Trinity Sunday* shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called The Creed of Saint *Athanasius*, by the Minister and People standing.

Whosoever will be saved: before all *Quicunque vult.* things it is necessary that he hold the Catholick Faith.

No head line above any part of the Creed of Saint Athanasius in *MS. Book, Dublin.* C. R. E.
 1. 2. The 83rd page [C 3] of the Sealed Books commences with "¶ Upon these Feasts;", "¶ Upon" being the catch-word on the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
Head line omitted. ... [Ed. 1796.]	Head line omitted. "The Creed of St. Athanasius." interpolated. [Ed. 1816.]	Head line omitted. "The Creed of St. Athanasius." interpolated. [Ed. 1821.]
1. 12. " <i>Quicunque vult.</i> " omitted. [Ed. 1796.]		

Creed of Saint *Athanasius*:
 —Of those faithful men who have been dignified with the title of Saint, there has not been one more distinguished as a defender of the faith committed to them than Saint Athanasius. He was bishop of Alexandria, in Egypt, where he is supposed to have been born, and hence called an Egyptian; in what year is not so well ascertained as that of his death, which is stated by the Greek ecclesiastical historian, Socrates (cap. xx.), to have occurred at Alexandria, A.D. 375.

As proof of the veneration in which that name was holden, both the Eastern and Western Churches agreed to insert it in their Menologies, or monthly calendars of their saints, and composed offices in commemoration of him; the Greek Church, on January 18, along with Cyril, likewise a Bishop of Alexandria, and, again for him alone on May 2. In these he is invoked as having been "the pillar of the right faith," supporting the Church with divine doctrines; as having proclaimed the "One Substance" (*ὁμοούσιος*, the

At Morning Prayer.

~~The Creed of~~

Which Faith, except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : that we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father,

distinguishing appellation of the Nicene Creed,) of the Son with the Father, and put Arius to shame. "Holy Father! thou hast planted the principles of orthodoxy, thou hast rooted out the seeds of unbelief; thou hast invigorated the seed of faith by plentiful showers. Thou, the great trumpet of the Church." (Typicon, or Gr. Ritual, Commem. of Athanasius, May 2, p. 48^b. fol. Venet. 1603.)

The Latin Church also has a duplex officium, or double service, for him in her Breviary, on the 2nd of May. This, indeed, may be considered as a debt or token of gratitude to him, for the countenance he had given to the monastic life. "For Baronius owns that there were no monasteries in Italy or Rome till Athanasius came thither, in A.D. 340, and taught the Anchorites to live in societies, after the example of Pachomius, who also taught the Egyptian monks to live in communities, and under rules, which they had not done before." (Bingham, Antiquities, b. vii. c. 1. § iv.)

This account may suffice for the Latin Menology or Breviary, whose office consists of his history only, without any invocation, describing him as a most bold defender of Catholic religion. But with respect to the Typicon, or Ritual belonging to the Greek monastery, founded by Saba, or Sabba, in which the commemorations

above alluded to are found, and which Ritual, or order of service, professes to be composed for the use of the Jerusalem and neighbouring Churches, a remarkable circumstance occurs as affecting this exposition, namely, that its first words meet us so early as the seventh page, placed there as a rubric or direction to the monks, what they were to do under certain circumstances, without any name prefixed or affixed to them. Now Saba, or Sabba, was born A.D. 439, and founded his monastery, or rather laura, a collection of several independent cells, and which was afterwards of great celebrity, in A.D. 471, and died at the age of ninety-two, or as some assert, ninety-four. His commemoration is December 5. It is impossible to trace how long these monks may have possessed the whole of this exposition, particularly as it may have been brought by Saba himself, from the neighbouring monastery of Euthymius, in which he had long sojourned. We can only presume that the whole may be found in some one of their offices, which is not in the collection above quoted, without any name attached to it. Yet what should hinder Saba himself, in whose monastery the honours to Athanasius, before mentioned, may be supposed to have originated, from adding this farther testimony of his veneration, by inscribing the justly admired name of

At Morning Prayer.

~~St Athanasius.~~

another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one : the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

this Greek Isapostolos, on a composition which breathed his principles in every line, which had hitherto been unclaimed by any one, and which was in existence before the Ephesine council, A.D. 431, (Waterland, p. 196.) though not, as he presumes to infer, earlier than the year 420. (p. 190.) Radcliffe on the Athanasian Creed, xxiv—xxvi.

It seems, however, to have been long agreed among the learned that this formulary or confession, or, as it is commonly called, Creed, was not composed by Athanasius, or even originally written in the Greek language. Dr. Waterland, in his Critical History of it, ch. iv., says, that it was “undoubtedly written originally in Latin,” that “none of the learned at this day make any question but that the Creed was originally a Latin composure,” and that “even those, many of them, who have ascribed the Creed to Athanasius, have yet been obliged by plain and irresistible evidence to acknowledge, with the legates of Pope Gregory IX. [who, in 1233, pleaded it at Constantinople in favor of the Procession against the Greeks], that it was originally Latin. The style,” he adds, *ibid.*, “and phraseology of the Creed; its early reception among the Latins, while unknown to the Greeks; the antiquity and number of the Latin manuscripts, and their agreement (for the most part) with each other, com-

pared with the lateness, scarceness, and disagreement of the Greek copies, all concur to demonstrate that this creed was originally a Latin composure, rather than a Greek one : and as to any other language besides these two, none is pretended.”

There appears to be great reason to believe that it was made in France. “The considerations,” says Dr. Waterland, *ibid.* ch. vii., “which persuade us thereto are these following: 1. Its early reception in the Gallican Church, so far as appears, before all other Churches. 2. The great esteem and regard anciently paid to it by the Gallican Councils, and bishops. [Tanti namque apud Gallos symbolum hoc fuit ut una cum symbolo Apostolorum memoriæ commendari presbyteris præcipiat Hincmarus idem in Capitulis, clericis omnibus Synodus Augustodunensis. Sirmond. Oper. vol. ii. p. 978. Conf. Anthelm. p. 30.] 3. The Creed’s being first admitted into the Gallican Psalter and first received in those countries where that psalter was received, as in Spain, Germany, and England. As the Gallican Churches delivered their psalter to other Churches, so is it reasonable to believe that the Creed was received from them likewise. 4. The oldest version we hear of is Gallican, in the time of Hincmar. 5. The oldest authors that make mention of it, are likewise Gallican: . . .

At Morning Prayer.

~~The Creed of~~

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternal : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

Running title. No stop after Prayer in *Ely Book*. W. K. C.

l. l. The 84th page of the Sealed Books commences with the words "The Father", "The" being the catch-word on the preceding page.

6. The first that cite the words of it (as it seems) are likewise Gallican. I will here mention two ; Avitus of Vienne in Gaul [who was bishop in 490, died in 523. "*De divinitate Spiritus Sancti, quem nec factum legimus, nec creatum, nec genitum—Nos vero Spiritum discimus ex Patre et Filio procedere—Sicut est proprium Spiritui Sancto a Patre Filioque procedere, istud Fides Catholica etiamsi renuentibus non persuaserit, in suæ tamen disciplinæ regula non excedit.*" Apud Sirmond. Oper.], and Cæsarius of Arles [who was bishop in 503, died in 543. "*Rogo et admoneo vos, fratres carissimi, ut quicumque vult salvus esse, Fidem rectam et Catholicam discat, firmiter teneat, inviolatamque conservet.—Deus Pater, Deus Filius, Deus et Spiritus Sanctus : sed tamen non tres Dii, sed unus Deus. Qualis Pater, talis Filius, talis et Spiritus Sanctus. Attamen credat unusquisque fidelis quod Filius æqualis est Patri secundum divinitatem, et minor est Patre secundum humanitatem carnis, quam de nostro assumpsit.*" Apud August. Oper. App.]. 7. The oldest commentator upon it, though an Italian by

birth and education, had yet travelled into France, and was at length Bishop of Poitiers. 8. The number and antiquity of the manuscripts of this Creed found in France confirm the same thing : which has made several learned men subscribe to this opinion, that the Athanasian Creed came first from Gaul. And it is certain, that no other country, or Church, in the world has so fair, I may now say, so clear a pretence to it."

Its having the name of Athanasius attached to it is thus accounted for by the same author, *ibid.* ch. viii. "Upon the revival of the Arian controversy in Gaul, under the influence of the Burgundian Kings, it was obvious to call one side Athanasians, and the other side Arians ; and so also to name the orthodox faith the Athanasian Faith, as the other Arian. This Creed therefore, being a summary of the orthodox and catholic faith, might in process of time acquire the name of the Athanasian Faith, or Fides Athanasii, in opposition to the contrary scheme, which might as justly be called Fides Arii, or the Arian Faith. The equivocalness of the title gave a handle to

At Morning Prayer.

~~S^t Athanasius.~~

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

those that came after to understand it of a form of faith composed by Athanasius; just as the equivocal title of Apostolical given to the Roman Creed occasioned the mistake about its being made by the Apostles. This appears to me the most probable account of the whole matter: and it is very much confirmed by what we see of several tracts, wrote in the fifth and sixth centuries dialogue-wise, where Athanasius is made the mouth of the catholic side, and Arius of his party, and Photinus of his: not meaning that Athanasius, Arius, and Photinus were really the speakers in those conferences, but the readers were to understand the Athanasian, Arian, and Photinian principles as being there fairly represented under those leading names."

To whom we are indebted for the actual composition of the formulary is not, and now probably never will be, absolutely certain. It is ascribed to Athanasius, A.D. 340, by Mr. Ashwell, Leo Allatius, Cardinal Bona, Dean Comber, and Bishop Beveridge: to a writer in the 4th century, by Dr. Cudworth: to Anastasius I., A.D. 401, by Le Quien: to Vincentius Lirinensis, A.D. 434, by Joseph Anselmi: to Vigilius Tapsensis, A.D. 484, by Quesnel, Heidegger, Dr. Cave,

Dupin, Pagi, Natalis Alexander, Bingham, and Oudin: to a Gallican writer of the 5th century, by Montfaucon, in the Benedictine ed. of St. Athanasius: to a Latin writer of the 5th century, by Fabricius: to a writer in the 6th century, or sooner, by Tillemont: to Venantius Fortunatus, A.D. 570, by Muratori: to Athanasius of Spire, A.D. 642, by Sandius: to a Latin writer of the 7th century, by Vossius, Bishop Pearson, and Cabasutius: to a writer of the 7th century, by L'Estrange; and to a writer of the 7th or 8th century, by Dr. Clarke. Petavius, Bishop Jeremy Taylor, Ruelius, Gundling, and Tentzelius are doubtful on the matter. Vossius, in his *Treatise de Tribus Symbolis*, 1642, may be considered the first writer of note to enter carefully into the subject; and he awakened critical inquiry into it by his having succeeded in shewing that the composition was not to be, as it had for centuries been, ascribed to Athanasius. This inquiry seems to have been closed, and that now for upwards of a century, by the arguments and proofs adduced by Dr. Waterland in his *History of the Creed*: and the sum, as he there (ch. viii.) says, of what he has advanced "in a case which will not admit of full and perfect evidence, is this: that

At Morning Prayer.

~~The Creed of~~

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every person by himself to be God and Lord ;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

Hilary, once Abbot of Lerins, and next Bishop of Arles, about the year 430 composed the exposition of faith which now bears the name of the Athanasian Creed. It was drawn up for the use of the Gallican clergy, and especially for the diocess, or province of Arles. It was esteemed by as many as were acquainted with it, as a valuable summary of the Christian faith. It seems to have been in the hands of Vincentius, monk of Lerins, before 434, by what he has borrowed from it ; and to have been cited in part by Avitus of Vienne about the year 500, and by Cæsarius of Arles before the year 543. About the year 570, it became famous enough to be commented upon like the Lord's Prayer, and Apostles' Creed, and together with them. All this while, and perhaps for several years lower, it had not yet acquired the name of the Athanasian Faith, but was simply styled the Catholic Faith. But before 670, Athanasius's admired name came in to recommend and adorn it ; being in itself also an excellent system of the Athanasian principles of the Trinity and Incarnation, in opposition chiefly to Arians, Macedonians, and Apollinarians. The name of the Faith of Athanasius, in a while, occasioned the mistake of ascribing it to him, as his composition. This gave it authority enough to be cited and appealed to as a standard, in the disputes of the middle ages,

between Greeks and Latins about the Procession : and the same admired name, together with the intrinsic worth and value of the form itself, gave it credit enough to be received into the public service in the Western Churches ; first in France, next in Spain, soon after in Germany, England, Italy, and at length in Rome itself ; while many other excellent creeds drawn up in councils, or recommended by emperors, yet never arrived to any such honour and esteem as this hath done. The truly good and great author (as I now suppose him) though ill used by the then Pope of Rome, and not kindly treated, with respect to his memory, in after ages, has nevertheless been the mouth of the Western Churches, and some Eastern too, for a long tract of centuries, in celebrating the glories of the coeternal Trinity. And so may he ever continue, till the Christian Churches can find out (which they will not easily do) a juster, or sounder, or more accurate form of faith than this is."

These conclusions of Dr. Waterland have obtained general assent. (Vide 2 Short's Hist. of the Church, p. 381.) Of the person to whom, as we have seen, he ascribes the composition of this exposition of the faith, we learn from Dr. Waterland (ibid. ch. viii.) the following particulars. He was a celebrated man of the time when, as is

At Morning Prayer.

~~S^t Athanasius.~~

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son not three Sons : one Holy Ghost, not three Holy Ghosts.

deemed probable (ibid. ch. vii.), it was composed, and of chief repute in the Gallican Church. He was made bishop about the year 429 : and is allowed to have been a man of great parts and capacity, of a neat wit, and elegant style, for the age he lived in ; insomuch that Livius, a poet, and a celebrated writer of that time, did not scruple to say, that if Austin had come after Hilary, he would have been judged his inferior (vide Honorat. in Vita S. Hilar. p. 740. Ed. Quesnell.) : and Gennadius (de Hilar. Arelat. c. 69.) describes his writings as small tracts, but extremely fine. Honoratus of Marseilles, the writer of his life, tells us that Hilary composed an admirable exposition of the Creed, "*Symboli expositio ambienda* ;" and some of the more ancient, and usual titles of the exposition before us were "*Expositio Catholicæ Fidei*," and "*Expositio Symboli Apostolorum* ;" and his work must either be this, or else is lost. Hilary of Arles was a great admirer and follower of Austin, and had studied his writings : which may account for his often following Austin's thoughts in the compiling of the Creed, and sometimes his very expressions ; and indeed forming the whole composition, in a manner, upon Austin's plan, both with respect to the Trinity, and Incarnation. For although he did not come heartily in to Austin's doctrine about grace, predestination, free will, &c. any more

than the other Gallican bishops, yet for other points he was entirely in Austin's sentiments (vide Prosper. ad August. Ep. 225.). Circumstances are not wanting to account for the concealment of the name of Hilary as the compiler even by those who received and admired the Creed. He had stoutly defended the rights of his see against Pope Leo's encroachments in the matter of appeals, and other branches of jurisdiction. This brought him under disfavor and disrepute ; as must happen to the best of men when they have persons of greater figure and authority than themselves to contend with, however righteous and clear their cause may be. Besides this, Hilary had, as has been said, entertained a dislike to some of Austin's prevailing doctrines, about grace, growing much in vogue ; so that Austin's more zealous disciples had a pique against him on that account, and had the less value for his name. The way then to have this Creed pass current, and make it generally received was to stifle as much as possible the name of the author, and to leave it to stand by its own intrinsic worth and weight : though Hilary was, in his time, a man of such authority in the Gallican Church, that there can be little doubt that without his advice, or privity at least, such a Creed would not have passed.

As to the reception of this con-

At Morning Prayer.

~~The Creed of~~

And in this Trinity none is afore, or after other : none is greater, or less than another ; But the whole three persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore, that will be saved : must thus think of the Trinity.

fession of faith in the Christian Churches, that it obtained in France in the time of Hincmar, or about 850, is without dispute. We may advance higher up to 772: for it was then in Charles the Great's Psalter, among the hymns of the Church. The Cotton Manuscript [of King Athelstan's] Psalter, with this creed in it, will carry us up to 703: and the canon of the Council of Autun to 670; at which time the Gallican clergy, at least of the diocese of Autun, in the province of Lyons, were obliged to recite this creed together with the Apostles', under pain of episcopal censure. Which shews of how great value and esteem the Creed was at that time, and affords a strong presumption that it had been in use long before. Indeed Venantius Fortunatus, a full hundred years before the Council of Autun, had met with this Creed in the Gallican parts, and found it then to be in such esteem as to deserve to be commented upon, like the Lord's Prayer, and Apostles' Creed: accordingly he wrote comments upon it, as well as upon the other. This wonderfully confirms the presumption, that this Creed must have been in use there near a hundred years before the Council of Autun, that is, as high as 570, about which time Fortunatus flourished, and wrote; and considering that this Creed must have been for some time

growing into repute, before it could be thought worthy to have such honour paid it, along with the Lord's Prayer and Apostles' Creed; it is perhaps allowable to set the time of its reception, in the Gallican Churches, some years higher: reception of it, that is to say, as an excellent formulary, or an acknowledged rule of faith, though not perhaps admitted into their sacred offices. We may therefore reasonably conclude that the reception of this Creed, in the Gallican Churches, was at least as early as 670; understanding it of its reception into the public offices: but understanding it of its reception as a rule of faith, or an orthodox and excellent formulary and system of belief, it may be justly set as high as 550, which is but twenty years, or thereabout, before Fortunatus commented upon it. Le Quien (Dissert. Damascen. p. 98.) scruples not to set it as high as 500.

It clearly appears that this Creed was known, and approved in Spain as early as 633; for the fourth Council of Toledo, held in that year, cites (Capit. i.) a considerable part of it, adopting it into their own Confession: and though there is no positive proof of its having been taken so early into the Spanish public service, and psalmody, yet as the Spanish agreed with the Gallican offices so far back at least as the time of Gregory Bishop

At Morning Prayer.

~~S^t Athanasius.~~

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God, and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his Mother, born in the world;

l. l. The 85th page of the Sealed Books commences with the word "**Furthermore,**" "**Further**=" being the catch-word on the preceding page.

of Tours, who died in 595, we may fairly assume that as soon as the Gallican Churches made it a part of their psalmody, the Spanish did so too; or within a very short time after.

It certainly was received in Germany as early as 787; for Pope Adrian in that year sent Charlemagne's Psalter, which contained it, as above mentioned, to Willehad Bishop of Bremen: and there is great probability for placing its reception in Germany many years higher, for particular regard was paid to it by Charlemagne in 772.

The year 800, or thereabout, may be named for its reception in England; for among several other ancient Professions of Faith drawn up by our bishops of the Saxon times there is one of Denebert Bishop of Worcester, presented to Archbishop Athelard in 799, which contains in it a considerable part of this formulary, which may thence be concluded to have been well known here, and well approved, among the learned at least, in those times.

The probable time of its reception in Italy is as high at least as the year 880. There is, however, abundant room for supposing it to have been known in that country, and received,

at least in some of the monasteries there, near 200 years sooner. Charlemagne presented it to the Pope himself in 772; so that it is highly probable that upon his conquest of Lombardy (about 774), he introduced it there. Besides if, as is most likely, the Gallican Psalter was introduced into the churches of Italy soon after Lombardy became a province of the French, no doubt but this Creed, then a part of that psalter, accompanied it. Then the manuscript of Bobio, in Langobardic character, was written about 700, or sooner: and from 637, the time of Rotharis, one of the Lombard kings of Italy, there had been a constant struggle between the Catholics and Arians, and a succession of bishops on both sides kept up, in almost every city of his dominions, for many years together; whence we may well presume that the Catholics had about that time procured this Creed out of the Gallican parts, to arm themselves the better against the spreading heresy.

As to its reception by the Church of Rome, we must bear in mind that she was peculiarly tenacious of her own offices, and always more desirous of imposing them upon, than of receiving any from

At Morning Prayer.
The Creed of

Perfect God, and perfect Man: of a reasonable soul, and humane flesh subsisting ;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Christ ;

One ; not by conversion of the Godhead

other Churches. But though the Romans retained their own psalter down to the middle of the sixteenth century, yet it is certain that they had long before borrowed this Creed from the Gallican, and received it into their offices: for it occurs in a Roman Psalter, written about the year 930, in the time of King Athelstan, and said to have belonged to Archbishop Cranmer. Indeed, Genebrard (in Symb. Athanas. p. 3.) says that in the oldest Roman breviaries he could meet with, or hear of, it always made a part of the service; but then we do not know how ancient those oldest breviaries were, or whether they belonged to the Roman Church, strictly so called, or to other Western Churches.

It has also been adopted by the Churches of Constantinople, Russia, Polish Russia, Servia, and Bulgaria, the latter having received their religion from the Church of Constantinople in the ninth or tenth, or beginning of the eleventh century; and it is evident from the omission of the article of the Procession from the Son in their copies, that they received the Creed from the Greeks. As to the Greeks themselves, it seems very probable that they adopted it, thus *corrected*, as they called it, soon after their first disputes with the Latins about the Procession, in the seventh century.

The above is an abstract of Dr. Waterland's investigations (ibid. ch. vi.)

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respecting the reception of this Creed, which he sums up by saying, "From the foregoing account it appears that its reception has been both general, and ancient. It hath been received by Greeks and Latins, all over Europe: and if it hath been little known among the African, and Asian Churches, the like may be said of the Apostles' Creed, which hath not been admitted, scarce known, in Africa, and but little in Asia, except among the Armenians, who are said to receive it. So that, for generality of reception, the Athanasian Creed may vie with any, except the Nicene, or Constantinopolitan, the only general Creed common to all the Churches. As to the antiquity of its reception into the sacred offices, this Creed has been received in several countries, France, Germany, Italy, and Rome itself, as soon, or sooner than the Nicene; which is a high commendation of it, as gaining ground by its own intrinsic worth, and without the authority of any general council to enforce it. And there is this thing further to be said for it, that while the Nicene and Apostles' Creeds have been growing up to their present perfection in a course of years, or centuries of years, and not completed till about the year 600, this Creed was made and perfected at once, and is more ancient, if considered as an entire form, than either of the other; having received its full perfection, while the others wanted theirs. No considerable addi-

At Morning Prayer.

~~S^t Athanasius.~~

into flesh : but by taking of the Manhood into God ;

One altogether : not by confusion of substance : but by unity of person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ.

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty :

tions or defalcations have been made to it (it has needed none), since its first compiling, till of late years, and in the Greek Church only ; which yet are so far from correcting or amending the form, that they have rendered it so much the less perfect : and the only way of restoring it to its perfection, is to restore it to what it was at the first."

It was a subject of discussion, in 1689, among the prelates commissioned to review the Liturgy, whether the Athanasian Creed should be retained or not; but Dr. Calamy (*Life of Baxter*, vol. i. p. 455.) states, that it was concluded, "that lest the wholly rejecting it should by unreasonable persons be imputed to them as Socinianism, a rubric should be made, setting forth or declaring the curses denounced therein not to be restrained to every particular article, but intended against those that denied the substance of the Christian religion in general." It was therefore, says Dr. Waterland (on the Athanasian Creed, c. xi. p. 281. 2nd ed.), "unanimously agreed still to retain and impose this Creed;" "and indeed it must have appeared very astonishing in the eyes of all the Reformed Churches, Lutheran and Calvinist, (who have the

greatest veneration for this Creed) to have seen it wholly rejected by the English Clergy, when there had been no precedent before of any one Church in Christendom that had done the like. All that ever received it, have constantly retained it, and still retain it." The rubric so stated by Dr. Calamy to have been concluded on by the commissioners in 1689, was as follows :—"Upon these Feasts, Christmas-day, Easter-day, Ascension-day, Whitsunday, Trinity-Sunday, and upon All-Saints, shall be said at Morning-Prayer, by the Minister and People standing, instead of the Creed, commonly called the Apostles' Creed, this Confession of our Christian Faith, commonly called the Creed of St. Athanasius: the articles of which ought to be received and believed as being agreeable to the Holy Scriptures. And the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian Faith." Waterland on the Athanasian Creed. *Postscript.*

Many have argued against the use of this Creed; and some, with strange vehemence: partly from the doctrines, which it teaches; but chiefly from the condemnation, which it pronounces on all, who disbelieve them. Now the

At Morning Prayer.
The Creed of

from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick Faith : which, except a man believe faithfully, he cannot be saved.

doctrines are undeniably the same with those, that are contained in the Articles of our Church, in the beginning of our Litany, in the conclusions of many of our Collects, in the Nicene Creed, and, as we conceive, in that of the Apostles, in the Doxology, in the Form of Baptism, in numerous passages of both Testaments: only here they are somewhat more distinctly set forth to prevent equivocations. Any one, who examines into the matter, will easily see it to be so. Accordingly our dissenting brethren, after they had long objected to other parts of our Liturgy, consented readily to subscribe this Creed: the articles of which are the common faith of the Catholic Church, or by immediate consequence deducible from it; and little or nothing more. There are indeed several things in them, beyond our comprehension, as to the manner: but the Scripture hath the same. There are expressions, which may seem liable to exception: but it must be for want of understanding them, or admitting fair interpretations of them. The assertion, that "there is one Father, not three Fathers," and so on, may appear to the ignorant, needless and trifling: but was levelled against heresies, then in being, which took away all distinction between the three Persons. That

"none is before or after other," means (as the following words, "but the whole three Persons are co-eternal," prove), that none is so in point of time, not that none is so in the order of our conceptions: for the Scripture directs us to consider the Father, as first. That "none is greater or less than another," is reconciled to our Saviour's assertion, "The Father is greater than I" (John xiv. 28.), by what follows in the Creed, "Equal as touching his Godhead, inferior as touching his manhood." That he is "one, altogether, not by confusion of substance, but by unity of person," means (for so the next words explain it), that as each of us is one man, not at all by blending the soul and body into one substance, for they are still distinct, but "altogether," by a mysterious union of the two: so he is one Christ, not at all by blending the divine and human nature into one substance, but altogether, entirely and solely, by an union of them, yet more mysterious than the former is.

The condemnation, contained in two or three clauses of this Creed, belongs (as the most zealous defenders of our faith in the holy Trinity agree, and as every one, who reads it considerately, will soon perceive), not to all, who cannot understand, or cannot

At Morning Prayer.
~~S^t Athanasius.~~

Glory be to the Father, and to the Son :
 and to the Holy Ghost ;

As it was in the beginning, is now, and
 ever shall be : world without end. Amen.

¶ Here

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—4. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c."... .. [Ed. 1796.]	l. 4. "Amen." in wrong type. [Ed. 1816.]	ll. 1—4. Mutilated to "Glory be to the Father, etc. "As it was in the beginning, etc." [Ed. 1821.]

approve, every expression in it; but only to such as deny in general "the Trinity in Unity," or three Persons, who are one God. "This" alone is said to be "the Catholic Faith." The words, that follow after, "for there is one Person of the Father," and so on, are designed only to set this forth more particularly. And the conclusion from the whole is, not that "in all things," which are "aforesaid," by the use of every term above-mentioned, but "in all things, *as is* aforesaid; the Unity in Trinity is to be worshipped:" meaning, that as at first it was said, that in all acts of faith we are to believe in each Person, so here it is added, that in all acts of worship we are to adore each: never considering one, even while addressed distinctly, as separated or separable from the other two. Now this Trinity in Unity we apprehend to have been, ever since it was fully revealed, a fundamental article of the Christian faith. And yet those, who believe not even so much, the Creed no otherwise teaches "cannot be saved," or "shall without doubt perish," than as our Saviour teaches concerning the whole of the Gospel: "He that believeth, and is baptized, shall be saved: but

he that believeth not, shall be damned" (Mark xvi. 16.). Our condemnation is no more hard and uncharitable, than His. And neither is so: because both are to be interpreted with due exceptions and abatements. Suppose a collection of Christian duties had been drawn up; and it had been said, in the beginning or at the end of it, "This is the Catholic" practice, "which except a man" observe "faithfully, he cannot be saved:" would not every one understand, that allowance must be made for such things, as a man through involuntary ignorance mistook, or through mere infirmity failed in, or was truly sorry for, as far as he knew he had cause? Why then are not the same allowances to be understood, in speaking of doctrines? For when the Creed says, that "whoever will be saved, before all things it is necessary that he hold the Catholic Faith;" it doth not mean, that true faith is more "necessary" than right practice: but that naturally it precedes it, and is to be first learnt in order to it. The intention therefore of the Creed, as well as of our Lord in the Gospel, is only to say, that whoever rejects the doctrine of it, from presumptuous self-opinion, or wilful negligence; and doth not

afterwards repent of these faults; particularly, if he is made sensible of them; or if not, at least in general, amongst his unknown sins; the case of such a one is desperate. But if want of information, weakness of apprehension, or even excusable wrongness of disposition, should make him doubt or disbelieve any or the main part of this Creed; nay, which is vastly a worse case, the whole revelation of Christianity: though we pass judgment on his errors without reserve; and, in general, on all who maintain them; yet personally and singly we presume not to judge of his condition in the next world. "To his own Master he standeth or falleth" (Rom. xiv. 4.). Abp. Secker, Sermon 9. vol. vi. ed. 1771.

Dr. Waterland (on the Athanasian Creed, c. xii. pp. 282, 283.), alluding to the difficulty created by scruples against the damnatory clauses of the Creed, says that "a better way might have been contrived than was thought on," as we have seen in 1689; "namely, to have preserved the whole Creed except those clauses which are separable from it. But," he continues, "the best of all, as I humbly conceive, is, what has prevailed, and still obtains, to let it stand as before; since the damnatory clauses have been often and sufficiently vindicated by the Reformed Churches abroad, as well as by our own here."

Indeed, the clauses in question, says Mr. Radcliffe (on the Athanasian Creed, xx. Lond. 1844.), "should be considered as purely affirmatory, as being collected from the foregoing expositions. 'For to what are these clauses appended? To doctrines which nearly touch man's salvation; to whom a correct definition of the truth became necessary; for, not to believe aright on questions concerning the person of Christ, is not to believe on *Him*; is to believe on some other than He is; and not to believe on Him, or to believe on any other, is to fail of salvation.' This is clearly the intent of these clauses in this

Creed, to which so many object, though with the exposition of this right faith, it has been said common Christians have nothing to do. (Wheatly, Sermon viii.) 'They touch not those who, in simple faith, receive the Apostles' Creed in the sense in which it is penned, and who have not yet turned their thoughts to the mode of the divine subsistence in the Trinity, or in the person of our Lord. But if they do think on these subjects, they must think correctly; and that not only for the truth's sake, but because such subjects cannot be trifled with. *If ye believe not that I am He who is come into the world to save sinners, ye are yet in your sins.* For it is God and our Saviour who is revealed to us that we receive or reject, according as we receive and reject these doctrines.' Church of England Quarterly Review, Jan. 1844."

Of the doctrine of the Creed, Dean Comber affirms that "none can deny it to be pure and orthodox; for it contradicts expressly all those heresies which the Catholic Church condemned in the primitive councils: as to the Trinity teaching us, That we must not confound the Persons (with Sabellius); for there is one Person of the Father, another of the Son, and another of the Holy Ghost, &c. Nor yet may we divide the substance (with Arius and Eunomius), for the Godhead of the Father, of the Son, and of the Holy Ghost is all one, &c. Not only the Father is God, but the Son is God (which Arius denied), and the Holy Ghost is God (which Macedonius would not grant); and yet it doth not follow (as the Arians pretended), that there are three Gods. Again, as to the Incarnation of our Saviour, it declares that he is very God of the substance of his Father (against Arius, Samosatenus, and Photinus), and very man of the substance of his mother (which Apollinaris denied), of a reasonable soul (which the same heretic disowned), and human flesh (which the Valentinians allowed not); and yet he is not two (as Nestorius dreamed), but one Christ. One,

not by confusion of substance (as Eutyches held), but by unity of person. These are the chief heresies, and if they were wrong, and the Catholic Church (which condemned them) in the right, then this Creed is orthodox, and the very quintessence of the ancient divinity." 1 Comber, Companion to the Temple, 361, 362.

Christmas-day, the Epiphany: (p. 487.)—The days appointed by our Church for the repetition of this Creed are much fewer than those prescribed in the Romish Ritual, which requires it every Sunday (Ridley, Life of Bp. Ridley, pp. 228—335, 4to. Lond. 1763). Radcliffe on the Athanasian Creed, xxiii.

It is appointed to be said upon the days named in the Rubric, for these reasons: partly, because those days, many of them, are most proper for this confession of the faith, which of all others is the most express concerning the Trinity, because the matter of them much concerns the manifestation of the Trinity, as Christmas, Epiphany, Easter Day, Ascension Day, Whit Sunday, Trinity Sunday, and St. John Baptist's Day, (at the highest of whose acts, the baptizing of our Lord, was made a kind of sensible manifestation of the Trinity); partly, that so it might be said once a month at least, and therefore on St. James and St. Bartholomew's days; and withal at a convenient distance from each time, and therefore on St. Matthew, Matthias, Simon and Jude, and St. Andrew's. Bishop Sparrow's Rationale, 41, 42.

The festivals of Christmas Day, Epiphany, Easter Day, Ascension Day, Whit Sunday, and Trinity Sunday, were all the days that were appointed for the saying of this Creed by the First Book of King Edward, but in his Second Book it was also enjoined on St. Matthias, and some other Saints' days, that so it might be repeated once in every month. Wheatly on the Common Prayer, 149.

Sung or said: (p. 487.)—The Athanasian Creed was only recited

on Sundays, according to the offices of Sarum and other English churches, and on other days nothing was appointed instead of it. To supply its place on the days when it does not occur, the revisers of our offices appointed the Apostles' Creed to be repeated. (1 Palmer, Orig. Lit. 234.) Mr. Palmer states (ibid.) that it "was sung like the Psalms in the English offices, and it was even designated by the title of the Psalm, Quicunque. These circumstances account for the custom of repeating and singing the Creed in the same manner as the Psalms, which still prevails in the Christian Churches of England." It is divided into verses, and pointed for chanting, like the Psalms, as it is in all the ancient rituals; and in Marbeck, and in all ancient choral books, we find that it was chanted as the Psalms and Canticles.

Quicunque vult: (p. 487.)—This title is given to this Creed by Honorius, of France, A.D. 1130; by Otho, of Bavaria, A.D. 1146; by Robertus Paululus, of France, A.D. 1178; by Cantilupe, Bishop of Worcester, A.D. 1240; by Kirkham, Bishop of Durham, A.D. 1255, and by a Synod of Exeter, A.D. 1287.

The following notes upon this Creed have been thus arranged:—the Latin original has been first given, and under each article, where it has been deemed expedient, comments have been made; after which will be found a selection of passages from creeds, treatises, and other works composed *before* the commencement of the fifth century, which has been made for the purpose of showing that the Creed contains nothing but what Fathers and writers of the Church had before that time asserted as fully and expressly as it is asserted by the Creed itself.

Whosoever will be saved: (p. 487.)—*Quicunque vult salvus esse, ante omnia opus est ut teneat Catholicam Fidem.*

Μία καθολικὴ τῆς ἀνθρωπότητος σωτηρία, ἡ πίστις. Clem. Alexand. Pædag. i. 6. ed. Potter. i. 116.

Recte igitur Catholicæ disciplinæ majestate institutum est, ut accedentibus ad religionem fides persuadeatur ante omnia. August. de Util. Cred. 13. ed. Bened. viii. 64.

Hæc est fides nostra, quoniam hæc fides est recta, quæ fides etiam catholica nuncupatur. Id. contr. Maximin. ii. 23. (viii. 729.)

Ipse quoque Dominus noster et dictis et factis ad credendum primo hortatus est, quos ad salutem vocavit. Id. de Lib. Arbitr. ii. 2. (i. 586.)

Hoc est primum præceptum, hoc est initium religionis et vitæ nostræ, fixum habere cor in fide. Id. Serm. xxxviii. 3. (v. 195.)

Hæretici . . . simplici fide catholica contenti esse nolunt: quæ una parvulis salus est. Id. in Ps. x. (iv. 60.)

Which Faith, except every one do keep: (p. 488.)—*Quam nisi Quisque integram inviolatamque servaverit, absque dubio in æternum peribit.*

However plain and agreeable to reason every verse in this Creed may be, yet we are not required, by the words of the Creed, to believe the whole on pain of damnation. For all that is required of us as necessary to salvation, is, that before all things we hold the Catholic faith; and the Catholic faith is, by the third and fourth verses, explained to be this, that we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance. This therefore is declared necessary to be believed; but all that follows from hence to the twenty-sixth verse, is only brought as a proof and illustration of it; and therefore requires our assent no more than a sermon does, which is made to prove or illustrate a text. The text we know is the word of God, and therefore necessary to be believed; but no person is, for that reason, bound to believe every particular of the sermon deduced from it, upon pain of damnation, though every tittle of it may be true. The same rule will apply to this Creed: the belief of the Catholic faith before mentioned, the Scripture makes necessary to salvation,

and therefore we must believe it: but there is no such necessity laid upon us to believe the illustration that is there given of it, nor does the Creed itself require it: for it goes on in the twenty-sixth and twenty-seventh verses in these words, "So that in all things as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped: he therefore that will be saved, must thus think of the Trinity." Where it plainly passes off from that illustration, and returns back to the fourth and fifth verses, requiring only our belief of the Catholic faith, as there expressed, as necessary to salvation, viz., "That one God, or Unity in Trinity, and Trinity in Unity is to be worshipped." All the rest of the Creed, from the twenty-seventh verse to the end, relates to our Saviour's incarnation; which indeed is another essential part of our faith, and as necessary to be believed as the former. Wheatly on the Common Prayer, 148.

Εἰ οὖν οἱ κατὰ σάρκα ταῦτα πράσσοντες ἀπέθανον, πόσῳ μᾶλλον ἐάν (τις) πίστιν Θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρῃ, ὑπὲρ ἧς Ἰησοῦς Χριστὸς ἐσταυρώθη; ὁ τοιοῦτος, ῥυπαρὸς γενόμενος, εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει, ὁμοίως καὶ ὁ ἀκούων αὐτοῦ. Ignat. ad Ephes. 16. ed. Jacobson. ii. 286.

Capitis enim peccatum est, aliter quam fides Ecclesiæ continet, de divinis sentire dogmatibus. Orig. in Levit. Hom. viii. 11. ed. Delaru. ii. 235.

And the Catholick Faith is this: (p. 488.)—*Fides autem Catholica Hæc est, ut unum Deum in Trinitate, et Trinitatem in unitate veneremur:*

The doctrine of the Trinity, as it is here proposed, has been the doctrine of the Gospel; the doctrine of the primitive Church, the doctrine of almost everything that can be called a church in all ages; in the Greek and Roman Church, it survived in the midst of all corruptions that arose; upon the Reformation there was not a Protestant Church but what received it in its fullest extent. Luther, Calvin,

Beza, and all the wisest and best Reformers, acknowledge the Athanasian Creed, and made it their profession of faith; the Puritans in our own country, the parent stock of all our modern Dissenters, embraced it as readily as the Church of England herself. Dean Vincent, Sermons on the Creeds, quoted by Bishop Mant on the Common Prayer, 58.

Ἡμεῖς δὲ καὶ θεὸν ὁμολογοῦμεν, ἀλλ' ἓνα. Theoph. Antioch. ad Autol. iii. 9. int. Justin. Mart. Opp. ed. Bened. 386.

Ecclesia proprie et principaliter ipse est Spiritus in quo est trinitas unius divinitatis Pater et Filius et Spiritus sanctus. Tertul. de Pudic. 21. ed. Rigalt. (1663.) 574.

Πιστεύομεν εἰς ἓνα Θεόν. Symb. Nicæn.

Credentes ergo divinam Trinitatem, et trinam unitatem, cavete, dilectissimi, ne quis vos ab Ecclesiæ catholicæ fide ac unitate seducat. August. Serm. ccxv. ed. Bened. v. 952.

Ἀληθῶς εἰς ἐστὶ Θεὸς, καὶ οὐκ ἐστὶν ἕτερος, σαφῶς ἐν τῇ ἁγίᾳ τοῦ Θεοῦ Ἐκκλησίᾳ ὁμολόγηται, καὶ συμπεφώνηται· ὅτι οὐ πολυθείαν εἰσηγοῦμεθα· ἀλλὰ μοναρχίαν κηρύττομεν· μοναρχίαν δὲ κηρύττοντες, οὐ σφαλλομεθα, ἀλλὰ ὁμολογοῦμεν τὴν Τριάδα, μονάδα ἐν Τριάδι, καὶ Τριάδα ἐν μονάδι, μίαν θεότητα Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος. Epiph. Hær. xlii, vel lxii. 3. ed. Petav. 514.

Νῦν δὲ δίδασκε τοσοῦτον εἰδέναι μόνον, μονάδα ἐν Τριάδι, καὶ Τριάδα ἐν μονάδι προσκυνουμένην, παράδοξον ἔχουσαν, καὶ τὴν διαίρεσιν καὶ τὴν ἔνωσιν. Greg. Naz. Orat. xxv. 17. ed. Bened. i. 468.

Μονὰς ἐν Τριάδι προσκυνουμένη, καὶ Τριάς εἰς μονάδα ἀνακεφαλαιουμένη. Id. Orat. vi. 22. (i. 194.)

Neither confounding the persons: (p. 488.)—*Neque confundentes personas, neque Substantiam separantes.*

Τὶς οὖν οὐκ ἂν ἀπορήσῃ, λέγοντας Θεὸν πατέρα καὶ υἱὸν Θεὸν καὶ πνεῦμα ἅγιον, δείκνυντας αὐτῶν καὶ τὴν ἐν τῇ ἐνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διαί-

ρεσιν, ἀκούσας ἀθέους καλουμένους; Athenag. Legat. 10. int. Just. Mart. Opp. ed. Bened. 287.

Ubique teneo unam substantiam in tribus cohærentibus. Tertul. adv. Prax. 12. (506.)

Οὔτε μὴν τρία ὁμολογοῦντες πράγματα, καὶ τρία πρόσωπα, τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος κατὰ τὰς γραφὰς, τρεῖς διὰ τοῦτο τοὺς θεοὺς ποιούμεν· ἐπειδὴ τὸν αὐτοτελῆ καὶ ἀγέννητον ἀναρχόν τε καὶ ἀόρατον θεόν, ἓνα μόνον οἶδαμεν τὸν θεὸν καὶ πατέρα τοῦ μονογενοῦς, τὸν μόνον μὲν ἐξ ἑαυτοῦ τὸ εἶναι ἔχοντα, μόνον δὲ τοῖς ἄλλοις πᾶσιν ἀφθόως τοῦτο χαριζόμενον· οὔτε μὴν ἓνα θεὸν μόνον λέγοντες εἶναι τὸν . . πατέρα, . . διὰ τοῦτο ἀρνούμεθα καὶ τὸν Χριστὸν Θεὸν εἶναι πρὸ αἰώνων. Athanas. de Synod. ed. Bened. i. 739 D.

Καὶ τοὺς λέγοντας δὲ τὸν αὐτὸν εἶναι πατέρα καὶ υἱόν καὶ ἅγιον πνεῦμα, καθ' ἑνὸς καὶ τοῦ αὐτοῦ πράγματός τε καὶ προσώπου τὰ τρία ὀνόματα ἀσεβῶς ἐκλαμβάνοντας, εἰκότως ἀποκηρύσσομεν τῆς ἐκκλησίας. Id. ibid. (i. 740 D.)

Θεὸς δὲ αἰεὶ ἡ Τριάς ὀνομάζεται· λέγοντους οὖν τρεῖς ὑποστάσεις, ἥτοι πρόσωπα τρία, οὐ λέγομεν τρεῖς οὐσίας, ἢ τρεῖς φύσεις, ἢ θεοὺς τρεῖς, ἀλλ' ἓνα Θεόν, μίαν οὐσίαν, ἥτοι φύσιν, ὁμολογοῦμεν, ἵνα μὴ ἀρειανίσωμεν· λέγοντες δὲ μίαν πάλιν οὐσίαν, ἥτοι φύσιν, οὐ λέγομεν μίαν ὑπόστασιν, ἵνα μὴ σαβελλιανίσωμεν· ἀλλὰ τρεῖς ὑποστάσεις, ἥτοι τρία πρόσωπα, ἐν μιᾷ θεότητι, οὐσίαν μίαν καὶ φύσιν πιστεύομεν. Anastas. et Cyril. Alexand. Expl. Orth. Fid. ed. H. Steph. (1570.) 429.

Illi enim (sc. Sabelliani) unum et eundem dicunt Filium esse qui Pater est: nos autem Patrem gignentem et Filium genitum duas dicimus esse personas, sed non duas diversasque naturas. August. contr. Serm. Arian. 34. ed. Bened. viii. 645.

In fide catholica contra venena quorundam hæreticorum sic ædificamur, ut dicamus Patrem et Filium et Spiritum Sanctum unius esse substantiæ. Id. in Ps. lxviii. Serm. 1. (iv. 692.)

Estque ipsa æterna et vera et cara Trinitas, neque confusa, neque sepa-

rata. Id. de Civit. Dei, xi. 28. (vii. 294.)

Ex corpore Domini sonuit, ut baptizarentur gentes, in nomine Patris et Filii et Spiritus Sancti. In nomine, non in nominibus: hi enim tres unum sunt, et hi tres unus est Deus.... Catholicam fidem, quæ nec confundit nec separat Trinitatem, nec abnuit tres personas, nec diversas credit esse substantias. August. contr. Maximin. ii. 22. ed. Bened. viii. 726.

Et hæc omnia nec confuse unum sunt, nec disjuncte tria sunt. Id. Ep. clxx, al. lxvi. (ii. 609.)

Ὡσαύτως δὲ, ἀπελθόντες βαπτίσατε εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος· μέσων δὲ τιθεμένων τῶν ἄρθρων τῆς συλλαβῆς τοῦ, τοῦ, καὶ τοῦ· καὶ ἐλέγχει τὸν Σαβέλ-λιον Ματθαῖος, τὴν συναλοιφὴν παρεισ-φέροντα· ὅπου γὰρ καὶ σημαίνει ἀληθῶς Πατέρα, ἀληθῶς Υἱὸν, ἀληθῶς ἅγιον Πνεῦμα· ὅποτε δὲ ὁμόστοιχος ἡ Τριάς, καὶ ἐν ἐνὶ ὀνόματι Τριάς καλουμένη, ἐλέγ-χει τὸν Ἀρείον, ὑπόβασιν τινα διανοού-μενον ἐν τῇ Τριάδι, ἢ ἀλλοίωσιν, ἢ παραλ-λαγήν. Epiph. Hær. xlii, vel lxii. 4. ed. Petav. 515.

For there is one person of the Father: (p. 488.)—*Alia est enim persona Patris, alia Filii, alia Spiritus sancti.*

Hanc me regulam professum, qua inseparatos ab alterutro Patrem et Filium et Spiritum testor, tene ubique; et ita, quid quomodo dicatur, agnosces. Ecce enim dico alium esse patrem, et alium filium, et alium spiritum. Ter- tul. adv. Prax. 9. ed. Rigalt. (1663.) 504.

Sermo Dei, per quem omnia facta sunt, et sine quo factum est nihil. Qui si ipse Deus est, secundum Joa- nem Deus erat sermo; habes duos, alium dicentem ut fiat, alium facien- tem. Alium autem quomodo accipere debeas, jam professus sum; personæ non substantiæ nomine; ad distinc- tionem, non ad divisionem. Id. ibid. 12. (506.)

Nos Patrem, et Filium, et Spiritum Sanctum in sua unumquemque

(504)

Persona ponimus, licet substantia co- pulemus: illi Sabellii dogma sec- tantes Trinitatem in unius personæ angustias cogunt. Hieron. Ep. xli, al. liv. ad Marcell. ed. Vallars. i. 186 E.

Ἰδία ὑπόστασις πατρὸς, καὶ ἰδία υἱοῦ, καὶ ἰδία πνεύματος ἁγίου. Greg. Nyss. Orat. i. ed. Paris. (1638.) i. 141 C.

Εκεῖ μὲν γὰρ (sc. ἐν τῇ Τριάδι) ἄλλος καὶ ἄλλος, ἵνα μὴ τὰς ὑποστάσεις συγχέωμεν· οὐκ ἄλλο δὲ καὶ ἄλλο, ἐν γὰρ τὰ τρία καὶ ταυτὸν τῇ θεότητι. Greg. Naz. Ep. ci. ed. Bened. ii. 86 A.

But the Godhead of the Father: (p. 489.)—*Sed Patris, et Filii, et Spiritus sancti, una est Divinitas, æqualis gloria, coæterna Majestas.*

Διὰ τοῦτο καὶ περὶ πάντων αἰνῶ σε, εὐλογῶ σε, δοξάζω σε, σὺν τῷ αἰωνίῳ καὶ ἐπουρανίῳ Ἰησοῦ Χριστῷ, ἀγαπητῷ σου παιδί· μεθ' οὗ σοι καὶ Πνεύματι ἁγίῳ ἡ δόξα, καὶ νῦν καὶ εἰς τοὺς μέλλοντας αἰῶνας. Ἀμήν. Polycarp. Orat. ult. ap. Eccles. Smyrn. Ep. De Mart. 14. ed. Jacobson. ii. 578.

Ὁ πατὴρ δι' υἱοῦ, σὺν ἁγίῳ πνεύ- ματι, τὰ πάντα χαρίζεται· οὐκ ἄλλα πατρὸς χαρίσματα, καὶ ἄλλα υἱοῦ, καὶ ἄλλα ἁγίου πνεύματος· μία γὰρ ἡ σωτηρία, μία ἡ δύναμις, μία ἡ πίστις. Cyril. Hieros. Catech. xvi. 24. ed. Touttée. 257.

Deus unus in Trinitate, unus in potestate, Unitas, Trinitas, sempiterna Majestas: unum potens per omnia, et Trinitas in Unitate, et Unitas in Trini- tate consistit: sed nec Trinitas dividi- tur, nec Unitas separatur. Hac igitur Catholica fide armati atque instructi, carissimi! &c. August. Serm. ccclxxxiv. de Trinit., al. i. de verb. Apost. (v. 1485.) Vide etiam Eund. contr. Serm. Arian. 33. (viii. 645.)

Patris et Filii et Spiritus sancti unam esse virtutem, unam esse sub- stantiam, unam deitatem, unam ma- jestatem, unam gloriam. Id. contr. Maximin. iii. 26. (viii. 744.)

Κοινὸν γὰρ, Πατρὶ μὲν καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι, τὸ μὴ γεγονέναι, καὶ ἡ θεότης. Greg. Naz. Orat. xxv. 16. (i. 467.)

Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ τὸ Πνεῦμα τὸ Ἅγιον, . . . τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον Symb. Constantinop.

Such as the Father is: (p. 489.)—*Qualis Pater, Talis Filius, Talis et Spiritus sanctus.*

In Fide catholica contra venena quorundam hæreticorum sic ædificamur, ut dicamus Patrem et Filium et Spiritum Sanctum unius esse substantiæ. Quid est, unius substantiæ? Verbi gratia, Si aurum est Pater, aurum et Filius, aurum et Spiritus Sanctus. Quidquid est Pater quod Deus est, hoc Filius, hoc Spiritus Sanctus. August. in Ps. lxxviii. ed. Bened. iv. 692.

Qualis est Pater secundum substantiam, talem genuit et Filium: et Spiritus sanctus . . . est ejusdem et ipse substantiæ cum Patre et Filio. Faustini Fid. ap. Quesnel. Cod. Rom. 38.

The Father uncreate: (p. 489.)—*Increatus Pater, increatus Filius, increatus et Spiritus sanctus.*

Horum igitur furori respondere animus exarsit: recolens hoc vel præcipue sibi salutare esse, non solum in Deum credidisse, sed etiam in Deum patrem; neque in Christo tantum sperasse, sed in Christo Dei filio; neque in creatura, sed in Deo creatore ex Deo nato. Hilar. Pictav. de Trinit. i. 17. ed. Bened. 775.

Quidquid ergo ad se ipsum dicitur Deus, et de singulis personis singulariter dicitur, id est, de Patre, et Filio, et Spiritu Sancto, et simul de ipsa Trinitate, non pluraliter, sed singulariter dicitur. August. de Trinit. v. 8. (viii. 838.)

The Father incomprehensible: (p. 490.)—*Immensus Pater, immensus Filius, immensus et Spiritus sanctus.*

The words in the text are not a just translation of the Latin original, though containing as true and just a proposition as the Latin words do. *Immensus* signifies *omnipresent*, rather

than *incomprehensible* in the modern sense of *incomprehensible*. But if by *incomprehensible* be understood, not to be comprehended within any bounds, it will then answer to the Latin pretty nearly. The translator here followed the Greek copy, taking perhaps the Greek to be the original language wherein the Creed was written. However, some Latins have understood by *immensus, incomprehensible*, in such a sense as has been hinted. *Immensus Pater: non mole, sed potestate omnia concludente. Vel immensus, id est, incomprehensibilis.* (Abælard. in Symb. Athanas. p. 368.)

There are two printed Greek copies, which read ἀκατάληπτος, Stephens's, first printed by Bryling, and Baifius's, first printed by Genebrard: which two copies are in the main one. Our translators, in 1548, could have seen none but Bryling's, that is, Stephens's copy. The Constantinopolitan copy, published by Genebrard, reads ἀπειρος: the Palatine copy, by Felckman, ἄμετρος. The Saxon, French, and old English versions, exactly follow the Latin original. As does also the Primer of 1539, set forth by John, Bishop of Rochester; and the other later one of 1555, by C. Pole. The first has immeasurable, where we have incomprehensible; the other has, without measure. Waterland on the Athanasian Creed, c. x. pp. 248, 249.

Archdeacon Dodwell (quoted by Bishop Mant, in his edition of the Book of Common Prayer, p. 62.) says that "when this translation was first made in our native tongue, the word 'incomprehensible' was not confined to the sense it now bears, as inconceivable, or beyond or above our understanding; but it then meant not comprehended within any limits, and thus answered to the original expression and notion of immensity."

Οὕτω καὶ εἰς τὸ ἄνω τῶν αἰώνων τοῖς λογισμοῖς ἀναβαίνοντες, καὶ οἷον εἰς τι πέλαγος ἀχανές ἐπὶ τὸ ἄπειρον τῆς τοῦ θεοῦ ζωῆς διακύπτοντες, οὐδεμιᾶς ἀρχῆς

ἀφ' ἧς γέγονε λαβέσθαι δυνάμενοι, ἀλλὰ τοῦ νοουμένου ἐξωτέραν αἰὲ καὶ ὑπερεκπίπτουσιν τοῦ θεοῦ τὴν ζωὴν ἐννοοῦντες, τοῦτο τὸ ἀναρχὸν τῆς ζωῆς, ἀγέννητον προσειρήκαμεν. Basil. Cæsar. adv. Eunom. i. 16. ed. Garnier. i. 228.

Ἔστι γὰρ ἀπερίγραφος, ἀχώρητος, ἀπερινοήτος. Epiph. Hæres. liv, sive lxxiv. 7. ed. Petav. 895.

Πατὴρ οὖν αἰὲ ἀγέννητος, καὶ ἄκτιστος, καὶ ἀκατάληπτος. Υἱὸς δὲ γεννητὸς, ἀλλ' ἄκτιστος, καὶ ἀκατάληπτος. Πνεῦμα ἅγιον αἰὲ, οὐ γεννητὸν, οὐ κτιστόν, οὐ συνάδελφον, οὐ προπάτορον, οὐκ ἑγγονον, ἀλλ' ἐκ τῆς αὐτῆς οὐσίας Πατρὸς, καὶ Υἱοῦ. Id. ibid. 12. (901.)

Ὁ θεὸς ἀπερίγραπτός ἐστι καὶ ἀκατάληπτος, πανταχοῦ ἐπιφαινόμενος. Macar. Homil. xvi. 5. ed. Prit. 245.

Εὐχαριστῶ σοι, φησὶν [ὁ προφήτης], διὰ τοῦτο, ὅτι ἀκατάληπτον ἔχω Δεσπότην· οὐ περὶ οὐσίας ἐνταῦθα λέγων· ἐκεῖνο μὲν γὰρ ὡς ὁμολογημένον ἀκατάληπτον εἶναι παρήκε· περὶ δὲ τοῦ πανταχοῦ παρεῖναι τὸν Θεὸν ταῦτα φησὶ, δεικνύς ὅτι οὐδὲ τοῦτο οἶδε, πῶς πανταχοῦ πάρεστιν. Chrysost. de Incompr. Dei Nat. Hom. i. 4. ed. Montfaucon. (1834.) i. 548.

The Father eternal: (p. 490.)—*Æternus Pater, æternus Filius, æternus et Spiritus sanctus.*

None of the persons ever began to be, nor shall ever cease to be; they always were, they always will be, and must be; the same yesterday, to-day, and for ever. Waterland on the Athanasian Creed, c. x. p. 249.

Καὶ αὖθις ἐπάγει μετ' ὀλίγα περὶ τοῦ αὐτοῦ λέγων, ὅντος οὖν αἰωνίου τοῦ πατρὸς, αἰώνιος ὁ υἱὸς ἐστι, φῶς ἐκ φωτὸς ὢν . . .

Τῶν ὑπ' ἐμοῦ λεχθέντων ὀνομάτων ἕκαστον ἀχώριστον ἐστὶ καὶ ἀδιαίρετον τοῦ πλησίον· πατέρα εἶπον, καὶ πρὶν ἐπαγάγω τὸν υἱὸν ἐσήμενα καὶ τοῦτον ἐν τῷ πατρί. Dionys. Alexand. ap. Athanas. Ep. de Sent. Dionys. 15, 17. ed. Bened. i. 254.

Æternus Pater, coæternus Filius, coæternus Spiritus Sanctus. August. Serm. cv. de verb. Luc. ii., al. xxix. de verb. Dom. 3. ed. Bened. v. 543.

And yet they are not three eternal: (p. 490.)—*Et tamen non Tres æterni, sed unus æternus.*

Some account ought to be given of this manner of speaking, because it often occurs in the Creed, and may be thought most apt to offend the malicious, or to mislead the unwary. The way of speaking came in a little after the middle of the fourth century, and then only into the Latin Church; for the Greeks never used it, but taught the same things under a different form of expression. What Greeks and Latins both intended was, that as the three persons are one substance and one God, so every Divine perfection, and every substantial attribute, belonging to any one person, is common to all; and there is nothing peculiar to any one but the Divine relations: to the Father, Paternity and whatever it implies or carries with it; to the Son, Filiation; to the Holy Ghost, Procession. In this account, Eternity, Immensity, Omnipotence, and the like, being substantial attributes, are common to all the three persons; who have therefore one Eternity, one Immensity, one Omnipotence, and so on, as one Substance and one Godhead: thus far Greeks and Latins agreed both in doctrine, and expression. But the Latins, building hereupon, thought it very allowable to go a little farther (which the Greeks did not), and to express the same thing by saying, of the three persons, that they are one Eternal, one Immense, one Omnipotent, one Holy, one Uncreated, &c. And this was the current language at the making, and before the making of this Creed. The Arians were the sole occasion of introducing both kinds of expression, which must therefore be interpreted accordingly. Two things were designed by them: one, to obviate the Arian tenet, that the three persons were differing in kind, and in degree, as being of unequal perfections; the other to obviate the Arian charge, or calumny, upon the Church as making three Gods. In regard to the former, when the Catholics speak of one Di-

vinity, they intend equal Divinity, not Divinities differing in kind, or degree: and in regard to the latter, they further mean undivided and inseparable Divinity, not many Divinities. The true meaning then, and the full meaning of the expressions of the Creed, will be very clear and obvious. The three persons are equal in duration, and undivided too; one Eternity (one, because undivided, and inseparable) is common to all, and therefore they are not three Eternals, but one Eternal.

The oldest writers who have used this way of expression, are, Ambrose, Faustinus, and Austin: and their meaning in it is very plain and certain from the places themselves where they make use of it. Fulgentius, who came not long after them, sometimes falls into the same manner of expression [*Relativa nomina Trinitatem faciunt, essentialia vero nullo modo triplicantur. Deus Pater, Deus Filius, Deus Spiritus Sanctus. Bonus Pater, bonus Filius, bonus Spiritus Sanctus. Pius Pater, pius Filius, pius Spiritus Sanctus. Justus Pater, justus Filius, justus et Spiritus Sanctus. Omnipotens Pater, omnipotens Filius, omnipotens et Spiritus Sanctus. Et tamen non dicimus nec Tres Deos, nec Tres bonos, nec Tres pios, nec Tres justos, nec Tres omnipotentes, sed unum Deum, bonum, pium, justum, omnipotentem, Patrem et Filium et Spiritum Sanctum. De Trin. c. ii. p. 330.*]; but sparingly, as if he either did not fully attend to it, or had some scruple about it: for his general way is to say "not three eternal Gods, but one eternal God" [*Æternus est sine initio Pater, æternus est sine initio Filius, æternus est sine initio Spiritus Sanctus: nec tamen tres Dii æterni, sed unus æternus Deus. Ad Ferrand. p. 234.*], instead of the other in the Creed; and so in the like cases. Which indeed is a very insipid and dull way of expressing it, and if applied to every article in the Athanasian Creed, would make it a very flat composition in comparison to what it is. It is true, that all at

length resolves into this, that the three persons are "not three Gods," but "one God": "this is the ground and foundation, and the other is the superstructure. But then it is a fine and elegant, as well as a solid superstructure; improving the thought, and carrying on a train of new and distinct propositions, and not merely a jejune and sapless repetition of the same thing. Waterland on the Athanasian Creed, c. x. 250—253.

Μόνος γὰρ ἀγέννητος καὶ ἀφθαρτος ὁ Θεός, καὶ διὰ τοῦτο Θεός ἐστι. Justin. Mart. Dial. cum Tryph. 5. ed. Bened. 108.

Ὡς γὰρ ἀεὶ ἦν, οὕτως ἐστὶ καὶ νῦν, καὶ ὡς νῦν ἐστὶν, οὕτως ἀεὶ ἦν καὶ ἐστὶν ἡ τριάς, καὶ ἐν αὐτῇ πατὴρ, καὶ υἱός, καὶ πνεῦμα ἅγιον· καὶ εἰς θεὸς ὁ πατὴρ ὁ ἐπὶ πάντων καὶ διὰ πάντων, καὶ ἐν πᾶσι. Athanas. Ep. iii. ad Serap. 7. ed. Bened. i. 696.

Atque ita omnipotentiam æternitatemque non nisi penes unum esse; quia neque in omnipotentia validius infirmiusque, neque in æternitate posterius anterieusve congrueret; in Deo autem nihil nisi æternum potensque esse venerandum. Hilar. Pictav. de Trinit. i. 4. ed. Bened. 768.

Quapropter illud præcipue teneamus, quidquid ad se dicitur præstantissima illa et divina sublimitas, substantialiter dici; quod autem ad aliquid, non substantialiter, sed relative: tantamque vim esse ejusdem substantiæ in Patre et Filio et Spiritu Sancto, ut quidquid de singulis ad se ipsos dicitur, non pluraliter in summa, sed singulariter accipiatur. August. de Trinit. v. 8. ed. Bened. viii. 837.

As also there are not three incomprehensibles: (p. 490.)—*Sicut non tres increati, nec tres immensi, sed unus increatus, et unus immensus.*

Ὁ θαύματος μυστικοῦ· εἰς μὲν ὁ τῶν ὅλων Πατήρ· εἰς δὲ καὶ ὁ τῶν ὅλων Λόγος· καὶ τὸ Πνεῦμα τὸ ἅγιον ἓν, καὶ τὸ αὐτὸ πανταχοῦ. Clem. Alexand. Pædag. i. 6. ed. Potter. i. 123.

Ακτιστος μὲν γὰρ πέφηνε μόνη ἡ ἁγία
τριάς τῆς θεότητος, αἰδιός τε καὶ ἄτρεπτος,
καὶ ἀναλλοίωτος. Athanas. contr. Apoll.
i. 3. ed. Bened. i. 924.

Magnus Pater, magnus Filius, mag-
nus Spiritus Sanctus: non tamen tres
magni, sed unus magnus. August. de
Trinit. v. 8. ed. Bened. viii. 837.

Τριάς εἰς μονάδα ἀνακεφαλαιουμένη,
πᾶσα προσκυνητὴ, βασιλικὴ πᾶσα, ὁμο-
θρόνος, ὁμόδοξος, ὑπερκόσμιος, ὑπέρχρο-
νος, ἄκτιστος, ἀόρατος, ἀναφής, ἀπερί-
ληπτος. Greg. Naz. Orat. vi. 22. ed.
Bened. i. 194.

Κοινὸν γὰρ, Πατρὶ μὲν καὶ Υἱῷ καὶ
ἀγίῳ Πνεύματι, τὸ μὴ γεγονέναι, καὶ
ἡ θεότης. Id. Orat. xxv. 16. (i. 467.)

So likewise the Father is Almighty:
(p. 491.)—*Similiter, omnipotens Pater,*
omnipotens Filius, omnipotens et
Spiritus sanctus.

Itaque omnipotens Pater, omnipotens
Filius, omnipotens Spiritus Sanctus.
August. de Trinit. v. 8. (viii. 837.)

Εἰς γὰρ ἐστὶ, φησὶ (sc. Eunomius),
καὶ μόνος Θεὸς παντοκράτωρ. Εἰ μὲν
οὖν τὸν πατέρα διὰ τῆς τοῦ παντοκρά-
τορος προσηγορίας ἐνδείκνυται, ἡμέτερον
λέγει τὸν λόγον καὶ οὐκ ἀλλότριον. . .
πάντα δὲ ἐστὶν ὁ πατήρ· ὕψιστος, παν-
τοκράτωρ, βασιλεὺς τῶν βασιλευόντων,
κύριος τῶν κυριευόντων, καὶ πάντα ὅσα
τῆς ὑψηλῆς ἔχεται σημασίας, τοῦ πατρός
ἐστὶν ἴδια· τὰ δὲ τοῦ πατρὸς, τοῦ υἱοῦ
ἐστὶ πάντα. Greg. Nyss. contr. Eunom.
Orat. ii. ed. Paris. (1638.) ii. 443 B.

And yet they are not three Al-
mighties: (p. 491.)—*Et tamen non tres*
omnipotentes, sed unus omnipotens.

Nec tamen tres omnipotentes, sed
unus omnipotens. August. de Trinit.
v. 8. (viii. 838.)

Ista tria non tres dii, non tres om-
nipotentes, sed unus Deus omni-
potens, ipsa Trinitas unus Deus; quia
unum necessarium est. Id. Serm. ciii
de verb. Luc. x., al. xxvi. de verb.
Dom. 3. (v. 538.)

Non est quid dicam tres, nisi Pa-
trem et Filium et Spiritum Sanctum,
unum Deum, unum omnipotentem
Ergo unum principium. Id. in Joh.

Evang. viii Tract. xxxix. (iii. p. ii.
562.)

Secundum rectam fidem ipsa Tri-
nitas unus est Deus, *beatus et solus*
potens, Rex regum et Dominus domi-
nantium, qui solus habet immortalita-
tem, et lucem habitat inaccessibilem.
Id. contr. Maximin. ii. 12. (viii. 700.)

So the Father is God: (p. 491.)—
Ita Deus Pater, Deus Filius, Deus et
Spiritus sanctus.

Ὁς [sc. Filius] καὶ λόγος πρωτότοκος
ὢν τοῦ Θεοῦ, καὶ Θεὸς ὑπάρχει. Justin.
Mart. Apol. i. 63. ed. Bened. 81.

Εἰ νενοήκατε τὰ εἰρημένα ὑπὸ τῶν
προφητῶν, οὐκ ἂν ἐξηρνεῖσθε αὐτὸν εἶναι
Θεὸν, τοῦ μόνου καὶ ἀγεννήτου καὶ ἀρρήτου
Θεοῦ υἱόν. Id. Dial. cum Tryph. 126.
(219.)

Θεὸς οὖν ὢν ὁ λόγος, καὶ ἐκ Θεοῦ
πεφυκώς. Theoph. Antioch. ad Autol.
ii. 22. int. Just. Mart. Opp. ed. Bened.
365.

Τὶς οὖν οὐκ ἂν ἀπορήσῃ, λέγοντας
Θεὸν πατέρα καὶ υἱὸν Θεὸν καὶ πνεῦμα
ἅγιον, δεικνύντας αὐτῶν καὶ τὴν ἐν τῇ
ἐνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει
διαίρεσιν, ἀκούσας ἀθέους καλουμένους;
Athenag. Legat. 10. Ibid. 287.

Duos tamen deos et duos dominos
nunquam ex ore nostro proferimus;
non quasi non et Pater Deus, et Filius
Deus, et Spiritus sanctus Deus, et
Deus unusquisque. Tertul. adv. Prax.
13. ed. Rigalt. (1663.) 507.

Δέον ὁμολογεῖν, Θεὸν τὸν πατέρα,
Θεὸν τὸν υἱόν, Θεὸν τὸ πνεῦμα τὸ ἅγιον·
ὥς οἱ θεῖοι λόγοι, καὶ οἱ τούτους ὑψηλό-
τερον νενοηκότες ἐδίδαξαν. Basil. Caesar.
Ep. viii. 2. ed. Garnier. iii. 81.

Pater Deus est, et Filius Deus est,
et Spiritus Sanctus Deus est. August.
de Trinit. v. 8. (viii. 837.)

Deus Pater, Deus Filius, Deus
Spiritus Sanctus. Id. ibid. viii. procem.
(viii. 865.)

Credamus et in Spiritum Sanctum.
Deus enim est; quia scriptum est,
Deus spiritus est. Id. Serm. ccxv.
(v. 952.)

Quidquid est Pater quod Deus est,
hoc Filius, hoc Spiritus Sanctus. . . .
Quæris quid sit Pater: respondetur,

Deus. Quæris quid sit Filius: respondetur, Deus. Quæris quid sit Pater et Filius: respondetur, Deus. De solo Patre interrogatus, Deum responde: de solo Filio interrogatus, Deum responde: de utroque interrogatus, non deos, sed Deum responde. August. in Ps. lxviii. Serm. 1. ed. Bened. iv. 692.

Et si interrogemur de Spiritu Sancto, nihil aliud respondendum est, nisi quod Deus sit; et cum simul dicuntur Pater et Filius et Spiritus Sanctus, nihil aliud intelligendum est quam unus Deus. Id. in Ps. v. (iv. 16.)

Εἰ τοίνυν ναὸς Θεοῦ καλούμεθα διὰ οἴκησιν ἁγίου Πνεύματος, τίς τολμήσειε παραιτήσασθαι τὸ Πνεῦμα, καὶ ἀπαλλοτριῶσαι τῆς τοῦ Θεοῦ οὐσίας; Epiph. Hæres. liv, sive lxxiv. 13. ed. Petav. 902.

Ορίζου δὲ καὶ τὴν ἡμετέραν εὐσέβειαν, διδάσκων ἓνα μὲν εἰδέναι Θεὸν ἀγέννητον, τὸν Πατέρα· ἓνα δὲ γεννητὸν Κύριον, τὸν Υἱόν· Θεὸν μὲν, ὅταν καθ' ἑαυτὸν λέγεται, προσαγορευόμενον, Κύριον δὲ, ὅταν μετὰ Πατρὸς ὀνομάζεται. . . . ἐν δὲ Πνεῦμα Ἅγιον, προελθὸν ἐκ τοῦ Πατρὸς, ἡ καὶ προῖον, Θεὸν. Greg. Naz. Orat. xxv. 15. ed. Bened. i. 466.

Τὸ μὲν οὖν Πατὴρ καὶ Υἱὸς, ἴδιον ἐκάστης ὑπωστάσεως, τὸ δὲ Θεὸς καὶ Κύριος, κοινόν. Ἐπεὶ οὖν τέθεικε κοινὸν ὄνομα τὸ εἰς Θεὸς, ἐδεήθη καὶ τοῦ ἰδιάζοντος, ἵνα γνωρίσῃς τίνα φησὶν, ὥστε ἡμᾶς μὴ ἐμπεσεῖν εἰς τὴν Σαβελλίου μανίαν. Chrysost. de Incompr. Dei Nat. Hom. v. 2. ed. Montfaucon. (1834.) i. 590.

Ἀλλ' εἰ καὶ τρεῖς ἡριθμησα, ἀλλὰ τὰ τρία διὰ τὸ τρισυπόστατον τῆς ὁμοουσίου Τριάδος καὶ ἀδιαιρέτου, λέγω· ἐπείτοιγε εἰς Θεὸς ὁ Πατὴρ, καὶ εἰς Θεὸς ὁ Υἱὸς, καὶ εἰς Θεὸς τὸ ἅγιον Πνεῦμα· καὶ μία θεότης ἐν τρισὶν ὑποστάσεσιν ὀρίζεται, καὶ μία οὐσία, καὶ βασιλεία, καὶ δύναμις, καὶ φύσις. Anastas. et Cyril. Alexand. Expl. Orth. Fid. ed. H. Steph. (1570.) 426.

And yet they are not three Gods: (p. 491.)—*Et tamen non tres Dei, sed unus est Deus.*

Si ex conscientia qua scimus Dei nomen et Domini, et patri et filio et spiritui convenire, deos et dominos

nominaremus, extinxissemus faces nostras etiam ad martyria timidiore, quibus evadendi quoque pateret occasio jurantibus statim per deos et dominos, ut quidam hæretici, quorum dii plures. Tertul. adv. Prax. 13. ed. Rigalt. (1663.) 507.

Καὶ οὕτως εἰς θεὸς ἐν τῇ ἐκκλησίᾳ κηρύττεται, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν· ἐπὶ πάντων μὲν, ὡς πατὴρ, ὡς ἀρχή, καὶ πηγὴ· διὰ πάντων δὲ, διὰ τοῦ λόγου· ἐν πᾶσι δὲ, ἐν τῷ πνεύματι τῷ ἁγίῳ. Athanas. Ep. i. ad Serap 28. ed. Bened. i. 676.

Ἀδιαίρετος γὰρ ἡ τριάς, καὶ μία ταύτης ἡ θεότης· καὶ εἰς θεὸς ἐστὶ πάντων καὶ διὰ πάντων, καὶ ἐν πᾶσιν. Id. Ep. iii. ad Serap. 6. (i. 695.)

“Si quis Patrem et Filium et Spiritum Sanctum tres dicit deos, anathema sit.”

Duum deorum professio cum irreligiosa sit, quia nusquam nisi unum Deum prædicatum meminerimus et prædicemus: quanto magis trium deorum in Patre et Filio et Spiritu Sancto nuncupatio damnabilis est? Quod tamen quia hæretici dicunt, recte catholici condemnant. Hilar. Pictav. de Synod. 55, 56. ed. Bened. 1183.

Non enim duos aut tres deos fides catholica prædicat, sed ipsam Trinitatem unum Deum. Non ut eadem Trinitas simul possit aliquando Pater, aliquando Filius, aliquando Spiritus Sanctus dici, sicut Sabellius credidit: sed ut Pater nonnisi Pater, et Filius nonnisi Filius, et Spiritus Sanctus nonnisi Spiritus Sanctus, et hæc Trinitas nonnisi unus Deus. August. in Ps. v. (iv. 17.)

Hæc Trinitas unus Deus est, omnipotens, invisibilis, Rex sæculorum, visibilium et invisibilium creator. . . . Nec tres dii, sed unus Deus. Id. Serm. ccxii. (v. 937.)

Videte ne numerando errorem patiamini, et me putetis tres Deos dixisse, quia unum Deum tertio nominavi. Una est in Trinitate substantia deitatis, una virtus, una potestas, una majestas, unum nomen divinitatis. Id. Serm. ccxxv. (v. 952.)

Catholica autem fides credit Patrem et Filium et Spiritum Sanctum unum Deum, unius substantiæ Trinitatem, inseparabiliter, æqualiter, non commixtione confusam, non distinctione separatam. August. Serm. vii, al. vi. ed. Bened. v. 38.

Non tamen tres Deos, sed unum Deum dicimus eam ipsam præstantissimam Trinitatem. Id. de Trinit. v. 8. (viii. 837.)

Ut et alius Pater sit, alius Filius, alius Spiritus Sanctus, et tamen hi sres simul unus sit Dominus Deus. Id. Collat. cum Maximin. (viii. 676.)

Spiritus enim Sanctus Deus, sicut Dei Filius Deus, et Pater Deus. Ter dixi Deus, sed non dixi tres deos: magis enim Deus ter, quam dii tres; quia Pater et Filius et Spiritus Sanctus unus Deus. Id. in Joh. Evang. i. Tract. vi. (iii. p. ii. 330.)

So likewise the Father is Lord: (p. 491.)—*Ita Dominus Pater, Dominus Filius, Dominus et Spiritus sanctus.*

Πιστεύομεν . . . εἰς ἓνα Κύριον Ἰησοῦν Χριστόν, . . . καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸν Κύριον. Symb. Constantinop.

And yet not three Lords: (p. 492.)—*Et tamen non Tres Domini, sed unus est Dominus.*

Catholicam fidem, quæ Patrem et Filium et Spiritum Sanctum non tres dominos deos, sed unum Dominum Deum credit. August. contr. Maximin. ii. 23. (viii. 727.)

Trinitas quippe secundum rectam fidem, id est, Pater et Filius et Spiritus Sanctus, in cuius nomine baptizamur, et unus Dominus Deus noster est, et præter ipsum alius non est. Ipse est enim Deus de quo dicit Apostolus, Nullus est Deus nisi unus. Nam si hoc de Patre acceperis dictum, non tibi erit Deus Christus, quia non potest solvi Scriptura, dicens, Nullus Deus nisi unus; ut hic vobis taceam de Spiritu Sancto, quem superius Dominum Deum ostendimus. Id. Ibid. (viii. 728.)

Sic et Dominum si quæras, singulum
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quemque respondeo; sed simul omnes non tres dominos deos, sed unum Dominum Deum dico. Hæc est fides nostra, quoniam hæc fides est recta, quæ fides etiam catholica nuncupatur. Id. ibid. (viii. 729.)

(Τὸ Πνεῦμα τὸ ἅγιον) σὺν Πατρὶ καὶ Υἱῷ κυριολεκτεῖται. Epiphan. Hæres. liv, sive lxxiv. 1. ed. Petav. 887.

For like as we are compelled: (p. 492.)—*Quia sicut singillatim unamquamque Personam et Deum et Dominum confiteri Christiana veritate compellimur; ita tres Deos, aut Dominos dicere Catholica Religione prohibemur.*

Veritas Christiana destricte pronuntiavit: Deus, si non unus est, non est. Tertul. adv. Marcion. i. 3. ed. Rigalt. (1663.) 366.

Cum de singulis quæritur, unusquisque eorum et Deus et omnipotens esse respondeatur; cum vero de omnibus simul, non tres dii vel tres omnipotentes, sed unus Deus omnipotens. August. de Civit. Dei, xi. 24. (vii. 290.)

Neque enim tres dominos, aut tres omnipotentes, aut tres creatores, aut quidquid aliud de excellentia Dei dici potest dicimus: quia nec tres dii, sed unus Deus. Id. Serm. ccxii. (v. 937.)

Εἰς γὰρ ἡμῶν ἐστὶν ὁ Θεὸς, πατὴρ καὶ υἱὸς καὶ ἅγιον πνεῦμα· τρεῖς ὑποστάσεις, μία κυριότης, μία θεότης, μία δοξολογία, καὶ οὐ πολλοὶ Θεοί. Epiphan. Hæres. v, sive xxv. 6. (80.)

Ἀναγκαῖον καὶ τὸν ἓνα Θεὸν τηρεῖν, καὶ τὰς τρεῖς ὑποστάσεις ὁμολογεῖν, καὶ ἐκάστην μετὰ τῆς ἰδιότητος. Greg. Naz. Orat. ii. 38. ed. Bened. i. 30.

The Father is made of none: (p. 492.)—*Pater a nullo est factus, nec creatus, nec genitus.*

All the three negatives here predicated of the Father amount to this one, that He is absolutely of *none*: this is his peculiar property, his distinguishing character, to be first in order, and the head of every thing; to whom even the Son and Holy Ghost are referred, but diversely and in different manner. Waterland on the Athanasian Creed, c. x. p. 256.

Quantum humana conditio de Deo definire potest, id definitio, quod et omnium conscientia agnosceret: Deum, summum esse magnum, in æternitate constitutum, innatum, infectum, sine initio, sine fine. Tertul. adv. Marcion. i. 3. ed. Rigalt. (1663.) 366.

Οὕτως πιστεύομεν, ὡς τῇ ἀποστολικῇ ἐκκλησίᾳ δοκεῖ· εἰς μόνον ἀγέννητον Πατέρα, οὐδένα τοῦ εἶναι αὐτῷ τὸν αἷτιον ἔχοντα. Alexand. ad Alexand. Ep. ap. Theodoret. Eccles. Hist. i. 3.

Ἡμεῖς ἑαυτοὺς ἐρωτήσωμεν, ὁ δε θεὸς ἐκ τίνος; ἂρ' οὐχὶ πρόχειρόν ἐστιν ἐν τῇ ἐκάστου διανοίᾳ ὅτι ἐξ οὐδενός; τὸ δὲ ἐξ οὐδενός, τὸ ἀναρχόν ἐστι δηλονότι· τὸ δὲ ἀναρχον, τὸ ἀγέννητον. Basil. Cæsar. adv. Eunom. i. 15. ed. Garnier. i. 227.

Pater est, ex quo omne quod est constitit. . . . Ejus esse in sese est, non aliunde quod est sumens. . . . Ipse ingenitus. Hilar. Pictav. de Trinit. ii. 6. ed. Bened. 791.

Dicimus Patrem Deum de nullo. August. Serm. cxi, al. xvi. ed. Bened. v. 680.

Non enim habet de quo sit, aut ex quo procedat. Id. de Trinit. iv. 20. (viii. 829.)

Ἰδιον δὲ, Πατὴρ μὲν, ἡ ἀγεννησία· Υἱὸν δὲ, ἡ γέννησις· Πνεύματος δὲ, ἡ ἐκπεμφσις. Greg. Naz. Orat. xxv. 16. ed. Bened. i. 467.

The Son is of the Father alone: (p. 493.)—*Filius a Patre solo est, non factus, nec creatus, sed genitus.*

The Son is here said to be of the Father alone, in contradistinction to the Holy Ghost, to be named after, who is not of the Father alone, but of both. The Greeks that struck out the words, "and of the Son," below, and left the word "alone" here, were not aware of it. This conduct of theirs betrayed a shortness of thought, and at the same time served to shew that the Latins had not been interpolaters of the Creed, but that the Greeks had been curtailers. It must, however, be owned, that the Greeks who drew up that form which Bishop Usher printed from Junius, were wise enough to observe how this matter stood; and therefore struck out the

word "alone" here, as well as "and of the Son" below. Waterland on the Athanasian Creed, c. x. p. 256.

Οὐ γὰρ κτιστὸς ὁ Λόγος Ἰησοῦς ὁ Χριστός. Dionys. Alexand. Ep. contr. Paul. Samosat. ap. Euseb. et Athanas. Fragm. 270.

Nihil enim nisi natum habet filius. Hilar. Pictav. de Trinit. iv. 10. (832.)

Filius Patris solius, . . . Hunc quippe de sua substantia genuit, non ex nihilo fecit. August. Ep. clxx, al. lxvi. (ii. 609.)

Christus autem æqualis Patri natus erat, non factus: natus de substantia Patris. Id. in Joh. Evang. v. Tract. xviii. (iii. p. ii. 429.)

Non est Filius a se, etenim si Filius est, natus est: si natus est, ab illo est de quo natus est. Sed tamen æqualem sibi genuit . . . æqualis æqualem genuit, æternus æternum. . . . Non alia visio ejus et alia substantia ejus: nec alia potentia ejus, alia substantia ejus. Id. Ibid. Tract. xx. (iii. p. ii. 452.)

Non sic unum Deum quasi solitarium; . . . sed Patrem verum, qui genuit filium verum, id est, Deum de Deo, lumen de lumine, Deum verum de Deo vero . . .; non creatum, sed genitum; non ex nihilo, sed ex Patre. Greg. Boet. Lib. Fid. ap. Quesnel. Cod. Rom. 39.

Τινὲς ἡμᾶς βούλονται σοφίζεσθαι καὶ λέγειν, ἴσον τὸ γεννητὸν εἶναι τῷ γεννητῷ, οὐ παραδεκτέον δὲ ἐπὶ Θεοῦ λέγειν, ἀλλ' ἡ ἐπὶ τὰ κτίσματα μόνον· ἕτερον γὰρ ἐστὶ γεννητὸν, καὶ ἕτερον γεννητόν. Epiphan. Hæres. xlv, sive lxiv. 8. ed. Petav. 531.

Ἀληθῶς Υἱὸν τὸν Υἱὸν, ὅτι μόνος, καὶ μόνον, καὶ μόνως, καὶ μόνον. Greg. Naz. Orat. xxv. 16. (i. 467.)

Κατὰ φύσιν ἀρὰ καὶ αὐτὸς ὑπάρχων Θεός, ἐν ἐστὶ πρὸς τὸν πατέρα· ὁ δὲ τοιοῦτος πὼς ἂν εἴη γεννητὸς ἢ πεποιημένος; Cyril. Alexand. in Joh. x. 33. ed. Aubert. iv. 669 B.

The Holy Ghost is of the Father: (p. 493.)—*Spiritus sanctus a Patre et Filio, non factus, nec creatus, nec genitus est, sed procedens.*

The peculiar and distinguishing

character of the Holy Ghost is to *proceed*, and to proceed both from *Father and Son*. Indeed, the Son and Holy Ghost are both *of the Father*, but in a different manner, to us inexplicable; one by the way of *generation*, the other by *procession*, though the word *procession*, in a lax sense, has been sometimes applied to either. However, to proceed *from the Father and the Son*, or, as the Greeks will needlessly cavil, *from the Father by the Son*; that is peculiar to the Holy Ghost. The Greeks and Latins have had many and tedious disputes about the Procession. One thing is observable, that though the ancients, appealed to by both parties, have often said that the Holy Ghost proceeds *from the Father*, without mentioning the *Son*, yet they never said that He proceeded from the Father *alone*; so that the modern Greeks have certainly innovated in that article, in expression at least, if not in real sense and meaning. As to the Latins, they have this to plead, that none of the ancients ever condemned their doctrine; that many of them have expressly asserted it; that the Oriental Churches themselves rather condemn their taking upon them to add any thing to a Creed formed in a general Council, than the doctrine itself; that those Greek Churches that charge their doctrine as heresy, yet are forced to admit much the same thing, only in different words; and that Scripture itself is plain that the Holy Ghost proceeds at least *by the Son*, if not *from Him*; which yet amounts to the same thing.

It should be here observed, that some time before the compiling of this Creed, the usual Catholic way of speaking of the Holy Ghost, was to say, that He was *nec genitus, nec ingenitus*, neither *begotten* nor *unbegotten*, while this Creed by barely denying him to be *begotten*, seems to leave room to think that He is *unbegotten*. This raised a scruple in the minds of some, here in England, concerning that part of the Creed, above 700 years ago; as we learn from Abbo Floriacensis of that

time. For Gregory's Synodicon admitted here, as well as this Creed, had the very expression concerning the Holy Ghost, "*nec ingenitus, nec genitus*." It might have been easy to end the dispute, only by distinguishing upon the equivocal meaning of the word *ingenitus*. It had been taken from the Greek, *ἀγέννητος*, which signified not barely *unbegotten*, but absolutely *underived*: in this sense the Holy Ghost could not be said to be *ingenitus*. But if it barely means *not begotten*, it may be applied to Him, as it is in the Creed. The whole difficulty then arose only from the scantiness of the Latin tongue, in not affording a single word which should fully express the Greek *ἀγέννητος*, *unoriginate*. *Ingenitus* might tolerably do it; but the word was more commonly taken in a narrower construction. Peter Abelard has hit off the whole difficulty very clearly. [Solum itaque Patrem *ingenitum* dicimus, hoc est, a seipso non ab alio: unde Augustinus adversus Felicianum Ariannum; "Patrem *ingenitum* dico, quia non processit ab altero."—Aliud itaque dicere est Patrem *ingenitum*, aliud *non genitum*—Spiritus vero Sanctus ipse quoque est *non genitus*—Nec tamen ideo est *ingenitus*, cum ipse ab alio sit, tam a Patre scilicet quam a Filio procedens. Solus itaque Pater *ingenitus* dicitur, sicut solus Filius *genitus*: Spiritus vero Sanctus nec *genitus* est, nec *ingenitus*, sed, ut dictum est, *non genitus*. Introd. ad Theolog. i. p. 983.] Waterland on the Athanasian Creed, c. x. pp. 257—259.

In the primitive times, the Latin Fathers taught expressly the Procession of the Spirit from the Father and the Son, because by good consequence they did collect so much from those passages of the Scripture which we have used to prove that truth. And the Greek Fathers, though they stuck more closely to the phrase and language of the Scripture, saying, that the Spirit proceedeth from the Father, and not saying, that he proceedeth

from the Son ; yet they acknowledged under another Scripture expression the same thing which the Latins understood by procession, viz. that the Spirit is of or from the Son, as he is of and from the Father ; and therefore usually when they said, he *proceedeth from the Father*, they also added, he *received of the Son*. As Epiphanius : καὶ γὰρ καὶ περὶ τοῦ Πνεύματος βλασφημοῦσι, καὶ τολμῶσι λέγειν κεκτίσθαι ὑπὸ τοῦ Υἱοῦ, ὅπερ ἐστὶν ἄκτιστον, ἐκ Πατρὸς ἐκπορευόμενον, καὶ τοῦ Υἱοῦ λαμβάνον. Hær. lxi. §. 52. Τὸ ἅγιον Πνεῦμα, Πνεῦμα ἅγιον, Πνεῦμα Θεοῦ, αἰεὶ ὄν σὺν Πατρὶ καὶ Υἱῷ, οὐκ ἀλλότριον Θεοῦ, ἀπὸ δὲ Θεοῦ ὄν, ἀπὸ Πατρὸς ἐκπορευόμενον, καὶ τοῦ Υἱοῦ λαμβάνον. Id. Ancor. §. 6. The interpretation of which words, according to the Latins, inferred a procession ; and that which the Greeks did understand thereby, was the same which the Latins meant by the procession from the Son, that is, the receiving of his essence from him. That as the Son is of God by being of the Father, so the Holy Ghost is God of God by being of the Father and the Son, as receiving that infinite and eternal essence from them both. That this was the sense of the Greek Fathers anciently, who used those two Scriptures of the Holy Ghost, appeareth by Epiphanius, who frequently declares so much : as, speaking of Ananias who lied unto the Spirit : Ἄρα Θεὸς ἐκ Πατρὸς καὶ Υἱοῦ, τὸ Πνεῦμα, ᾧ ἐψεύσαντο οἱ ἀπὸ τοῦ τιμήματος νοσφισάμενοι. Ancor. §. 9. Bishop Pearson on the Creed. Art. viii. p. 485. in not. ed. Lond. 1840.

Omne quod prodit ex aliquo, secundum sit ejus necesse est de quo prodit, non ideo tamen est separatum. Secundus autem ubi est, duo sunt. Et tertius ubi est, tres sunt. Tertius enim est spiritus a Deo et filio, sicut tertius a radice fructus ex frutice. Et tertius a fonte, rivus ex flumine. Et tertius a sole, apex ex radio. Tertul. adv. Prax. 8. ed. Rigalt. (1663.) 504.

Spiritus quoque sanctus cum procedit a Patre et Filio, non separatur a

Patre, non separatur a Filio. Ambros. de Spirit. Sanct. i. 11. ed. Bened. ii. 625.

Si Spiritum dicas, et Deum Patrem, a quo procedit Spiritus : et Filium, quia Filii quoque est Spiritus, nuncupasti. Id. ibid. 3. (ii. 609.)

De Spiritu autem sancto nec tacere oportet, nec loqui necesse est . . . qui Patre et Filio auctoribus confitendus est. Hilar. Pictav. de Trinit. ii. 29. ed. Bened. 802.

De Filio Spiritus Sanctus procedere reperitur. August. de Trinit. xv. 17. ed. Bened. viii. 988.

Neque natus est sicut Unigenitus, neque factus. Id. ibid. v. 14. (viii. 841.)

Cum Spiritum Sanctum genitum non dicamus, dicere tamen non audeamus ingentum, ne in hoc vocabulo vel duos Patres in illa Trinitate, vel duos qui non sunt de alio quispiam suspicetur. Pater enim solus non est de alio, ideo solus appellatur ingentus, non quidem in Scripturis, sed in consuetudine disputantium, et de re tanta sermonem qualem valuerint proferentium. Filius autem de Patre natus est : et Spiritus Sanctus de Patre principaliter, et ipso sine ullo temporis intervallo dante, communiter de utroque procedit. Diceretur autem Filius Patris et Filii, si, quod abhorret ab omnium sanorum sensibus, eum ambo genuissent. Non igitur ab utroque est genitus, sed procedit ab utroque amborum Spiritus. Id. ibid. xv. 26. (viii. 1000.)

De Patre est Filius, de Patre est Spiritus Sanctus : sed ille genitus, iste procedens : ideo ille Filius est Patris, de quo est genitus ; iste autem Spiritus utriusque, quoniam de utroque procedit. Sed ideo cum de illo Filius loqueretur, ait, De Patre procedit : quoniam Pater processionis ejus est auctor, qui talem Filium genuit, et gignendo ei dedit ut etiam de ipso procederet Spiritus Sanctus. Nam nisi procederet et de ipso, non diceret discipulis, Accipite Spiritum Sanctum ; eumque insufficiente daret, ut a se quoque procedere significans, aperte ostenderet flando,

quod spirando dabat occulte. . . . Amborum est ergo Spiritus, procedendo de ambobus. Quid autem inter nasci et procedere intersit, de illa excellentissima natura loquens, explicare quis potest? Non omne quod procedit nascitur, quamvis omne procedat quod nascitur; . . . Hæc scio: distinguere autem inter illam generationem et hanc processionem nescio, non valeo, non sufficio. August. contr. Maximin. ii. 14. ed. Bened. viii. 703.

Τὸ Πνεῦμα τὸ Ἅγιον, . . . τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον. Symb. Constantinop.

So there is one Father: (p.493.)—*Unus ergo Pater, non tres Patres; unus Filius, non tres Filii; unus Spiritus sanctus, non tres Spiritus sancti.*

Whether this paragraph be borrowed from St. Austin, or from an elder writer under the name of Ignatius, I know not. The foundation of it was laid in 1 Cor. viii. 6, "one God the Father," and "one Lord Jesus Christ;" to which it was usual to add, after reciting it, "and one Holy Ghost," to complete the whole number of the divine persons. The intent and purport of the words, in this Creed, is to set forth the distinction of the three persons, and their several offices and characters: that there is one Father, and that He alone is unoriginate, is first person, is head, &c., and neither the Son nor the Holy Ghost have any share in these titles, or characters, to make three unoriginate, three heads, &c. That there is one Son, and He alone begotten, and afterwards incarnate, &c., which characters and offices belong not to the other two, but are distinct, and appropriate to one. And there is one Holy Ghost, whose character is to proceed, and whose office is to sanctify, which character and office are not to be ascribed, in the same sense, to the other two; for that would be confounding the personal characters and offices, and making three Holy Ghosts, instead of one. Waterland on the Athanasian Creed, c. x. pp. 259, 260.

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Ω θαύματος μυστικοῦ· εἷς μὲν ὁ τῶν ὅλων Πατήρ· εἷς δὲ καὶ ὁ τῶν ὅλων Λόγος· καὶ τὸ Πνεῦμα τὸ ἅγιον ἐν, καὶ τὸ αὐτὸ πανταχοῦ. Clem. Alexand. Pædag. i. 6. ed. Potter. i. 123.

Εἰ δὲ οὖν ὁ Λόγος πρὸς τὸν Θεόν, Θεὸς ὢν, τὶ οὖν φήσκειν ἄν τις, δύο λέγειν Θεοὺς; δύο μὲν οὐκ ἐρῶ Θεοὺς ἀλλ' ἢ ἓνα, πρόσωπα δὲ δύο, οἰκονομίαν δὲ τρίτην, τὴν χάριν τοῦ ἁγίου πνεύματος. Πατήρ μὲν γὰρ εἷς, πρόσωπα δὲ δύο, ὅτι καὶ ὁ υἱὸς, τὸ δὲ τρίτον τὸ ἅγιον Πνεῦμα . . . Ὁ ὢν Πατήρ ἐπὶ πάντων, ὁ δὲ υἱὸς διὰ πάντων, τὸ δὲ ἅγιον Πνεῦμα ἐν πάσιν. Ἄλλως τε ἓνα Θεὸν νομίσαι μὴ δυνάμεθα, ἐὰν μὴ ὁντως Πατρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι πιστεύσωμεν. Hippolyt. contr. Noet. 14. ed. Fabric. ii. 15.

Οὕτω δὴ καὶ ἐν τῇ τριάδι, ὁ τῆς μονάδος διασωθήσεται λόγος, ἓνα μὲν πατέρα ὁμολογούντων, καὶ ἓνα υἱόν, καὶ ἐν πνεῦμα ἅγιον. Basil. Cæsar. adv. Eunom. iii. 6. ed. Garnier. i. 277.

Εἷς Θεὸς, ὁ πατήρ· εἷς Κύριος, ὁ μονογενὴς αὐτοῦ υἱός· ἐν τὸ πνεῦμα τὸ ἅγιον, ὁ Παράκλητος. Cyril. Hieros. Catech. xvi. 24. ed. Touttée. 257.

Exciditne tibi Ecclesiam duos innascibiles nescire, et duos patres non confiteri? Hilar. Pictav. de Trinit. ix. 51. ed. Bened. 1018.

In illa quippe Trinitate quæ Deus est, unus est Pater, non duo vel tres; et unus Filius, non duo vel tres; et unus amborum Spiritus, non duo vel tres. August. contr. Maximin. ii. 23. (viii. 729.)

Τὸ δὲ Πατήρ, καὶ Υἱός, καὶ ἅγιον Πνεῦμα, οὐ κοινὰ ὀνόματα, ἀλλ' ἰδίᾳς ἐκάστου ὑποστάσεως· ὁ γὰρ Πατήρ οὐ λέγεται Υἱός, καὶ ὁ Υἱὸς οὐ λέγεται Πατήρ· καὶ τὸ Πνεῦμα τὸ ἅγιον οὔτε Πατήρ, οὔτε Υἱὸς προσαγορεύεται· Θεὸς δὲ αἰεὶ ἡ Τριάς ὀνομάζεται· λέγοντες οὖν τρεῖς ὑποστάσεις, ἥτοι πρόσωπα τρία, οὐ λεγομεν τρεῖς οὐσίας, ἢ τρεῖς φύσεις, ἢ θεοὺς τρεῖς, ἀλλ' ἓνα Θεόν, μίαν οὐσίαν, ἥτοι φύσιν, ὁμολογοῦμεν, ἵνα μὴ ἀρειανίσωμεν· λέγοντες δὲ μίαν πάλιν οὐσίαν ἥτοι φύσιν, οὐ λεγομεν μίαν ὑπόστασιν, ἵνα μὴ σαβελλιανίσωμεν· ἀλλὰ τρεῖς ὑποστάσεις, ἥτοι τρία πρόσωπα, ἐν μιᾷ θεότητι, οὐσίαν μίαν καὶ φύσιν πιστεύομεν. . . . Τοιούτῳ δεῖ τρόπῳ ἐννοιεῖν δὲ περὶ τῆς ἐνιαίας τριῶν-

ποσάτου θεότητος. Anastas. et Cyril. Expl. Orth. Fid. ed. H. Steph. (1570.) 429.

And in this Trinity none is afore, or after other: (p. 494.) — *Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus, sed totæ tres personæ coæternæ sibi sunt, et coæquales.*

The compiler of the Creed now returns to the equality and unity of the persons, that he may at length sum up and throw into a short compass what he had said upon the Trinity, before he should pass on to the other great article, the Incarnation. When it is said, "none is afore or after other," we are not to understand it of order; for the Father is first, the Son second, and the Holy Ghost third in order. Neither are we to understand it of office; for the Father is supreme in office, while the Son and Holy Ghost condescend to inferior offices. But we are to understand it, as the Creed itself explains it, of duration, and of dignity; in which respect none is "afore or after," none "greater" or "less," but the whole three "persons co-eternal," and "co-equal." Waterland on the Athanasian Creed, c. x. pp. 260, 261.

Divinitas autem gradum non habet, utpote unica. Tertul. adv. Hermog. 7. ed. Rigalt. (1663.) 235.

In hac Trinitate non est aliud alio majus aut minus. August. Serm. ccxiv. in tradit. Symb. 3. ed. Bened. v. 948.

Si autem talia tibi idola ponis in corde, ut duos facias deos, unum majorem, id est, Patrem, alium minorem, id est, Filium; Spiritum vero sanctum ita omnium trium minimum fingas, ut nec Deum nuncupare digneris: non hæc est nostra fides, quoniam non est Christiana fides, ac per hoc nec fides. Id. contr. Maximin. ii. 5. (viii. 694.)

Quisquis potest errare, ut aliud de Deo credat quam oportet, non credat Patrem et Filium et Spiritum Sanctum unius esse substantiæ, deceptus est versutia hæreticorum, maxime Ariano-

rum. Si aliquid minus in Filio, aut minus in Spiritu Sancto quam in Patre crediderit, passus est scandalum in Deo, a sole uritur. Id. in Ps. cxx. (iv. 1381.)

Credimus, et tenemus, et fideliter prædicamus, quod Pater genuerit Verbum, hoc est, Sapientiam, per quam facta sunt omnia, unigenitum Filium, unus unum, æternus coæternum, summe bonus æqualiter bonum; et quod Spiritus Sanctus simul et Patris et Filii sit Spiritus, et ipse consubstantialis et coæternus ambobus. Id. de Civit. Dei, xi. 24. (vii. 290.)

Ἡμῖν εἰς Θεός, ὅτι μία θεότης· καὶ πρὸς ἓν τὰ ἐξ αὐτοῦ τὴν ἀναφορὰν ἔχει, καὶ τρία πιστεύηται· οὐ γὰρ, τὸ μὲν μᾶλλον, τὸ δὲ ἥττον Θεός· οὐδὲ τὸ μὲν πρότερον, τὸ δὲ ὕστερον. Greg. Naz. Orat. xxxi. 14. ed. Bened. i. 565.

Ἐχω μὲν οὕτω περὶ τούτων, καὶ ἔχοιμι, καὶ ὅς τις ἐμοὶ φίλος, σέβειν Θεὸν τὸν Πατέρα, Θεὸν τὸν Υἱόν, Θεὸν τὸ Πνεῦμα τὸ ἅγιον, τρεῖς ἰδιότητας, θεότητες μίαν, δόξην, καὶ τιμὴν, καὶ οὐσίαν, καὶ βασιλείαν μὴ μεριζομένην. Id. Ibid. 28. (i. 574.)

Ἡ τὸ πᾶν (sc. unamquamque personam Trinitatis) τίμησον, ἥ τὸ ὅλον ἀτίμασον, ἵνα ἀκόλουθος νοῦς σεαυτῷ τυγχάνῃς. Id. Orat. xxxvii. 18. (i. 657.)

Τὸ Πνεῦμα τὸ ἅγιον, . . . το σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον. Symb. Constantinop.

Ταύτην γὰρ καὶ ὑμῖν, καὶ ἡμῖν, καὶ πᾶσι τοῖς μὴ διαστρέφουσι τὸν λόγον τῆς ἀληθοῦς πίστεως συναρέσκειν δεῖ, πρεσβυτάτην οὖσαν, καὶ ἀκόλουθον τῷ βαπτίσματι, καὶ διδάσκουσιν ἡμᾶς πιστεύειν εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, δηλαδὴ θεότητος, καὶ δυνάμεως, καὶ οὐσίας μιᾶς τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος πιστευομένης, ὁμοτίμου τε τῆς ἀξίας, καὶ συναϊδίου τῆς βασιλείας, ἐν τρισὶ τελείαις ὑποστάσεσιν, ἡγουν τρισὶ τελείοις προσώποις. Epist. Synod. Conc. Constantinop. A.D. 381, vel 385. ap. Theodoret. Eccles. Hist. v. 9.

So that in all things, as is aforesaid: (p. 494.)—*Ita ut per omnia, sicut jam supra dictum est, et unitas in Trinitate, et Trinitas in unitate veneranda sit.*

Οὕτω μὲν ἡμεῖς εἰς τε τὴν τριάδα τὴν μονάδα πλατύνομεν ἀδιαίρετον, καὶ τὴν τριάδα πάλιν ἀμείωτον εἰς τὴν μονάδα συγκεφαλαιούμεθα. Dionys. Alexand. ap. Athanas. Ep. de Sent. Dionys. 17. ed. Bened. i. 255.

Quamvis Trinitatem colamus, quia Pater non est Filius, nec Filius est Pater, nec Spiritus Sanctus aut Pater aut Filius: tamen unum Deum colimus, quia ipsa Trinitatis ineffabilis et excelsa conjunctio unum Deum ostendit, unum Dominum. Ideoque dictum est, Audi Israël, Dominus Deus tuus, Dominus unus est. August. Collat. cum Maximin. 11. ed. Bened. viii. 653.

Εἴ τις μὴ εἶπῃ τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος μίαν θεότητα, ἐξουσίαν, δυναστείαν μίαν, δόξαν, κυριότητα μίαν, βασιλείαν μίαν, θέλησιν καὶ ἀλήθειαν, ἀνάθεμα ἔστω. Damas, Confess. Fid. ap. Theodoret. Eccles. Hist. v. 11.

Μονὰς ἐν Τριάδι προσκυνουμένη, καὶ Τριάς εἰς μονάδα ἀνακεφαλαιουμένη, πᾶσα προσκυνητὴ, βασιλικὴ πᾶσα, ὁμόθρονος, ὁμόδοξος, ὑπερκόσμιος, ὑπέρχρονος, ἄκτιστος, ἀόρατος, ἀναφῆς, ἀπερίληπτος. Greg. Naz. Orat. vi. 22. ed. Bened. i. 194.

Οὐχ ἓνα μὲν ὄρον εὐσεβείας ἡγησόμεθα, προσκυνεῖν Πατέρα, καὶ Υἱόν, καὶ τὸ Πνεῦμα τὸ ἅγιον, τὴν μίαν ἐν τοῖς τρισὶ θεότητά τε καὶ δύναμιν, μηδὲν ὑπερσέβοντες, μηδὲ ὑποσέβοντες, ἵνα μικρόν τι καὶ αὐτὸς μιμήσωμαι τοὺς περὶ ταῦτα σοφούς· τὸ μὲν γὰρ ἀδύνατον, τὸ δὲ ἀσεβές. Id. Orat. xxii. 12. (i. 421.)

Αὐτοὶ δὲ προσκυνοῦσι τὸν Πατέρα, καὶ τὸν Υἱόν, καὶ τὸ ἅγιον Πνεῦμα, μίαν θεότητα· Θεὸν τὸν Πατέρα, Θεὸν τὸν Υἱόν, Θεὸν, εἰ μὴ τραχύνη, τὸ Πνεῦμα τὸ ἅγιον, μίαν φύσιν ἐν τρισὶν ιδιότησι, νοεραῖς, τελείαις, καθ' ἑαυτὰς ὑφεστώσαις, ἀριθμῶ διαιρεταῖς, καὶ οὐ διαιρεταῖς θεότητι. Id. Orat. xxxiii. 16. (i. 614.)

Ὅταν μὲν οὖν πρὸς τὴν θεότητα βλέψωμεν, καὶ τὴν πρώτην αἰτίαν, καὶ τὴν μοναρχίαν, ἐν ἡμῖν τὸ φανταζόμενον· ὅταν δὲ πρὸς τὰ ἐν οἷς ἡ θεότης, καὶ τὰ ἐκ τῆς πρώτης αἰτίας ἀχρόνως ἐκείθεν ὄντα, καὶ ὁμοδόξως, τρία τὰ προσκυνούμενα. Id. Orat. xxxi. 14. (i. 565.)

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Vide supra, sub Art., "And the Catholick Faith is this: that we worship one God in Trinity, and Trinity in Unity."

We therefore, that will be saved: must thus think of the Trinity: (p. 494.)—*Qui vult ergo salvus esse, ita de Trinitate sentiat.*

Thus, as consisting of three persons, co-eternal and co-equal, and all one God; distinct enough to be three, united enough to be one; distinct without division, united without confusion. Waterland on the Athanasian Creed, c. x. p. 263.

Τὸ μέγιστον, ἡ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος ἐπίγνωσις, καὶ ὁμολογία τῆς πρώτης ἡμῶν ἐλπίδος· τούτων τί μείζον; τί δαὶ κοινότερον; τὰ δὲ ὑπὲρ ταῦτα, καὶ τῷ σπανίῳ τὸ τιμιώτερον ἔχῃ, ἀλλὰ τῷ γε ἀναγκαίῳ τὸ δεύτερον· ὧν γὰρ ἄνευ τὸ εἶναι Χριστιανὸν οὐχ οἶον τε, ταῦτα τῶν ὀλίγοις ἐφικτῶν χρησιμώτερα. Greg. Naz. Orat. xxxii. 23. (i. 595.)

Si ergo intelleximus qua veneratione Deus omnipotens pater dicatur, quove sacramento Dominus noster Jesus Christus unicus ejus filius habeatur, et qua perfectione sanctus ejus Spiritus nominetur, utque sancta Trinitas unum sit per substantiam, sed affectu personisque discreta.

Si inquam hoc secundum traditionis . . . regulam consequenter advertimus, deprecamur ut nobis et omnibus qui hæc audiunt, concedat Dominus fide quam suscepimus custodita, cursu consummato, expectare justitiæ repositam coronam, et inveniri inter eos qui resurgunt in vitam æternam. Symb. Ruffin. int. Hieron. Opp. ed. Bened. v. 145.

Vide supra, sub Art., "Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly."

Furthermore, it is necessary to everlasting salvation: (p. 495.)—*Sed necessarium est ad æternam Salutem, ut Incarnationem quoque Domini nostri Jesu Christi fideliter credat.*

Ignorantes autem eum, qui ex Virgine est Emmanuel, privantur munere ejus, quod est vita æterna: . . . Ad quos Verbum ait, suum munus gratiæ narrans: *Ego dixi, Dii estis, et filii Altissimi omnes: vos autem sicut homines moriemini.* Ad eos indubitate dicit, qui non percipiunt munus adoptionis, sed contemnunt incarnationem puræ generationis Verbi Dei, fraudantes hominem ab ea ascensione quæ est ad Dominum, et ingrati existentes Verbo Dei, qui incarnatus est propter ipsos. Propter hoc enim Verbum Dei homo; et qui Filius Dei est, filius hominis factus est, commixtus Verbo Dei, ut adoptionem percipiens fiat filius Dei. Iren. contr. Hæres. iii. 19, al. 21. ed. Massuet. 212.

Dominus autem manens cum discipulis per quadraginta dies, significare dignatus est quia per istud tempus necessaria est omnibus fides Incarnationis Christi: quæ infirmis est necessaria. August. Serm. cclxiv. de Ascens. Dom. 4. ed. Bened. v. 1077.

For the right Faith is: (p. 495.)—*Est ergo Fides recta, ut credamus et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus pariter et Homo est.*

Χριστὸν Ἰησοῦν υἱὸν αὐτοῦ τὸν μονογένητον, τὸν γεννηθέντα ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου. Symb. Rom. vet.

Varie diabolus æmulatus est veritatem. Adfectavit illam aliquando defendendo concutere. Unicum Dominum vindicat omnipotentem mundi conditorem, ut et de unico hæresim faciat. Ipsum dicit Patrem descendisse in virginem, ipsum ex ea natum, ipsum passum, denique ipsum esse Iesum Christum. . . . Sedenim ipse potius a primordio mendax est; et si quem hominem de suo subornaverit, ut Praxean. Tertul. adv. Prax. 1. ed. Rigalt. (1663.) 500.

Nos vero et semper, et nunc magis, ut instructiores per Paracletum ductorem scilicet omnis veritatis, unicuique quidem Deum credimus: sub hac dispensatione, quam œconomiam

dicimus, ut unici Dei sit et filius sermo ipsius, qui ex ipso processerit, per quem omnia facta sunt, et sine quo factum est nihil: hunc missum a Patre in virginem, et ex ea natum hominem et Deum, filium hominis et filium Dei, et cognominatum Iesum Christum, hunc passum, hunc mortuum et sepultum secundum scripturas, et resuscitatum a Patre, et in cælos resumptum, sedere ad dexteram, Patris, venturum judicare vivos et mortuos: qui exinde miserit, secundum promissionem suam, a Patre Spiritum sanctum Paracletum, sanctificatorem fidei eorum qui credunt in Patrem et Filium et Spiritum sanctum. Id. Ibid. 2. (501.)

Sedenim invenimus illum directo, et Deum et hominem expositum, ipso hoc Psalmo suggerente, Quoniam Deus homo natus est in illa, ædificavit eam voluntate patris; certe usquequaque filium Dei et filium hominis, cum Deum et hominem, sine dubio secundum utramque substantiam in sua proprietate distantem: quia nec sermo aliud quam Deus, neque caro aliud quam homo. Sic et Apostolus de utraque ejus substantia docet: Qui factus est, inquit, ex semine David. Hic erit homo et filius hominis, qui definitus est filius Dei secundum spiritum. Hic erit Deus, et sermo Dei filius. Videmus duplicem statum, non confusum, sed conjunctum in una persona, Deum et hominem Iesum. De Christo autem dissero. Id. Ibid. 27. (516.)

Qui legunt ergo hominis filium hominem Christum Iesum, legant hunc eundem et Deum et Dei filium nuncupatum. . . . Periculum est enim, cum utrumque legis, non utrumque, sed alterum credidisse. Ex quo quoniam utrumque in Christo legitur, utrumque credatur: ut fides ita demum vera sit, si et perfecta fuerit. Nam si ex duobus altero in fide cessante, unum et quidem id quod est minus, ad credendum fuerit assumptum, perturbatur regula veritatis, temeritas ista non salutem contulerit, sed in vicem salutis, de jactura fidei pericu-

lum mortis grande conflaverit. Novat. de Trinit. 11. ed. Pamel. int. Tertul. Opp. ed. Rigalt. (1663.) 713.

Λέγω δὲ Ἰουστίνου καὶ Μιλτιάδου καὶ Τατιανοῦ καὶ Κλήμεντος καὶ ἐτέρων πλειόνων, ἐν οἷς ἅπασι θεολογεῖται ὁ Χριστός. Τὰ γὰρ Εἰρηναίου τε καὶ Μελίτωνος καὶ τῶν λοιπῶν τὶς ἀγνοεῖ βιβλία, Θεὸν καὶ ἄνθρωπον καταγγέλλοντα τὸν Χριστόν; ψαλμοὶ δὲ ὅσοι καὶ ὧδαὶ ἀδελφῶν ἀπαρχῆς ὑπὸ πιστῶν γραφεῖσιν, τὸν Λόγον τοῦ Θεοῦ τὸν Χριστόν ὑμνοῦσι θεολογοῦντες. . . . Βίκτωρ τὸν σκυτέα Θεόδοτον τὸν ἀρχηγὸν καὶ πατέρα ταύτης τῆς ἀρνησιθεοῦ ἀποστασίας, ἀπεκήρυξε τῆς κοινωνίας, πρῶτον εἰπόντα ψιλὸν ἄνθρωπον τὸν Χριστόν; Euseb. Eccles. Hist. v. 28. ed. Vales. (1678.) 159.

Ἡμῶν δὲ ἡ πίστις ἐστὶν ὀρθή, καὶ ἐκ διδασκαλίας ἀποστολικῆς ὁρμωμένη καὶ παραδόσεως τῶν πατέρων ἐκ τε νέας καὶ παλαιᾶς διαθήκης. Athanas. ad. Adelph. Ep. vi. ed. Bened. i. 914.

Ἀλλ' οὐ τοῦτο ἡμῖν ἐξαρκεῖ, ὅτι τῶν πατρῶν ἡ παράδοσις· καὶ κεῖνοι γὰρ τῷ βουλήματι τῆς γραφῆς ἠκολούθησαν. Basil. Cæsar. de Spirit. Sanct. 7. ed. Garnier. iii. 13.

Ορθὴν καὶ ἀπλανεστάτην τὴν ἐπὶ γε τῷ πάντων ἡμῶν σωτήρι Χριστῷ, ποιούμενοι δόξαν, καὶ πίστιν ἔχοντες εἰς νοῦν, ἣν ταῖς ἐκκλησίαις παραδεδώκασιν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, καὶ τῶν θείων ἡμῶν μυστηρίων ἱεουργοὶ, καὶ ταμίαι γνήσιοι. Cyril. Alex. adv. Nestor. i. 1. ed. Aubert. vi. 7.

Ecclesiæ fides apostolicis imbuta doctrinis novit in Christo nativitatem, sed ignorat exordium. Scit dispensationem, sed nescit divisionem. Non patitur Christum Jesum, ut Jesus non ipse sit Christus: nec filium hominis discernit a Dei filio, ne filius Dei forte non et filius hominis intelligatur. Non absumit filium Dei in filium hominis. Hilar. Pictav. de Trinit. x. 52. ed. Bened. 1069.

Nescit plane vitam suam, nescit, qui Christum Jesum ut verum Deum ita et verum hominem ignorat. . . . Hæc itaque humanæ beatitudinis fides vera est, Deum et hominem præ-

dicare, Verbum et carnem confiteri: neque Deum nescire quod homo sit, neque carnem ignorare quod Verbum sit. Id. Ibid. ix. 3. (985.)

Proinde, Christus Jesus Dei Filius, est et Deus et homo. August. Enchirid. 35. ed. Bened. vi. 210.

Τὸν Υἱὸν τοῦ Θεοῦ, τὸν μονογενῆ, . . . σαρκωθέντα ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα. Symb. Constantinop.

God of the substance of the Father: (p. 495.)—*Deus est ex Substantia Patris ante sæcula genitus: Homo ex Substantia Matris in sæculo natus.*

We are forced to be thus particular, and expressive, in the wording of this article, because of the many wiles, equivocations, and disguises of those who endeavour to corrupt the faith. The Arians make of Christ a created God, and call him God on account only of his office, and not of his nature or unchangeable substance. For this reason, we are obliged to be particular in expressing his substance, as being not frail, mutable, perishing, as the substance of creatures is, but eternal and unchangeable, and all one with the Father's. On the other hand, the Apollinarians and other heretics have pretended, either that Christ had no human body at all, or that he brought it with him from heaven, and took it not of the Virgin-Mother: we are therefore forced to be particular in this profession, that he was man "of the substance of his mother": which, though it be not taught in express words, yet is very plainly the sense and meaning of Holy Scripture on this article; and was never questioned, till conceited men came to pervert the true doctrine of sacred writ, by false glosses and comments of their own. Waterland on the Athanasian Creed, c. x. pp. 264, 265.

Τὸν φύσει Κύριον καὶ Λόγον τοῦ Πατρὸς, καὶ ὁμοούσιον τῷ Πατρὶ εἰρημένον ὑπὸ τῶν ἁγίων πατέρων. Dionys. Alexand. Ep. contr. Paul. Samosat. ap. Suicer. Thesaur. Eccles. ad voc. Ὁμοούσιος. ii.

Ut enim præscripsit ipsa natura hominem credendum esse qui ex homine sit, ita eadem natura præscribit et Deum credendum esse qui ex Deo sit. . . . Qui legunt ergo hominis filium hominem Christum Iesum, legant hunc eundem et Deum et Dei filium nuncupatum. Nam quomodo qua homo, ex Abraham, sic est etiam qua Deus, ante ipsum Abraham. Et quomodo qua homo, filius David, ita Dominus David qua Deus nuncupatus est. Et quomodo qua homo, sub lege factus est, ita qua Deus, Sabbati Dominus expressus est. Et quomodo qua homo sententiam patitur, sic omne, qua Deus, de vivis et mortuis iudicium habere reperitur. Et quomodo post mundum qua homo nascitur, sic ante mundum qua Deus, fuisse perhibetur. Et quomodo ex semine David qua homo genitus est, sic ita per ipsum qua Deum mundus dicitur institutus. Et quomodo qua homo post multos, sic qua Deus ante omnes. Et quomodo ceteris qua homo inferior, sic omnibus qua Deus major. . . . Ex quo quoniam utrumque in Christo legitur, utrumque credatur: ut fides ita demum vera sit, si et perfecta fuerit. Novat. de Trinit. 11. ed. Pamel. int. Tertul. Opp. ed. Rigalt. (1663.) 713.

Deus ante omnia sæcula, homo in nostro sæculo. . . . Unus Dei Filius, idemque hominis filius; . . . Deus sine initio, homo a certo initio, Dominus noster Jesus Christus. August. Enchirid. 35. ed. Bened. vi. 210.

Pater ergo et Filius unius sunt ejusdemque substantiæ. Hoc est illud *Homousion*, quod in concilio Nicæno adversus hæreticos Arianos a catholicis Patribus veritatis auctoritate et auctoritatis veritate firmatum est: . . . Quid est enim *Homousion*, nisi unius ejusdemque substantiæ? Quid est, inquam, *Homousion*, nisi Ego et Pater unum sumus? Id. contr. Maximin. ii. 14. (viii. 704.)

Etsi fortasse nomen ipsum (sc. *ὁμοούσιον*) non inveniretur (sc. in divinis literis), res tamen ipsa inveniretur. Quid est enim contentiosius, quam ubi de re constat, cer-

tare de nomine? Id. ad Pascent. Ep. ccxxxviii, al. clxiv. (ii. 854.)

Εμμανουήλ, ὁ ἐρμηνεύεται Θεὸς μεθ' ἡμῶν· ἐστὶ γὰρ Θεὸς ἄνθρωπος, ἀπὸ Πατρὸς μὲν γεννηθεὶς ἀνάρχως, καὶ ἀχρόνως· ἄνθρωπος δὲ ἀπὸ Μαρίας, διὰ τὴν ἔνσαρκον παρουσίαν. Epiph. Hæres. xxxiv, sive liv. 3. ed. Petav. 465.

Γεννηθέντα πρὸ πάντων τῶν αἰώνων . . . Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ . . . ὁμοούσιον τῷ Πατρί . . . καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα. Symb. Constantinop.

Perfect God, and perfect Man: (p. 496.) — *Perfectus Deus, perfectus Homo ex anima rationali et humana carne subsistens.*

Here again, the perverseness of heretics has made it necessary to guard the faith by strong and expressive words that cannot easily be eluded. Christ is "perfect God," not such a nominal imperfect God as Arians and Photinians pretend. He is moreover "perfect man," which it is necessary to insist upon against the Apollinarians, who pretended that He had a human body only without any rational soul; imagining the Logos to have supplied the place of the rational, or reasonable soul: whereas in reality He had both soul and body, as all men have, and was therefore "perfect man." Waterland on the Athanasian Creed, c. x. p. 265.

Sic autem confitemur in Christo unam filii esse personam, ut dicamus duas esse perfectas atque integras substantias: id est, deitatis, et humanitatis, quæ ex anima continetur et corpore. Atque ut condemnamus Photinum, qui solum et nudum in Christo hominem confitetur: ita anathematizamus Apollinarem et ejus similes, qui dicunt Dei filium minus aliquid de humana suscepisse natura: et vel in carne, vel in anima, vel in sensu assumptum hominem, his propter quos assumptus est fuisse dissimilem, quem absque sola peccati macula, quæ naturalis non est, nobis confitemur fuisse conformem. Illorum quo-

que similiter execramur blasphemiam, qui novo sensu asserere conantur, a tempore susceptæ carnis omnia quæ erant deitatis in hominem demigrasse, et rursum quæ erant humanitatis, in Deum esse transfusa: ut quod nulla unquam hæresis dicere ausa est, videatur hac confusione utraque exinanita substantia deitatis scilicet et humanitatis, et a proprio statu in aliud esse mutata: Qui tam Deum imperfectum in filio, quam hominem confitentur: ut nec Deum verum, nec hominem tenere credantur. Symb. Explanat. ad Damas. int. Hieron. Opp. ed. Bened. v. 123.

Πάντα ὑπομένω, αὐτοῦ με ἐνδυναμοῦντος τοῦ τελείου ἀνθρώπου γενομένου. Ὅν τινες ἀγνοοῦντες ἀρνοῦνται . . . Τὶ γάρ με ὠφελεῖ τις, εἰ ἐμὲ ἐπαινεῖ, τον δὲ Κύριόν μου βλασφημεῖ, μὴ ὁμολογῶν αὐτὸν σαρκοφόρον; Ignat. Ep. ad Smyrn. 4, 5. ed. Jacobson. ii. 406.

Quoniam vere homo, et quoniam vere Deus. Iren. contr. Hæres. iv. 6, al. 14. ed. Massuet. 235.

Τὸν Λόγον τέλειον ἐκ τελείου φύντα τοῦ Πατρός. Clem. Alexand. Pædag. i. 6. ed. Potter. i. 113.

Τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν . . . ἐπ' ἐσχάτων δὲ τῶν ἡμερῶν ἐκ τῆς ἀγίας παρθένου Μαρίας τὸν αὐτὸν σαρκωθέντα, καὶ τέλειον τὸν ἄνθρωπον ἐκ ψυχῆς λογικῆς καὶ σώματος ἀνειληφότα, ὁμοούσιον τῷ Πατρὶ κατὰ τὴν θεότητα, καὶ ὁμοούσιον ἡμῖν κατὰ τὴν ἀνθρωπότητα· δύο γὰρ φύσεων τελείων ἔνωσις γεγένηται ἀφράστως. Ambros. in Expos. Fid. ap. Theodoret. Dial. ii.

Anathematizamus eos, qui pro hominis anima rationabili et intelligibili, dicunt Dei verbum in humana carne versatum; cum ipse Filius sit verbum Dei, et non pro anima rationabili et intelligibili in suo corpore fuerit; sed nostram, id est, rationabilem et intelligibilem sine peccato animam suscepit atque salvaverit. . . . Si quis dixerit, quod in passione crucis dolorem sustinebat Filius Dei Deus, et non caro cum anima, quam induerat et formam servi sibi acceperat; anathema sit. Damas. Confess. Fid. ap. Quesnel, Cod. Rom. 55.

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Ὡσπερ σαρκὸς ἐδέησε διὰ τὴν σάρκα κατακριθεῖσαν, καὶ ψυχῆς διὰ τὴν ψυχὴν, οὕτω καὶ νοῦ διὰ τὸν νοῦν, οὐ πταίσαντα μόνον ἐν τῷ Ἀδὰμ, ἀλλὰ καὶ πρωτοπαθήσαντα. Greg. Naz. Ep. ci. ed. Bened. ii. 90 B.

Equal to the Father: (p. 496.)—
Æqualis Patri secundum Divinitatem:
Minor Patre secundum Humanitatem.

Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ. . . . ἐνανθρωπήσαντα. Symb. Nicæn.

Οὐ τὸ μείζονα εἶναι τὸν Πατέρα, ποιεῖ αὐτὸν ἑτέρας οὐσίας, ὡς οἱ αἵρετικοὶ φασιν. Ὅτε ἦν ἐπὶ γῆς ὡς ἄνθρωπος, μείζονα εἶπε τὸν Πατέρα· τοῦτο διὰ το φαινόμενον σῶμα λέγει, ἐπεὶ καθό ἐστι θεός, οὔτε ἡττων ἐστὶ τοῦ Πατρὸς, οὔτε εἰς οὐρανοὺς ἀνάγεται ὁ τὰ πάντα πληρῶν, καὶ ἀχώριστος ὢν τοῦ Πατρός. Ammon. in Joh. xiv. ap. Suicer. Thesaur. Eccles. ad voc. Υἱός. iii. 4.

Æqualem Patri secundum divinitatem, minorem autem Patre secundum carnem, hoc est secundum hominem. August. ad Volusian. Ep. cxxxvii, al. iii. 3. ed. Bened. ii. 406.

Recenseo de Verbo quod nostis: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum: hic æqualitas cum Patre. Sed Verbum caro factum est, et habitavit in nobis: hac carne major est Pater. Ita Pater et æqualis, et major: æqualis Verbo, major carne: æqualis ei per quem fecit nos, major eo qui factus est propter nos. Id. in Joh. Evang. v. Tract. xviii. (iii. p. ii. 431.)

Dicimus Christum Deum verum, natum de Deo Patre sine ullo initio temporis; eundemque hominem verum, natum de homine matre certa plenitudine temporis; nec ejus humanitatem, qua minor est Patre, minuere aliquid ejus divinitati, qua æqualis est Patri. Hoc autem utrumque unus est Christus, qui et secundum Deum verissime dixit, *Ego et Pater unum sumus*: et secundum hominem verissime dixit, *Pater major me est*. Id. de Don. Persev. 24. (x. 858.)

Διάκρινόν μοι λοιπὸν τὰς φύσεις, τὴν τε τοῦ Θεοῦ, τὴν τε τοῦ ἀνθρώπου. Οὔτε γὰρ

κατ' ἔκπτωσιν ἐκ Θεοῦ γέγονεν ἄνθρωπος· οὔτε κατὰ προκοπὴν ἐξ ἀνθρώπου Θεός. Θεὸν γὰρ καὶ ἄνθρωπον λέγω· ὅταν δὲ τὰ παθήματα τῇ σαρκί, καὶ τὰ θαύματα τῷ Θεῷ δῶς, ἀνάγκη καὶ μὴ θέλων δίδως, τοὺς μὲν ταπεινοὺς, λόγους τῷ ἐκ Μαρίας ἀνθρώπῳ, τοὺς δὲ ἀνηγμένους καὶ θεοπρεπεῖς, τῷ ἐν ἀρχῇ ὄντι Λόγῳ. Διὰ τοῦτο γὰρ πῇ μὲν ἀνηγμένους, πῇ δὲ ταπεινοὺς φθέγγομαι λόγους· ἵνα διὰ μὲν τῶν ὑψηλῶν, τοῦ ἐνοικοῦντος Λόγου δείξω τὴν συγγένειαν, διὰ δὲ τῶν ταπεινῶν, τῆς ταπεινῆς σαρκὸς γνωρίσω τὴν ἀσθένειαν. Ὅθεν πῇ μὲν ἐμαυτὸν ἴσον λέγω τοῦ Πατρὸς, πῇ δὲ μείζονα τὸν Πατέρα· οὐ μαχόμενος ἐμαυτῷ, ἀλλὰ δεικνὺς ὡς Θεὸς εἰμι καὶ ἄνθρωπος· Θεὸς μὲν ἐκ τῶν ὑψηλῶν, ἄνθρωπος δὲ ἐκ τῶν ταπεινῶν. Εἰ δὲ θέλητε γινῶναι πῶς ὁ Πατήρ μου μείζων μου ἐστίν, ἐκ τῆς σαρκὸς εἶπον, καὶ οὐκ ἐκ προσώπου τῆς θεότητος. Amphiloch. Icon. ap. Theodoret. Dial. i.

Ubi although he be God, and Man: (p. 496.)—*Qui licet Deus sit et Homo, non duo tamen, sed unus est Christus.*

Εἰς ἱατρός ἐστίν, σαρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος Θεός, ἐν ἀθανάτῳ ζωῇ ἀληθινή, καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ, πρῶτον παθητὸς καὶ τότε ἀπαθής. Ignat. ad Ephes. 7. ed. Jacobson. ii. 272.

Ὅτι οἱ κατ' ἄνδρα κοινῇ πάντες ἐν χάριτι ἐξ ὀνόματος συνέρχεσθε ἐν μιᾷ πίστει, καὶ ἐν Ἰησοῦ Χριστῷ, τῷ κατὰ σάρκα ἐκ γένους Δαβὶδ, τῷ νίῳ ἀνθρώπου, καὶ νίῳ Θεοῦ, εἰς τὸ ὑπακούειν ὑμᾶς τῷ ἐπισκόπῳ καὶ τῷ πρεσβυτερίῳ ἀπερισπάστῳ διανοίᾳ, ἓνα ἄρτον κλῶντες, ὅς ἐστιν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός. Id. Ibid. 20. (ii. 294.) Conf. Iren. contr. Hæres. iii. 16. ed. Massuet. 204.

Ἐνα Κύριον Ἰησοῦν Χριστόν. Symb. Nicæn.

Illos condemnare debemus, qui . . . non unum eundemque Filium Dei dicunt: sed alium esse qui ex Deo Patre natus sit, alium qui sit generatus ex Virgine; cum Evangelista dicat quia *Verbum caro factum est*; ut unum dominum Jesum, non duos crederes. Ambros. de Incarn. Domin. Sacrament. 6. ed. Bened. ii. 714.

Ἐνα Χριστόν, ἓνα, Υἱὸν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν υἱὸν τοῦ Θεοῦ καθομολογοῦμεν, εἰδότες ὅτι περ συναΐδιος ὑπάρχων τῷ ἑαυτοῦ Πατρὶ κατὰ τὴν θεότητα, καθ' ἣν καὶ πάντων ὑπάρχει δημιουργός, ἡξίωσε μετὰ τὴν συγκατάθεσιν τῆς ἁγίας παρθένου, ἥνικα εἶρηκε πρὸς τὸν ἄγγελον, Ἰδοὺ ἡ δούλη Κυρίου, γένοιτό μοι κατὰ ῥῆμά σου, ἀπορρήτως ἑαυτῷ ἐξ αὐτῆς οἰκοδομησάιν ναόν, καὶ τοῦτον ἐνώσαι ἑαυτῷ ἐξ αὐτῆς τῆς συλλήψεως, οὐ συναΐδιον ἐκ τῆς ἑαυτοῦ οὐσίας οὐρανόθεν ἐπιφερόμενον σῶμα, ἀλλ' ἐκ τοῦ φυράματος τῆς ἡμετέρας οὐσίας, τουτέστιν, ἐκ τῆς παρθένου, τοῦτο εἰληφώς καὶ ἑαυτῷ ἐνώσας· οὐχ' ὁ Θεὸς Λόγος εἰς σάρκα τραπεῖς, οὔτε μὴν φάντασμα φανείς· ἀλλ' ἀτρέπτως καὶ ἀναλλοιώτως τὴν ἑαυτοῦ διατηρῶν οὐσίαν, τὴν ἀπαρχὴν τῆς φύσεως τῆς ἡμετέρας εἰληφώς, ἑαυτῷ ἦνωσεν . . . Καὶ μὴ ὁμολογοῦντας εἰς Κύριον ἡμῶν Ἰησοῦν Χριστόν δύο φύσεις εἶναι ἀσυνχύτους, ἐν δὲ πρόσωπον, καθὼς εἰς Χριστός, εἰς Υἱός, τούτους ἀναθεματίζει ἡ καθολικὴ, καὶ ἀποστολικὴ ἐκκλησία. Ambros. in Expos. Fid. ap. Theodoret. Dial. ii.

Agnoscamus geminam substantiam Christi, divinam scilicet qua æqualis est Patri, humanam qua major est Pater. Utrumque autem simul non duo, sed unus est Christus; ne sit quaternitas, non Trinitas Deus. August. in Joh. Evang. xiv. Tract. lxxviii. ed. Bened. iii. p. ii. 699.

Quidam reddi sibi rationem flagitant, quomodo Deus homini permixtus sit, ut una fieret persona Christi, cum hoc semel fieri oportuerit; quasi rationem ipsi reddant de re quæ quotidie fit, quomodo misceatur anima corpori, ut una persona fiat hominis. Nam sicut in unitate personæ anima unitur corpori, ut homo sit: ita in unitate personæ Deus unitur homini, ut Christus sit. In illa ergo persona mixtura est animæ et corporis; in hac persona mixtura est Dei et hominis: . . . Persona hominis, mixtura est animæ et corporis: persona autem Christi, mixtura est Dei et hominis. Id. ad Volusian. Ep. cxxxvii. al. iii. 3. (ii. 405.)

In terra erat, et in cælo se esse dicebat; et quod est majus, in cælo filium

hominis: ut unam demonstraret in utraque natura personam, et in eo quod Dei Filius erat æqualis Patri, Verbum Dei in principio Deus apud Deum, et in eo quod filius hominis erat, assumens animam humanam et carnem humanam, et indutus hominem, exiens ad homines: quia in hoc utroque non duo Christi sunt, nec duo filii Dei, sed una persona, unus Christus Dei Filius, idemque unus Christus, non alius, hominis filius; sed Dei Filius secundum divinitatem, hominis filius secundum carnem. August. Serm. ccxciv. de Bapt. Parv., al. xiv. de Verb. Apost. ed. Bened. v. 1187.

One; not by conversion: (p. 496.)—*Unus autem, non conversione Divinitatis in Carnem, sed adsumptione Humanitatis in Deum.*

Angelos creatoris conversos in effigiem humanam, aliquando legisti, et credidisti . . . Quod ergo angelis inferioribus Deo licuit, uti conversi in corpulentiam humanam, angeli nihilominus permanerent, hoc tu potentiori Deo auferes, quasi non valuerit Christus vere hominem indutus, Deus perseverare? Tertul. de Carn. Christ. 3. ed. Rigalt. (1663.) 309.

Ιστωσαν οί ἐγκαλοῦντες, ὅτι ὃν μὲν νομίζομεν καὶ πεπείσμεθα ἀρχῇθεν εἶναι θεὸν καὶ υἱὸν θεοῦ, οὗτος ὁ αὐτολόγος ἐστὶ, καὶ ἡ αὐτοσοφία καὶ ἡ αὐτοαλήθεια· τὸ δὲ θνητὸν αὐτοῦ σῶμα, καὶ τὴν ἀνθρωπίνην ἐν αὐτῷ ψυχὴν, τῇ πρὸς ἐκείνον οὐ μόνον κοινωνία, ἀλλὰ καὶ ἐνώσει καὶ ἀνακράσει, τὰ μέγιστα φάμεν προσειληφέναι, καὶ τῆς ἐκείνου θεότητος κεκοινηκότα εἰς θεὸν μεταβεβηκέναι. Orig. adv. Cels. iii. 41. ed. Delaru. i. 474.

Idem Deus idem homo, per divinitatem Deus, per susceptionem carnis homo Jesus Christus. Ambros. de Fid. ii. 7. ed. Bened. ii. 481.

Verbum caro factum est, a divinitate carne suscepta, non in carnem divinitate mutata. August. Enchirid. 34. (vi. 209.)

Nemo ergo credat Dei Filium conversum et commutatum esse in hominis filium: sed potius credamus et non consumpta divina et perfecte assumpta

humana substantia, manentem Dei Filium, factum hominis filium. Id. Serm. clxxxvii. in Nat. Dom. 4., al. de Temp. xxvii. 3. (v. 887.)

Οὐ τροπὴν ὑποστὰς, οὐδὲ μεταβαλὼν τὴν ἑαυτοῦ θεότητα εἰς ἀνθρωπότητα. Epiphan. Ancorat. 121. ed. Petav. ii. 124.

One altogether: (p. 497.)—*Unus omnino, non confusione Substantiæ, sed unitate Personæ.*

Sedenim invenimus illum directo, et Deum et hominem expositum, . . . certe usquequaque filium Dei et filium hominis, cum Deum et hominem, sine dubio secundum utramque substantiam in sua proprietate distantem: quia neque sermo aliud quam Deus, neque caro aliud quam homo . . . Videmus duplicem statum, non confusum, sed conjunctum in una persona, Deum et hominem Iesum. Tertul. adv. Prax. 27. (516.)

Una igitur fides est, Patrem in Filio et Filium in Patre per inseparabilis naturæ unitatem confiteri, non confusam, sed indiscretam; neque permixtam, sed indifferentem; neque cohærentem, sed existentem; neque inconsummatam, sed perfectam. Nativitas est enim, non divisio; et Filius est, non adoptio; et Deus est, non creatio. Hilar. Pictav. de Trinit. viii. 41. ed. Bened. 972.

Sed ipse est filius hominis, qui et Filius Dei. Hærendo enim ad unitatem personæ filius hominis Filio Dei, facta est una persona, eademque Filius Dei, quæ et filius hominis. August. in Joh. Evang. v. Tract. xix. (iii. p. ii. 445.)

Ut quemadmodum homo est anima et caro, sic esset Christus Deus et homo. Idem Deus qui homo, et qui Deus, idem homo: non confusione naturæ, sed unitate personæ. Id. Serm. clxxxvi. in Nat. Dom. 3., al. de Temp. xix. 1. (v. 885.)

Nam sicut in unitate personæ anima unitur corpori, ut homo sit: ita in unitate personæ Deus unitur homini, ut Christus sit. In illa ergo persona mixtura est animæ et corporis; in

hac persona mixtura est Dei ac hominis: si tamen recedat auditor a consuetudine corporum, qua solent duo liquores ita commisceri, ut neuter servet integritatem suam. Id. ad Volusian. Ep. cxxxvii, al. iii. 3. (ii. 405.)

Εν ἔστιν ὁ Θεὸς Λόγος καὶ ἡ σὰρξ, οὐ συγχύσεως γενομένης, οὐδὲ ἀφανισμοῦ τῶν οὐσιῶν, ἀλλ' ἐνώσεως ἀρρήτου τινος καὶ ἀφράστου. Chrysost. in Joh. Hom. xii, al. xi. 2. ed. Montfaucon. (1834.) viii. 74.

For as the reasonable soul and flesh is one man: (p. 497.)—*Nam sicut Anima rationalis et Caro unus est Homo; ita Deus et Homo unus est Christus.*

Hujus igitur corporis (Virginis sc.) homo Jesus Christus et Dei filius et hominis est filius, et ex forma Dei se exinaniens formam servi accepit. Non alius filius hominis, quam qui filius Dei est; neque alius in forma Dei, quam qui in forma servi perfectus homo natus est: ut sicut per naturam constitutam nobis a Deo originis nostræ principe, corporis atque animæ homo nascitur; ita Jesus Christus per virtutem suam carnis atque animæ homo ac Deus esset, habens in se et totum verumque quod homo est, et totum verumque quod Deus est. Hilar. Pictav. de Trinit. x. 19. ed. Bened. 1047.

Sicut enim unus est homo anima rationalis et caro, sic unus est Christus Deus et homo. August. in Joh. Evang. xiv. Tract. lxxviii. ed. Bened. iii. p. ii. 699.

Pono, inquit, animam meam. Quis ponit, quam ponit? Quid est Christus? Verbum et homo. Nec sic homo ut sola caro: sed quia homo constat ex carne et anima, totus autem homo in Christo. Id. in Joh. Evang. x. Tract. xlvii. (iii. p. ii. 610.)

His atque hujusmodi sanctarum Scripturarum testimoniis non resistant, fateanturque Christum, non tantum carnem, sed animam quoque humanam Verbo unigenito coaptasse; ut esset una persona, quod Christus

est, Verbum et homo: sed ipse homo, anima et caro; ac per hoc Christus Verbum, anima et caro. Et ideo sic intelligendus geminæ substantiæ, divinæ scilicet et humanæ, ut ipsa humana ex anima constet et carne. Id. contr. Serm. Arian. 9. (viii. 631.)

Who suffered for our salvation: (p. 497.)—*Qui passus est pro Salute nostra, descendit ad Inferos, tertia die resurrexit a mortuis.*

Ὡς τῷ Θεῷ καὶ πατρὶ τῶν ὅλων ἄδοντας καὶ ψάλλοντας τοὺς ἀπὸ πάσης τῆς γῆς γνόντας τὸ σωτήριον τοῦτο μυστήριον, τουτέστι τὸ πάθος τοῦ Χριστοῦ, δι' οὗ τούτους ἔσωσεν, ἐνδιάγοντας, κελεύει, ἐπιγνόντας ὅτι καὶ αἰνετὸς, καὶ φοβερὸς, καὶ ποιητὴς τοῦ τε οὐρανοῦ καὶ τῆς γῆς, ὁ τοῦτο τὸ σωτήριον ὑπὲρ τοῦ ἀνθρωπείου γένους ποιήσας, τὸν καὶ μετὰ τὸ σταυρωθῆναι ἀποθνήσκοντα, καὶ βασιλεύειν πάσης τῆς γῆς κατηξιωμένον ὑπ' αὐτοῦ. Just. Mart. Dial. cum Tryph. 74. ed. Bened. 171.

Christus Deus, quia et homo, mortuus secundum scripturas, et sepultus secus easdem, huic quoque legi satisfecit, forma humanæ mortis apud inferos functus; nec ante ascendit in sublimiora cœlorum, quam descendit in inferiora terrarum. Tertul. de Anim. 55. ed. Rigalt. (1663.) 304.

Idcirco ergo necessarium fuit Dominum et Salvatorem meum, non solum inter homines hominem nasci, sed etiam ad inferna descendere, ut sortem apompæi tanquam homo paratus in eremum inferni deduceret, atque inde regressus, opere consummato ascenderet ad patrem, ibique plenius apud altare illud cæleste purificaretur, ut carnis nostræ pignus, quod secum evexerat, perpetua puritate donaret. Orig. in Levit. Hom. ix. 5. ed. Delaru. ii. 239.

Πιστεύω ὅτι καὶ Χριστὸς ἐκ νεκρῶν ἐγήγερται· πολλὰς γὰρ ἔχω τὰς περὶ τούτου μαρτυρίας, ἐκ τε τῶν θείων γραφῶν, καὶ ἐκ τῆς μέχρι σήμερον τοῦ ἀναστάντος ἐνεργείας· τοῦ μόνου μὲν καταβάντος εἰς ἅδην, πολλοστοῦ δὲ ἀναβάντος· κατήλθε γὰρ εἰς τὸν θάνατον, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη δι' αὐτοῦ.

Cyril. Hieros. Catech. xiv. 18. ed. Toutté. 214.

Hic ergo unus est disponens ad Abraham, loquens ad Moysen, testans ad Israel, manens in prophetis, per virginem natus ex Spiritu Sancto, adversantes nobis inimicasque virtutes ligno passionis affigens, mortem in inferno perimens, spei nostræ fidem resurrectione confirmans, corruptionem carnis humanæ gloria corporis sui perimens. Hilar. Pictav. de Trinit. iv. 42. (853.)

Dominum quidem carne mortificatum venisse in infernum, satis constat. Neque enim contradici potest vel Prophetiæ quæ dixit, *Quoniam non derelinques animam meam in inferno*; quod ne aliter quisquam sapere auderet, in Actibus Apostolorum, idem Petrus exponit: vel ejusdem Petri illis verbis, quibus eum asserit *solvisse inferni dolores, in quibus impossibile erat eum teneri*. Quis ergo nisi infidelis negaverit fuisse apud inferos Christum? August. ad Evod. Ep. clxiv, al. xcix. 2. ed. Bened. ii. 574.

Quamobrem teneamus firmissime, quod fides habet fundatissima auctoritate firmata, *quia Christus mortuus est secundum Scripturas, et quia sepultus est, et quia resurrexit tertia die secundum Scripturas*, et cetera quæ de illo testatissima veritate conscripta sunt. In quibus etiam hoc est, quod apud inferos fuit. Id. Ibid. 5. (ii. 578.)

Dominus . . . venerat ut pateretur, neque enim aliter salvi esse possemus, nisi ejus sanguine redimeremur. Id. in Ps. lv. (iv. 525.)

Ἡμελλε γὰρ ἡ θεότης τελειοῦν τὰ πάντα, τὰ κατὰ τὸ μυστήριον τοῦ πάθους, καὶ σὺν τῇ ψυχῇ καθελθεῖν ἐπὶ τὰ κατὰ χθόνια ἐπὶ τὸ ἐργάσασθαι τὴν ἐκεῖ τῶν προκεκοιμημένων σωτηρίαν, φημὶ δὲ ἁγίων Πατριαρχῶν. Epiphan. Hæres. xlix, sive lxix. 62. ed. Petav. 789.

Καὶ παθόντα, καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς. Symb. Constantinop.

He ascended into heaven:—(p. 497.) *Adscendit ad Cælos, sedet ad dexteram Patris; inde venturus judicare vivos et mortuos.*

(524)

Ἀναβάντα εἰς τοὺς οὐρανοὺς, καθήμενον ἐν δεξιᾷ τοῦ πατρὸς, ὅθεν ἔρκεται ζῶντας καὶ νεκροὺς. Symb. Rom. vet.

Ὁς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, καὶ λέγῃ μήτε ἀνάστασιν, μήτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ. Polycarp. Ep. ad Philip. 7. ed. Jacobson. ii. 478.

Nec eos audiamus, qui negant ipsum corpus secum levasse in cælum Dominum nostrum, et commemorant in Evangelio quod scriptum est, *Nemo adscendit in cælum, nisi qui de cælo descendit*: et dicunt, quia corpus non descendit de cælo, non potuisse adscendere in cælum. Non enim intelligunt, quoniam corpus non adscendit in cælum; Dominus enim adscendit, corpus autem non adscendit, sed levatum est in cælum, Illo levante qui adscendit. . . .

Nec eos audiamus, qui negant ad dexteram Patris sedere Filium. Dicunt enim, Numquid Deus Pater habet latus dextrum aut sinistrum, sicuti corpora? Nec nos hoc de Deo Patre sentimus: nulla enim forma corporis Deus definitur neque concluditur. Sed dextera Patris est beatitudo perpetua, quæ sanctis permittitur; sicut sinistra ejus rectissimè dicitur miseria perpetua, quæ impiis datur. August. de Agon. Christ. 25, 26. (vi. 257.)

Noli itaque dubitare ibi nunc esse hominem Christum Jesum, unde venturus est; memoriterque recale, et fideliter tene Christianam confessionem, quoniam resurrexit a mortuis, adscendit in cælum, sedet ad dexteram Patris, nec aliunde quam inde venturus est ad vivos mortuosque judicandos. Id. de præsent. Dei. ad Dardan. seu Ep. clxxxvii, al. lvii. 3. (ii. 681.)

Καὶ ἀνελθόντα εἰς τοὺς οὐράνους, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς καὶ πάλιν ἐρχόμενον μετὰ δόξης κρίναι ζῶντας, καὶ νεκροὺς. Symb. Constantinop.

At whose coming all men shall rise again: (p. 498.)—*Ad cujus adventum omnes Homines resurgere habent cum corporibus suis, et reddituri sunt de Factis propriis rationem.*

Σαρκὸς ἀνάστασιν. Symb. Rom. vet.

Ὡς δὲ καὶ ἐξ οὐρανῶν παραγίνεσθαι μετὰ δόξης μέλλει, ἀκούσατε καὶ τῶν εἰρημένων εἰς τοῦτο διὰ Ἱερεμίαν [Daniel sc.] τοῦ προφήτου· ἐστὶ δὲ ταῦτα· ἰδοὺ ὡς υἱὸς ἀνθρώπου ἔρχεται ἐπάνω τῶν νεφελῶν τοῦ οὐρανοῦ, καὶ οἱ ἄγγελοι αὐτοῦ σὺν αὐτῷ.

Ἐπειδὴ τοίνυν τὰ γενόμενα ἤδη πάντα ἀποδεικνύμενα πρὶν ἢ γενέσθαι πρό-κεκηρύχθαι διὰ τῶν προφητῶν, ἀνάγκη καὶ περὶ τῶν ὁμοίως προφητευθέντων, μελλόντων δὲ γίνεσθαι, πίστιν ἔχειν ὡς πάντως γενησομένων· ὃν γὰρ τρόπον τὰ ἤδη γενόμενα, προκεκηρυγμένα καὶ ἀγνοούμενα ἀπέβη, τὸν αὐτὸν τρόπον καὶ τὰ λείποντα, κἂν ἀγνοῇται καὶ ἀπιστῇται, ἀποβήσονται· δύο γὰρ αὐτοῦ παρουσίας προεκήρυξαν οἱ προ-φῆται· μίαν μὲν, τὴν ἤδη γενομένην, ὡς ἀτίμου καὶ παθητοῦ ἀνθρώπου· τὴν δὲ δευτέραν, ὅταν μετὰ δόξης ἐξ οὐρανῶν μετὰ τῆς ἀγγελικῆς αὐτοῦ στρατιᾶς παρα-γενήσεσθαι κεκήρυκται, ὅτε καὶ τὰ σώματα ἀνεγερεῖ πάντων τῶν γενομένων ἀνθρώπων· καὶ τῶν μὲν ἀξίων, ἐνδύσῃ ἀφθαρσίαν· τῶν δὲ ἀδίκων, ἐν αἰσθήσει αἰωνία μετὰ τῶν φαυλῶν δαιμόνων εἰς τὸ αἰώνιον πῦρ πέμψει. Just. Mart. Apol. i. 51, 52. ed. Bened. 73.

Πλάτων δὲ ὁμοίως ἔφη Ῥαδάμανθον καὶ Μίνω κολάσειν τοὺς ἀδίκους παρ' αὐτοὺς ἐλθόντας· ἡμεῖς δὲ, τὸ αὐτὸ πρᾶγμα φάμεν γενήσεσθαι, ἀλλ' ὑπὸ τοῦ Χριστοῦ, καὶ τοῖς αὐτοῖς σώμασι μετὰ τῶν ψυχῶν γινομένων, καὶ αἰωνίαν κόλασιν κολασθη-σομένων, ἀλλ' οὐχὶ χιλιονταετῇ περίοδον, ὡς ἐκεῖνος ἔφη, μόνον. Id. Ibid. 8. (47.)

Εκκλησία . . . παραλαβοῦσα τὴν . . . πίστιν . . . εἰς . . . τὴν ἔγερσιν ἐκ νεκρῶν, καὶ τὴν ἔνσαρκον εἰς τοὺς οὐρα-νοὺς ἀνάληψιν τοῦ ἡγαπημένου Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν, καὶ τὴν ἐκ τῶν οὐρανῶν ἐν τῇ δόξῃ τοῦ Πατρὸς παρουσίαν αὐτοῦ, ἐπὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος, ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ, καὶ σωτῆρι, καὶ βασιλεῖ, κατὰ τὴν εὐδοκίαν τοῦ Πατρὸς τοῦ ἀοράτου, πᾶν γόνυ κάμψῃ ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσῃται αὐτῷ, καὶ κρίσιν δικαίαν ἐν τοῖς πᾶσι ποιήσῃται. Iren. contr. Hæres. i. 10. ed. Massuet. 48.

Fiducia christianorum, resurrectio mortuorum: illa, credentes sumus, hoc credere veritas cogit. Tertul. de Resurr. Carn. i. ed. Rigalt. (1663.) 325.

Etenim quam absurdum, quam vero et iniquum; utrumque autem quam Deo indignum, aliam substantiam operari, aliam mercede dispungi; ut hæc quidem caro per martyria lanietur, alia vero coronetur: item e contrario, hæc quidem caro in spurcitiis volutetur, alia vero damnetur. Id. Ibid. 56. (361.)

Resurget igitur caro, et quidem omnis, et quidem ipsa, et quidem integra. Id. Ibid. 63. (364.)

Affirmamus te (sc. animam) manere post vitæ disunctionem, et expectare diem judicii, proque meritis aut cruciatui destinari, aut refrigerio, utroque sempiterno. Quibus sustinendis necessario tibi substantiam pristinam, ejusdemque hominis materiam et memoriam reversuram, quod et nihil mali ac boni sentire possis sine carnis passionalis facultate, et nulla ratio sit judicii, sine ipsius exhibitione, qui meruit judicii passionem. Id. de Testimon. Anim. 4. (66.)

Πάντες γὰρ δίκαιοί τε καὶ ἄδικοι ἐνώπιον τοῦ Θεοῦ Λόγου ἀχθήσονται. Hippolyt. contr. Platon. ed. Fabric. i. 222.

Credimus, inquiunt, resurrectionem futuram corporum. Hoc si bene dicatur, pura confessio est. Sed quia corpora sunt cælestia et terrestria, et aer iste et aura tenuis, juxta naturam suam corpora nominantur, corpus ponunt, non carnem, ut orthodoxus corpus audiens, carnem putet; hæreticus spiritum recognoscat. Hæc est eorum prima decipula: quæ si deprehensa fuerit, instruunt alios dolos, et innocentiam simulant, et malitiosos nos vocant, et quasi simpliciter credentes, aiunt: Credimus resurrectionem carnis. Hoc vero quum dixerint, vulgus indoctum putat sibi sufficere, maxime quia idipsum et in Symbolo creditur. Hieron. Ep. lxxxiv, al. lxxv. 5. ad Pammach. et Ocean. ed. Vallars. i. 522.

Proinde quia filius hominis est, quid accepit? potestatem et iudicium facere. Quod iudicium? in fine sæculi: et ibi erit resurrectio mortuorum, sed corporum. August. in Joh. Evang. v. Tract. xix. ed. Bened. iii. p. ii. 445.

Resurrectionem quippe mortuorum futuram esse in carne, quando Christus venturus est vivos iudicaturus et mortuos, oportet, si Christiani esse volumus, ut credamus. Sed non ideo in hac re inanis est fides nostra, si quemadmodum futura sit, perfecte comprehendere non valemus. Id. de Civit. Dei, xx. 20. (vii. 600.)

Nec eos audiamus, qui carnis resurrectionem futuram negant, et commemorant quod ait apostolus Paulus, *Caro et sanguis regnum Dei non possidebunt*: non intelligentes quod ipse dicit Apostolus, *Oportet corruptibile hoc induere incorruptionem, et mortale hoc induere immortalitatem*. Cum enim hoc factum fuerit, jam non erit caro et sanguis, sed cæleste corpus. Quod et Dominus promittit, cum dicit, *Neque nubent, neque uxores ducent, sed erunt æquales Angelis Dei*. Non enim jam hominibus, sed Deo vivent, cum æquales Angelis facti fuerint. Immutabitur ergo caro et sanguis, et fiet corpus cæleste et angelicum. *Et mortui enim resurgent incorrupti, et nos immutabimur*: ut et illud verum sit, quod resurget caro; et illud verum sit, quod *caro et sanguis regnum Dei non possidebunt*. August. de Agon. Christ. 32. ed. Bened. vi. 261.

Περὶ δὲ σαρκὸς ἀναστάσεως, πῶς οὐχὶ σαρκὸς ἔσται ἀνάστασις, ὃ ἐθελόσοφε Ἰέρακα· αὐτὴ γὰρ ἡ ὀνομασία τῆς φράσεως δείκνυσιν τὴν δύναμιν· ἀνάστασις γὰρ οὐ καλεῖται τοῦ μὴ πεπτωκότος· ποῖον δὲ ἔστι τὸ πεσόν; ποῖον τὸ ταφέν; ποῖον τὸ λυθὲν, ἀλλ' ἢ τὸ σῶμα; καὶ οὐκ ἡ ψυχὴ· ψυχὴ τοῖνον οὐ πίπτει, οὔτε θάπτεται. Epiphan. Hæres. xlvii, vel lxvii. 6. ed. Petav. 714.

Προσδοκῶμεν ἀνάστασιν νεκρῶν. Symb. Constantinop.

Ἰνα γὰρ μὴ ἀκούσας τις ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ οὐ κληρονομήσει,

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νομίση τὰ σώματα μὴ ἀνίστασθαι, ἐπήγαγεν, ὅτι Δεῖ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. Φθαρτὸν δὲ τὸ σῶμα, καὶ θνητὸν τὸ σῶμα. Ὡστε τὸ σῶμα μένει· αὐτὸ γὰρ ἔστι τὸ ἐνδυνόμενον· ἡ δὲ θνητότης καὶ ἡ φθορὰ ἀφανίζεται, ἀθανασίας καὶ ἀφθαρσίας ἐπιούσης αὐτῷ. Chrysost. in 1 Cor. Hom. xlii. 2. ed. Montfaucon. (1834.) x. 462.

And they that have done good: (p. 498.)—*Et qui bona egerunt, ibunt in vitam æternam, qui vero mala, in Ignem æternum.*

Τὸ τῆς μελλούσης κρίσεως καὶ αἰωνίου κολάσεως τοῖς ἀσεβέσι τηρούμενον πῦρ. Eccles. Smyrn. Ep. de Mart. Polycarp. 11. ed. Jacobson. ii. 568.

Ἀπαθανατίζεσθαι δὲ ἡμεῖς μόνους δεδιδάγμεθα τοὺς ὁσίως καὶ ἐναρέτως ἐγγὺς Θεῷ βιοῦντας, κολάζεσθαι δὲ τοὺς ἀδίκως, καὶ μὴ μεταβάλλοντας, ἐν αἰωνίῳ πυρὶ πιστεύομεν. Just. Mart. Apol. i. 21. ed. Bened. 56.

Deus itaque iudicabit plenius, quia extremius, per sententiam æternam tam supplicii quam refrigerii, nec in bestias, sed in sua corpora revertentibus animabus. Tertul. de Anim. 33. ed. Rigalt. (1663,) 290.

Qui demerendo sibi disciplinas determinaverit quas ignoratis aut deseritis, sed observantibus præmia destinavit; qui producto ævo isto iudicaturus sit suos cultores in vitæ æternæ retributionem, profanos in ignem æque perpetem et jugem, suscitatis omnibus ab initio defunctis, et reformatis, et recensitis ad utriusque meriti dispositionem. Id. Apol. 18. (17.)

Docent enim divinæ literæ, non extingui animas, sed aut pro justitia præmio affici, aut poena pro sceleribus sempiterna. . . . Ita fit, ut si vita in Dei religione transacta sit, mors malum non sit; quia translatio est ad immortalitatem: sin aliter, malum sit, necesse est; quoniam ad æterna, ut dixi, supplicia transmittit. Lactant. Inst. iii. de Fals. Sapient. 19. ed. Bipont. i. 215.

Quia vita æterna ab his qui familiaritatem non habent cum Scripturis

sanctis, potest accipi etiam malorum vita; vel, secundum quosdam etiam philosophos, propter animæ immortalitatem; vel etiam secundum fidem nostram, propter poenas interminabiles impiorum, qui utique in æternum cruciari non poterunt, nisi etiam vixerint in æternum: profecto finis Civitatis hujus, in quo summum habebit bonum, vel pax in vita æterna, vel vita æterna in pace dicendus est, ut facilius ab omnibus possit intelligi. August. de Civit. Dei, xix. 11. (vii. 554.)

Καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Symb. Constantinop.

This is the Catholick Faith: (p.498.) —*Hæc est Fides Catholica, quam nisi Quisque fideliter, firmiterque crediderit, salvus esse non poterit.*

This is to be understood, like all other such general propositions, with proper reserves, and qualifying constructions. As for instance, if after laying down a system of Christian morality, it be said, "This is the Christian practice, which except a man faithfully observe and follow, he cannot be saved;" it would be no more than right and just thus to say: but no one could be supposed hereby to exclude any such merciful abatements, or allowances, as shall be made for men's particular circumstances, weaknesses, frailties, ignorance, inability, or the like; or for their sincere intentions, and honest desires of knowing, and doing the whole will of God; accompanied with a general repentance of their sins, and a firm reliance upon God's mercy, through the sole merits of Christ Jesus. There can be no doubt, however, but that men are accountable for their faith, as well as for their practice: and especially if they take upon them to instruct and direct others, trusting to their own strength and parts, against the united judgment and verdict of whole Churches ancient and modern. Waterland on the Athanasian Creed, c. x. pp. 270, 271. Et vide ante, 498, 499. in not.

Παρακαλῶ οὖν ὑμᾶς, οὐκ ἐγὼ, ἀλλ' ἡ ἀγάπη Ἰησοῦ Χριστοῦ, μόνῃ τῇ Χριστιανῇ τροφῇ χρῆσθαι, ἀλλοτρίας δὲ βοτάνης ἀπέχεσθαι, ἥτις ἐστὶν αἵρεσις. Οἱ καιροὶ παρεμπλέκουσιν Ἰησοῦν Χριστὸν κατ' ἀξίαν πιστευόμενοι· ὥσπερ θανάσιμον φάρμακον διδόντες μετὰ οἰνομελιτος, ὅπερ ὁ ἀγνοῶν ἡδέως λαμβάνει ἐν ἡδονῇ, κακεῖ τὸ ἀποθανεῖν. Ignat. Ep. ad Trall. 6. ed. Jacobson. ii. 332.

Ἡ γέεννά ἐστι τόπος ἐνθα κολάζεται μέλλουσιν οἱ ἀδίκως βιώσαντες, καὶ μὴ πιστεύοντες ταῦτα γενήσεσθαι ὅσα ὁ Θεὸς διὰ τοῦ Χριστοῦ ἐδίδαξε. Just. Mart. Apol. i. 19. ed. Bened. 55.

Regula est autem fidei, ut jam hinc quid defendamus profiteamur, illa scilicet qua creditur: Unum omnino Deum esse; nec alium præter mundi conditorem; qui universa de nihilo produxerit, per verbum suum primo omnium demissum: Id Verbum filium ejus appellatum, in nomine Dei varie visum a Patriarchis, in Prophetis semper auditum, postremo delatum ex spiritu patris Dei et virtute in virginem Mariam, carnem factum in utero ejus, et ex ea natum egisse Iesum Christum: exinde prædicasse novam legem, et novam promissionem regni cælorum: virtutes fecisse: fixum cruci; tertia die resurrexisse: in cælos ereptum sedisse ad dexteram Patris: mississe vicariam vim Spiritus sancti, qui credentes agat: venturum cum claritate, ad sumendos sanctos in vitæ æternæ et promissorum cœlestium fructum, et ad profanos adjudicandos igni perpetuo, facta utriusque partis resurrectione cum carnis restitutione. Hæc regula a Christo, ut probabitur, instituta, nullas habet apud nos quæstiones, nisi quas hæreses inferunt, et quæ hæreticos faciunt. Tertul. de Præscript. Hæret. 13, 14. ed. Rigalt. (1663.) 206.

Cavete, Dilectissimi, ne quis vos ab Ecclesiæ catholicæ fide ac unitate seducat. Qui enim vobis aliter evangelizaverit, præter quam quod accepistis, anathema sit. August. Serm. ccxv. ed. Bened. v. 952.

The Litany.

¶ Here followeth the Litany or General Supplication to be fung or said after Morning Prayer upon Sundays, Wednesdays and Fridays, and at other times, when it shall be commanded by the Ordinary.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

- l. 1. The 86th page of the Sealed Books commences with "¶ Here", "¶ Here" being also the catch-word on the preceding page.
 Running title. No stop after "Litany". *Exch. Book.* R. J.
 Running title. No stop after "Litany". *Ely Book.* W. K. C.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS.
ll. 2—6. Omitted. ... [Ed. 1796.]	l. 1. Omitted. ... [Ed. 1816.]	l. 1. Omitted. ... [Ed. 1821.]
l. 7. "O God the Father, of heaven." [Ed. 1848.]	l. 2. "Here followeth" omitted. [Ed. 1816.]	l. 7. "O God the Father, of heaven." [Ed. 1848.]
l. 9. "O God the Father, of heaven." [Ed. 1848.]	l. 7. "O God the Father, of heaven." [Ed. 1847.]	l. 9. "O God the Father, of heaven." [Ed. 1848.]
	l. 9. "O God the Father, of heaven." [Ed. 1847.]	

Here:—The word "here" is demonstrative, as in the announcement of the Lessons, indicating that which follows. That it does not denote the order of sequence, is evident, since otherwise the Litany ought to be said or sung immediately after the Athanasian Creed, next to which it is placed in the Prayer Book. Jebb, on the Choral Service, 431.

The Litany or General Supplication:—Our Church here explains what a Litany is, by the same definition, or one very like to that, which is given of it by the Greek Church. *Λιτανεία δὲ ἐστὶ παράκλησις πρὸς τὸν Θεὸν, ἐν ἱκεσίᾳ κοινῇ δινοργήν ἐπιφερομένην.* (Sim. Thess. Opusc. de Hær.)

The most ancient Greek authors use this word, and others of the same root, for the most earnest degree of supplication, and most absolute submission. So Homer, of Chryses, suing for his daughter,

—λίσσεται πάντας Ἀχαιούς.
Hom. Il. lib. i. 15.

And when Ulysses declares how he appeased the infernal deities and Manes, he says,

Τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσι δὲ ἔθνεα νεκρῶν Ἑλλισάμην— Hom. Odys. lib. xi. 15.

Thus, when the Trojans thronged about Priam, to hinder him from going out of the city gates, to beg his son Hector's body of Ulysses, Homer says of him,

The Litany.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son , Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son : have mercy upon us miserable sinners.

Πάντας δ' ἐλλιτάνευε, κυλινδόμενος κατὰ κόπρον — Π. lib. xxii. 414.

And when saying how well he begs his son's body,

Λίσσομαι ἀνέρα τοῦτον ἀτάσθαλον—

Ibid. 418.

Thus, when Achilles supplicated to the winds to blow, to burn Patroclus's body, *λιτάνευεν ἐλθέμεν*. (Π. xxiii. 196.) In short, the most earnest supplications which were made to the heathen deities, were called by the name of *Λιτανείαι*. So, in a time of danger, Dionysius Halicarnasseus says, *Λιτανείας ποιείσθαι πρὸς ἔδεσι Θεῶν καὶ βωμοῖς*. Therefore, after Christianity had prevailed in the Grecian countries, they could not find a more proper word to express their most intense and earnest devotions, which they put up to God to deprecate his judgments, than *Λιτανεία*.

Several of these deprecatory forms are to be found in very ancient writers of the Church. It is to these, that Tertullian refers, when he says, *Quando non geniculationibus et jejurationibus nostris etiam siccitates sunt depulsæ ?* (Tertul. ad Scap. c. iv. 71. ed. Lutet. Paris. 1664.) They are the ancient Church Litanies, which St. Cyprian means, when he says, *Pro arcendis hostibus, et imbris impetrandis, et vel auferendis, vel temperandis adversis, rogamus semper et preces fundimus*. (Cypr. ad Dem. p. 445. ed. Paris. 1844.) Nor do very early

writers fail to give us an account of the intercessionary part of the ancient Litanies, as well as the deprecatory ; and that almost in the very words of our present Litany: Ὑπὲρ τῆς ἁγίας καὶ τῆς καθολικῆς ἐκκλησίας, ΔΕΗΘΩΜΕΝ. Ὑπὲρ πάσης Ἐπισκοπῆς καὶ Πρεσβυτέρων ὑμῶν, καὶ πασῆς Διακονίας, ΔΕΗΘΩΜΕΝ. Ὑπὲρ βασιλέων καὶ τῶν ἐν ὑπεροχῇ, ΔΕΗΘΩΜΕΝ. Ὑπὲρ πλείοντων καὶ ὁδαιοπορούντων ΔΕΗΘΩΜΕΝ. Ὑπὲρ τῶν ἐν μετάλλοις, καὶ ἐξορίους καὶ φυλακαῖς καὶ δεσμοῖς, διὰ τὸ ὄνομα τοῦ Κυρίου, ΔΕΗΘΩΜΕΝ. Ὑπὲρ τῶν διακούντων ἡμᾶς, ὑπὲρ τῶν ἔξω ὄντων καὶ πεπλανημένων, ὑπὲρ χηρῶν καὶ ὀρφανῶν, ΔΕΗΘΩΜΕΝ. Ὑπὲρ τῆς ἐνκρατίας τῶν αἰρῶν καὶ τελεσφορίας τῶν καρπῶν, ΔΕΗΘΩΜΕΝ. Const. Apost. lib. viii. c. 10. Nicholls on the Common Prayer.

Our sacred addresses and supplications to God are quadripartite, fourfold, all comprehended in one verse of the Apostle, (1 Tim. ii. 1,) where first there is *δέησις*, "supplication," deprecation, a praying to be delivered from dangers, ghostly and bodily, such as is the Litany. Secondly, *προσευχή*, petition, appreciation, an invocation of divine blessings and benefits upon ourselves. Thirdly, *ἐντευξις*, "intercession," an importuning the throne of grace in the behalf of others. Lastly, *εὐχαριστία*, thanksgiving for blessings received either by ourselves or others. Did not this sufficiently warrant

The Litany.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Remember not Lord our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins: spare us, good

sacred Litanies, we might derive authority from the last petition of the Lord's Prayer, "Deliver us from evil." L'Estrange, Alliance of Divine Offices, 144.

Eusebius, speaking of Constantine's custom of making his solemn addresses to God in his tent, before he went out to battle, says, (Euseb. Vit. Constantin. lib. ii. c. xiv.) "He endeavoured to render God propitious to him, by supplications and Litanies, that he might obtain his favour, assistance, and direction, in his enterprises." And, again, he says, (Ibid. lib. iv. c. lxi.), "A little before his death, he spent some time in the house of prayer, making supplications and Litanies to God." In which places "Litany" seems to be a general name, and not to intend any particular sort of prayers. So Chrysostom also uses the "Litany," where he says to his people, (Chrysostom. Hom. antequam iret in exilium, tom. iv. p. 965. p. 845. (a)), "To-morrow I shall go forth with you to make our litany," that is, the public service. And, again, speaking of the solemn form of words, *Pax vobis*, "Peace be with you," he says, (Ibid. Hom. iii. in Coloss. p. 1338. (p. 176. ed. Francof.)) "The bishop used it in all offices, when he first entered the church, when he made the prayers and litanies, and when he preached." And Arcadius, (Cod. Theod. lib. xvi. tit. v. de Hæreticis, leg. xxx. Interdicatur his omnibus, ad Litaniam faciendam

intra civitatem noctu vel interdiu profanis coire conventibus.) in one of his laws made against heretics, about the same time, takes "litany" in the same sense for "prayers in general," when he forbids heretics to hold profane assemblies in the city, either by night or by day, to make their litany. Where, it is plain, his intent was, not to prohibit heretics from making any particular sort of prayers, but all prayers in general within the city, and to cut off all opportunities of meeting, either by night or by day, for that purpose: and so Gothofred understands him. For this law was made with a direct view to the Arian assemblies for psalmody in their night-stations, which had occasioned some tumults and murders in the city; as Socrates (lib. vi. c. viii. tot.) and Sozomen (lib. xlii. c. viii. tot.) inform us. So that the morning hymns, and psalmody, and prayers, then came all under the general name of "litany," and the Arians were forbidden in this sense to make any litanies within the city, by this law of Arcadius. What Hamon L'Estrange (Alliance of Divine Offices, 139. et seq.) alleges out of St. Austin, Cyprian, and Tertullian, proves nothing, but that there were always prayers made in the church, to implore God's mercy and favours; which no one ever denied: neither is the name "litany" used by any of them. It is more to the purpose what St. Basil says to the Church of Neocæsarea, where Gregory

The Litany.

Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation.

Good Lord, deliver us.

Thaumaturgus was bishop, (Basil. epist. lxi. ad Neocæsar. p. 97. (b.)), that though, in Gregory's time, they had no litanies, yet afterward, before St. Basil's time, they had admitted the use of them. By which argument, he defends the nocturnal prayers, and psalmody, and vigils, against those who objected that they were not used in St. Gregory's time. For neither were litanies used in his time; and yet now they were in use, and no one objected novelty against them. This shews that St. Basil takes "litanies" for a peculiar sort of prayers lately set up in the church; for it cannot be doubted but that they had prayers before, though not of this particular kind. Some think that "litanies," in this new, limited sense, were first introduced by Mamercus, Bishop of Vienne, in France, about the year 450. But St. Basil's testimony proves them to be earlier in the East: and it is a mistake in those who assert Mamercus to be the first author of them in the West. From the time of Mamercus, these rogation days and litanies were celebrated with great solemnity in the Church, being frequently mentioned by Alcimus Avitus (Homil. de Rogationibus tot. tom. ix. Bibl. Patr. Max. p. 591, 592. ed. Lugdun. 1677.), Cæsarius Arelatensis (Homil. xxxiii. Tribus diebus, quos regulariter in toto mundo celebrat ecclesia.), Eucherius Lugdunensis Junior (Hom. de Litanis.), and Gregory of Tours (Turon. lib. ii.

c. xxxiv. Rogationes, quas ante adscensionis Dominicæ triumphum celebramus.), to name no later writers. The first Council of Orleans (an. 511.) established them by a decree (Conc. Aurel. i. c. xxvii. tom. iv. Conc. p. 1408. Rogationes, id est, litanias ante adscensionem Domini, ab omnibus ecclesiis placuit celebrari; ita ut præmissum triduanum jejunium in Dominicæ adscensionis festivitate solvatur: per quod triduum servi et ancillæ ab omni opere relaxentur, quo magis plebs universa conveniat: quo triduo omnes abstineant, et quadragesimalibus cibis utantur.), ordering the three days before Ascension to be kept a fast with abstinence, after the manner of Lent, and with "rogations or litanies;" and that, on these days, servants should rest from their labours. In the Spanish Churches, they deferred these rogations to the week after Pentecost: for they kept to the old rule of the ancient Church, not to have any fast during the fifty days between Easter and Whitsuntide; therefore, as Walafridus Strabo observes of them (de Offic. Eccles. c. xxviii. Hispani autem, propter hoc, quod scriptum, "Non possunt filii sponsi lugere, quamdiu cum illis est sponsus," infra quinquagesimam paschæ recusantes jejunare, litanias suas post Pentecosten posuerunt.) "They would not observe the rogation fast in the time that the bridegroom was with them." But by an order of the Council of Gironne

The Litany.

From all blindness of heart; from pride,
vain-glory, and hypocrisie; from envy, hatred,
and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin;
and from all the deceits of the world, the
flesh, and the devil,

Good Lord, deliver us.

From lightning, and tempest; from plague,

1. 1. The 87th page of the Sealed Books commences with the words "**From all blindness**", "**From**" being the catch-word on the preceding page.

(Conc. Gerund. c. ii. in Inscriptiōe, p. 25.), these litanies and this fast were put off to the week after Whitsuntide. And they ordered a second litany to be used on the first day of November. The fifth Council of Toledo appointed another such litany and fast to be celebrated yearly for three days, commencing on the thirteenth day of December. (Conc. Tolet. V. c. i. Bruns, Can. Apost. et Concil. p. 246. ed. Berol. 1839. Ut a die Iduum Decembrium litanie triduo ubique (al. usque) annua successione peragantur, &c.) The sixth Council of Toledo confirmed this decree about two years after (an. 638.), (Conc. Tolet. VI. c. ii. (Ibid. pp. 251, 252. Universalis auctoritate censemus Concilii, ut hi dies litaniarum, qui in synodo premissa sunt instituti,—annuo recurso (al. anno recurso) omni observatione habeantur celeberrimi, &c.); and made it a general rule for all the Churches of Spain and Galicia, and Gallia Narbonensis, which was at this time under the government of the Gothic king Chintillan. And in the seventeenth Council of Toledo (an. 694.), under King Egicanes, a more general decree was made, (Conc. Tolet. XVIII. c. vi. (Ibid. p. 388.) Quamquam priscorum patrum institutio, per totum annum, per singulorum mensium cursum, litaniarum vota decreverit persol-

vendum decernimus, ut deinceps per totum annum, in cunctis duodecim mensibus, per universas Hispanie et Galliarum provincias, pro statu ecclesie Dei, pro incolumitate principis nostri, atque salvatione populi, et indulgentia totius peccati, et a cunctorum fidelium cordibus expulsionem diaboli, exomologesis votis gliscantibus celebrentur.), "That such litanies should be used in every month throughout the year." And so, by degrees, these solemn supplications came to be used weekly, on Wednesdays and Fridays, the ancient stationary days, in all churches.

Gregory the Great instituted some such rogations at Rome, and one, particularly, on the twenty fifth day of April, which goes by the name of *litania septiformis*, because he ordered the Church to go in procession in seven distinct classes; first the clergy, then the laymen, next the monks, after them the virgins, then the married women, next the widows, and, last of all, the poor and the children. This is mentioned both by Gregory himself (lib. xi. ep. ii. tom. v. Conc. p. 1509.(d)(e)), and Walafridus Strabo (de Offic. Eccles. c. xxviii. tom. ix. Bibl. Max. p. 197.), who give it the name of "*litania major*"; whence some have been led into a mistake to think the Roman litanies were distinguished

The Litany.

pestilence, and famine; from battel, and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresie, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation;

by the name of the "greater litanies," from those of Mamercus, which they call the "less."

But the French writers do not allow of this distinction. Cellotius says (Not. in Capitula Gualteri Aurelianensis (Conc. tom. viii. p. 649.)), "The 'rogation,' or *litania*, of Mamercus, was always dignified with the title of *litania major* by their old writers, as well as that of Gregory; and that Gregory's litany was of little use among them." It is certain the Council of Mentz (Conc. Mogunt. an. 813. c. xxxiii. tom. vii. Conc. p. 1249.), and the Capitulars of Charles the Great (Carol. Capitular. lib. v. c. lxxxv.), which repeat the words of that Council, applied the name of *litania major* to their own rogations before Ascension. And Cellotius says, "Gualterus Aurelianensis and Strabo both give it the same title." But still he does not tell us what they mean by the *litania minor*, "the lesser litany," in contradistinction to the "greater." It is no more but the known form, *Kyrie eleison*, as the Latins read it, from the Greek, *Κύριε, ἐλέησον*, "Lord, have mercy upon us," or, "Lord, have mercy upon them," if they were praying for others. As this was the constant response made by the people to each petition of their larger supplications for the catechumens and others; so it was used sometimes by itself, in all their offices, as a shorter form of

supplication: and then it had the nature of a litany by itself, and was not a part of a larger prayer. This is evident from the order made in the Council of Vaison, for introducing the use of it into the French churches. (Conc. Vasens. II. c. iii. tom. iv. Conc. p. 1680.) Quia, tam in sede apostolica, quam etiam per totas Orientales atque Italiæ Provincias, dulcis et nimium salutaris consuetudo est intro-missa, ut "Kyrie, eleison," frequentius cum grandi adfectu et compunctione dicatur; placuit etiam nobis, ut in omnibus ecclesiis nostris ista tam sancta consuetudo et ad matutinum, et ad missas, et ad vesperam Deo propitio intromittatur.

The Greeks usually said, "Lord, have mercy upon us," without adding the other part, "Christ, have mercy upon us." But the Latins used both clauses, and repeated them alternately, as we now do, first the minister, and then the people; whereas, by the Greeks, the supplication was made by the common voice of all together. This difference is noted by Gregory the Great, (lib. vii. ep. lxiv. ad Joan. Syracusan. Conc. tom. v. p. 1348., "Kyrie, eleison" nos neque diximus, neque dicimus, sicut a Græcis dicitur: quia in Græcis simul omnes dicunt; apud nos autem a clericis dicitur, et a populo respondetur: et totidem vicibus etiam "Christe, eleison" dicitur, quod (al. quot) apud Græcos nullo modo dicitur), but this was a short form of supplication

The Litany.

by thy holy Nativity and Circumcision ; by
thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloudy Sweat; by
thy Cross and Passion; by thy precious
Death and Burial, by thy glorious Resurrec-
tion and Ascension; and by the coming of the
Holy Ghost,

Good Lord, deliver us.

used one way or other in all churches, and that as a part of all their daily offices, whence it borrowed the name of the "lesser Litany," in opposition to the "greater Litanies;" which were distinct, complete, and solemn services, adapted to particular times, or extraordinary occasions. It may be also remarked that the "greater Litanies" are sometimes termed "exomologeses," confessions; (Vide Conc. Mogunt. can. 32. *Litaniæ Græco nomine appellantur, quæ Latine dicuntur "rogationes."* Inter *litaniæ* autem et *exomologeses* hoc differt; quod "*exomologeses*" pro sola peccatorum confessione agantur: "*litaniæ*" vero indicantur propter rogandum Deum, et impetrandum in aliquo misericordiam ejus. Sed nunc jam utrumque vocabulum sub una designatione habetur.): because fasting, and weeping, and mourning, and confession of sins, were usually joined with supplication to avert God's wrath, and reconcile him to a sinful people.

Sometimes to these solemn supplications they added processions, which at first had nothing of harm or superstition in them: for they were only of the same nature with their processions at a funeral, when they carried a corpse with the solemnity of psalmody to its interment. They sometimes made their processions, and sometimes their litanies, as occasion required, in the open field. But here was no pomp of relics, nor exposing of the Eucharist to adoration, in such solemnities; they only

carried the cross, as they did also in some of their night processions for psalmody, as the badge of their profession, before them. Of this, indeed, there are some instances as early as Chrysostom, for it is noted in his Life, by Palladius, (Vit. Chrysostom. c. xv. p. 27. p. 147. ed. Paris. 1680. 4to.), "That his enemies trampled under foot the sign of the cross, which the people carried on their shoulders, as they made their litanies in the field." And in those Vigils which he set up at Constantinople, in opposition to the Arians; the historians say, (Socrat. lib. vi. c. viii. Cant. 322.), "They had silver crosses given them by the empress for this purpose." And the laws of Justinian expressly provided, (Justin. Novel. cxxiii. c. xxxii.), "That as these litanies should not be celebrated without the bishop or the clergy; so the crosses to be used in these solemnities should not be deposited in any places but the churches, nor be carried by any but such as were appointed." And, because in those solemn processions, some were inclined to appear in pomp unsuitable to the occasion, with gay clothing and on horseback; therefore both these things were particularly forbidden. Sidonius (lib. v. ep. vii. ad Thaumastum. Libenter incedunt armati ad epulas albati ad exequias, pelliti ad ecclesias, pullati ad nuptias, castorinati ad litanias.), notes it as a great absurdity for men to appear *castorinati ad litanias*, "dressed up in

The Litany.

In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

their rich beaver cloths, at a litany ;” because sackcloth and ashes were more becoming such solemnities, which were intended for fasting, and mourning, and supplication, and humiliation, and confession of sins, after the example of the Ninevites, in their solemn addresses to God. And, for this reason, the canons (Conc. Mogunt. c. xxxiii. (tom. vi. Conc. p. 1249.)—Vide Burchard. lib. xiii. c. vii. ex Conc. Aurel. c. vi. Quumque Dominus pestem misericorditer abstulisset, hi dies in consuetudinem annuæ celebritatis venerunt, ut per Galliarum provincias ante ascensionis diem celebrarentur.) forbade any one to appear on horseback, or in rich apparel, at the rogation solemnities, but rather discalceate in sackcloth and ashes, unless he had the excuse of infirmity to hinder him. For these rogations were intended to implore God’s mercy in the most humble manner ; and with the most ardent affections of soul, to beseech him to avert all sicknesses, and plagues and tribulations ; to repel the evils of pestilence, war, hail, and drought ; to compose the temper of the air, so that it may be for the health of men’s bodies, and fertility of the earth ; that he would keep all the elements in order and harmony, and grant men peaceable times ; as Eucherius relates the chief heads of them in his sermon upon this subject. (Eucher. Hom. de Litaniis.) Whereas, yet, we may observe, no prayers or

intercessions were made to saints or angels, as in the modern litanies of the Romish Church, but to God only. 4 Bingham, Christ. Ant. pp. 91—101.

The Church of England appears to have received the stated rogation or litany days of the Gallican Church at an early period, and from that time to the present, she has reckoned them amongst her days of fasting. Formerly in this Church there were processions on all these days, but in the course of time this ancient custom has been confined to one day, on which the people still perambulate the bounds of their parishes. According to the Advertisements of Queen Elizabeth, the office for these days was to consist of the two Psalms beginning “Benedic anima mea,” of the Litany and Suffrages, and a homily especially appointed for the occasion. This office was repeated in church on the return of the people from the procession, and in the course of the procession the curate was to admonish the people to give thanks to God, with the saying of the 103rd Psalm, and at the same time he should inculcate these or such sentences, “Cursed be he which translateth the bounds or dolles of his neighbour,” &c.

The repetition of Psalms and verses of Scripture in the procession was perfectly accordant with the practice of the Church during the fifth century, and afterwards on the occasion of ex-

The Litany.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant CHARLES our most gracious King and Governour;

We beseech thee to hear us, good Lord.

traordinary supplications, for rain, for fair weather in time of rain, dearth, and famine, in times of war and pestilence, according to the English ritual, there is no procession, but, as in primitive ages, the whole office is performed in the church; and the peculiarity of the offices for these occasions consists in the addition of an appropriate Collect to the Morning Prayer, or Litany, according to the day of the week. When these offices comprise the Litany, they certainly approach the nearest to the practice of primitive ages, at least to that of the Eastern Churches in early times.

Considering the Litany simply as a certain assemblage of prayers ordinarily used in divine service, it may be regarded in three points of view. First, as a termination of the office of Morning Prayer; in which case we may refer for a confirmation of its antiquity and propriety, to the ancient office of Matins, according to the Church of Constantinople, where a form of prayer resembling our Litany occurs, near the conclusion; and a similar form of prayer is visible in the morning office of the Apostolical Constitutions. Secondly, we may consider the Litany as a distinct service, said after the Morning Prayer, and in this case we find a confirmation of our practice in the ancient rites of the English Church, where the Litany was appointed to be said in the same manner during the greatest part of Lent. Thirdly, we may consider the Litany as an introduction to the Liturgy or Communion service; and to prove the antiquity and propriety of this posi-

tion, refer to the ancient Liturgies of the Patriarchate of Constantinople, and of the Church of Milan, and to the Liturgy of the Roman Church in ancient times; for since the ninth century the Litany has not been repeated after Kyrie Eleison in the Roman Liturgy. 1 Palmer, Orig. Lit. 285-287.

Mr. Jebb, on the Choral Service (pp. 422—428.), observes:

“The processional performance of a part of the Litany, beginning and terminating at certain suffrages, is still kept up in the Roman Church, as it was in the English Rituals before the Reformation. This peculiar feature has ceased, as a general authorized practice, since the Reformation. However, traces of the old custom may be found. Thus in 1561, on St. George’s day, it appears from Strype’s Annals of Ref., vol. i. p. 400. ed. Oxf. 1824, that the members of Queen Elizabeth’s Chapel went in procession through her Hall, singing, ‘O God the Father of Heaven.’ And in the thanksgiving at St. Paul’s in 1547, for the victory at Musselburgh, (Mem. of Cranmer, vol. ii. p. 34. Eccles. Hist. Soc. ed.), there was a ‘procession’ in English with the Te Deum. This was probably a Litany.

“The Litanies in the Roman and English unreformed Church were said on Easter Eve, St. Mark’s Day, the three Rogation days, and Wednesdays and Fridays in Lent: and on some occasions were of greater length than on others, and were performed by different orders of ministers, according to the seasons: sometimes preceding Mass, and sometimes preceded by the Penitential Psalms, or Psalms of Degrees.

The Litany.

That it may please thee to rule his heart
in thy faith, fear, and love, and that he may
evermore have affiance in thee, and ever seek
thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender

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1. 1. The 88th page of the Sealed Books commences with the word "That",
"That" being also the catch-word on the preceding page.
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"The Litany of the Church of England, as well in its structure, as in its use, has borrowed from both the East and the West. It is used on Wednesdays and Fridays, as was the Lenten practice of the West, and its Sunday use is in conformity to the Oriental prayers resembling it, which are found at the beginning of their Communion offices. As for its matter, it is a most careful, luminous, and comprehensive collection of the scattered treasures of the Universal Church; contained in the Oriental originals of the Apostolical Constitutions, the Liturgies of Jerusalem, Constantinople, and Cæsarea; the Western Rituals of the Roman and Ambrosian rite, the African Liturgies of St. Mark and of St. Cyril, and in the ancient English Litanies of York and Sarum. . . ."

Mr. Jebb, after giving a general outline of our Litany, then proceeds to show how it has improved upon its archetypes:

"1. In the Invocation, the words 'Miserable sinners' have been added, in the true spirit of the Reformed Liturgy of the Church, which in all her services lays a due stress upon the sinfulness of man's nature.

"2. The unjustifiable and superstitious invocation of Saints is omitted: a practice which Walafridus Strabo (*De Rebus Ecclesiast. Cap. de Litaniis*), as Bishop Cosin remarks, confessed to be a novelty. These invocations were carried to such an extent, as to form

the great bulk of the unreformed Litany. The injunctions of Cromwell, in 1538, (*Strype, Eccl. Mem. vol. i. chap. 42.*) prescribe the omission 'in the processions of the "ora pro nobis," to so many saints; whereby they had no time to sing the good suffrage, "Parce nobis, Domine, Libera nos, Domine".' Indeed, these suffrages were considered as matters of very inferior moment.

"3. The ancient Anthem, 'Remember not,' is adopted into this part of the office.

"4. In the suffrages which follow, to the end of the Intercessions, the Church of England has in so many ways improved upon the ancient models, as almost to be justified in claiming the character of an inventor. She has reduced to a far more regular sequence and order the topics adopted from ancient Litanies. This order varies very much in the old English Litanies of Sarum and York from that of Rome: but neither can be compared in this respect to that which we now use. And instead of interposing a response between each particular prayed for, or deprecated, according to the Occidental method, she has followed the example of the Oriental forms, by uniting a number of topics into one suffrage. By this method, not only is the rhythm immeasurably improved, but the moral effect is heightened; the causes, progression, and consequences of each particular sin,

The Litany.

and keeper, giving him the victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve ~~our gracious Queen CATHERINE, Mary the Queen-Mother, James Duke of York, and all the Royal Family;~~

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all

are strikingly classified ; the saving benefits of Christ are brought into awful juxta-position ; and the exigencies of the Church Universal, and of each individual member of the same, are grouped together in such an orderly method, as to assist the memory, keep up the attention, and impart that due discrimination so essential to healthful piety.

“But the wisdom of our Reformers is most eminently shewn in the additions they have made to these suffrages. Thus, they took from the Oriental and African rituals, the following particulars, not to be found in the Western Litanies : namely, the petitions against plague, pestilence, famine, and battle ; the prayer for the Sovereign, that God may be her defender and keeper ; that for the strengthening of such as do stand ; for the succour of those in tribulation ; for travellers ; for forgiveness of enemies. From the Ambrosian Missal, and other Western forms, the prayers for the Royal Family ; for unity, peace, and concord ; for increase of grace ; for those who have erred and are deceived ; and for the grace of God’s Holy Spirit. While they have added what are found in no other rituals, namely, prayers against hypocrisy and envy ; against sedition, privy conspiracy, and all that is contained in that particular clause ; the obsecrations, by our Lord’s temptation, agony, and bloody sweat ; and that most aw-

ful clause, which places in juxta-position the time of tribulation, and the time of wealth.

“Again, from the Roman Litany they have adopted two petitions omitted in the unreformed offices of England ; those, namely, for the increase of the fruits of the earth, and for true repentance. While on the other hand they have retained some which are peculiar to the ancient Church of England. And it is interesting to observe that in this respect the Litanies of Salisbury and York give evidence of a more acute and penetrating sense of subtle and corroding sins, and a more internal character of devotion, than that of Rome : the evidence, we may believe, of that germinant spirit of reformation, which at a very early period had taken root in the Church of England. Thus, while the Roman Litany had a prayer omitted both in the unreformed and reformed English offices, for the humiliation of the enemies of the Church, it had no mention of some particulars enumerated in that of Sarum : namely, blindness of heart ; vain glory ; the hour of death ; the petition for ‘an heart to love and dread thee ;’ and the prayer for the fatherless ; nor did it contain the prayers found in the Litany of York, against pride and deadly sin, and for forgiveness of sins, negligences, and ignorances.”

The old Litany, with some modifi-

The Litany.

Bishops, Priests, and Deacons with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding;

We beseech thee to hear us, good Lord.

cations, had been translated into English in more than one manual in the early part of the sixteenth century; but, as Dr. Burton observes, "in the year 1544 a Litany was put forth by the authority of King Henry VIII. himself, which may be considered as the first official step towards removing the Latin language from the public services of our Church. . . . There was more than one edition of this Litany printed in 1544, but with little variation in the title-pages. The title is as follows: 'An Exhortation unto Prayer, thought meet by the King's Majesty and his Clergy, to be read to the people in every Church afore processions. Also a Litany with Suffrages to be said or sung in the time of the said procession.' [See the King's Letter to Abp. Cranmer in Wilkins, *Concilia*, vol. iii. p. 869. Cranmer's Works, vol. iv. p. 320. ed. Jenkyns. Also Strype's *Cranmer*, vol. i. p. 278. ed. Eccles. Hist. Soc. Burnet, *Reformation*, vol. iii. p. 315.] The whole of this office was incorporated into the Primer which was printed in the following year, 1545. . . . The Litany, as it was published in 1544, may not unreasonably be considered, in whole or in part, the work of Cranmer. . . . In 1549, it was admitted, with a few alterations, into the Book of Common Prayer, which was then published for the first time, The Litany, as it stood in the First

Book of King Edward, was the same which had appeared in the Primer of 1545, with the exception of the three clauses in which the Virgin Mary, Angels, Patriarchs, Prophets, &c., were invoked; and the four Collects immediately preceding the prayer of Chrysostom. These were omitted from the Litany in King Edward's Book; and the prayer beginning, 'We humbly beseech thee,' was lengthened: but the clause was retained which prayed for deliverance 'from all sedition and privy conspiracy, from the tyranny of the Bishop of Rome, and all his detestable enormities, from all false doctrine and heresy,' &c., nor was the passage against the Bishop of Rome expunged till 1559." Burton's *Three Primers*, lxiii-lxvi.

Sung or said after Morning Prayer: (p. 528.) — In 1549, the Litany immediately followed the Communion Service; it was in 1552 that it first occupied its present position. Clay's *Prayer Book Illustrated*, 51.

"The Rubric places 'sung' before 'said;' hereby, as Dr. Bisse (*Rationale on Cathedral Worship*) remarks, giving a preference to singing over saying. But the Litany is expressly adapted for singing: and therefore it is most absurd to discontinue its musical performance in choirs, where the responses to Morning and Evening Prayer are sung, as at York.

The Litany.

**That it may please thee to bless and keep
the Magistrates, giving them grace to execute
justice, and to maintain truth ;**

We beseech thee to hear us, good Lord.

**That it may please thee to bless and keep
all thy people ;**

We beseech thee to hear us, good Lord.

**That it may please thee to give to all
nations unity, peace, and concord ;**

We beseech thee to hear us, good Lord.

"It was sung when first used in the Reformed Church of England. 'On the 18th day of September, 1547,' [The services had not yet been made Protestant in their character.] Heylin (Hist. Ref., vol. i. p. 84. ed. Eccles. Hist. Soc.) relates, 'the Litany was sung in the English tongue in St. Paul's, between the quire and the high altar. The singers kneeling half on the one side, and half on the other.' It was more frequently sung in ancient times than now. Thus, at the consecration of Archbishop Parker, 'the elect of Chichester having exhorted the people to prayer, betook himself to sing the Litany, the choir answering.' (Life of Parker, vol. i. p. 115. ed. Oxf. 1821.) In the same archbishop's regulations for Eastbridge Hospital, it is directed that the children there educated should in the Hospital Chapel three days in the week sing with a loud voice the Litany. (Ibid. App. vol. iii. B. iii. no. 58. p. 174.) At the convocations in old time, it was sung, (as at the Convocation of 1562. Life of Parker, vol. i. p. 240.) whereas it is now simply read. And at the coronations of our sovereigns, as at that of King George III., (Vide the Chronicle of Dodsley's Annual Register for the year 1761.) it was sung by two bishops, the choir making the responses to the organ. This practice was discontinued at the last three

coronations, and the ancient Church of Westminster, at the celebration of the greatest national solemnity, was disgraced by the adoption, in this respect and in others, of the modern parochial mode.

"It is to be said after Morning Prayer. That is, the Morning Prayer is to be the first in order of time: but nothing warrants us to suppose that the Litany is to be read in immediate sequence. On the contrary, the strongest authorities exist for the dissociation of the two services, when expedient. Thus, at Archbishop Parker's Visitation, in 1570, (Life of Parker, b. ii. ch. ii.) matins were to be done in the choir by eight o'clock: and then, there is a direction for the Litany to be sung at a later hour, when all should have been placed in the choir. The Universities perform it at stated times as a distinct service, matins having been said at an earlier hour in the College Chapels. It is also a separate service at convocations. At coronations it begins the ceremonial, preceding the communion. It frequently in like manner precedes the office of confirmation. In the Cathedrals of Winchester and Worcester it is so used, as it was formerly in Merton College, Oxford, and in other places, as Canterbury. The fifteenth canon enjoins the reading of the Litany on Wednesdays

The Litany.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

and Fridays, in all parish churches, making no mention of the Morning Prayers. And the very nature of the service, and the known use of an analogous form in the Eastern and Western Churches before the Communion, and as a separate service, confirms the ancient and approved examples of the Cathedrals and choirs above mentioned, and the opinion of some of our ritualists, as to the rightfulness of the practice. Nothing can be argued from the practice of our parish churches in this respect. Convenience, or what is esteemed such, in some instances, and a love for unvarying monotony in others, has very generally caused the junction of the services. That their dissociation would be inconvenient in most country parishes, is evident. But the argument is not against the lawfulness of combining the services, but for the lawfulness of separating them." Jebb on the Choral Service, 432—434.

The questions as to what is the proper meaning of *saying and singing*, and as to the discretionary power of the minister ; have been recently very much discussed, and the Rev. John Jebb (Rector of Peterstow) has kindly forwarded to the Editor the following learned and valuable observations upon the subject.

"The definition of these words, as employed in our Prayer Book, has never been very accurately made.

"That they have a meaning, however,

more exact than is commonly supposed, will be evident, on close examination.

"It appears that the ancient ecclesiastical use of the word *say*, is two-fold :

"1st. As a general term, including all methods of recitation, with or without note, or musical inflexion ;

"2ndly. As a more technical and restricted term, used in contradistinction to *singing* ; and yet not *singing* in its general sense, but in one or more of its restricted senses.

"For the word *sing*, as is well known, has also more than one ecclesiastical sense ; since it includes—

"1st, all that is recited, in whatever way, in a musical tone ;

"2ndly, that which is chanted, like the Psalms, Athanasian Creed, and Litany ;

"3dly, that which is sung anthem-wise, like the Anthems, Canticles, Hymns, and Nicene Creed.

"Now, as to the general use of the word *say*, in the first of the above-mentioned senses.

"In the ancient manuals, breviaries, missals, &c. it is applied to the recitation of all parts of the service. *Dicitur, dicat, or dicant*, is used in the rubrics and directions concerning the 'Orationes,' i. e. Collects, the Versicles, the Anthems, the Psalms, the Te Deum, &c., in a word, in all those instances, where it is well known, and may be proved *ex abundanti*, that the regular

The Litany.

That it may please thee to bring into the way of truth all such as have erred and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort, and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

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1. 1. The 89th page of the Sealed Books commences with the word "That", "That" being also the catch-word on the preceding page.
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and recognised method of performance was in the ecclesiastical tone throughout, with chanting, singing, &c. as in our choirs. It is plain therefore that the term *dicitur*, as here abstractedly employed, did not enjoin simple recitation, but merely signified that such and such words should be used.

"In our Prayer Book a like general sense is obviously to be attributed to the word *say*, when used alone. It is applied to the exhortations in the Morning and Evening Prayer, and in the Communion Service, in the offices of Baptism, Confirmation, and Matrimony, and in the Communion Service; to confessions, in the Morning and Evening Prayer, and in the Communion Service; to prayers, *passim*; to the versicles before the Psalms and after the Creed, and in the Communion Service; to the announcement of Scriptural Sentences in the Communion and Baptismal Services; and in the Communion Service and Visitation of the Sick, to the reading of a Psalm.

"But there is an indisputable proof that the word does not exclude singing. In the first rubric at the end of the Communion Service, it is enjoined, that 'upon the Sundays and other Holy-

days, (if there be no Communion) shall be *said all* that is appointed at the Communion, until the end of the general prayer, For the whole state, &c.' Now this portion of the service includes one portion which the rubric allows to be *sung*; viz. the Nicene Creed. And in the Ordination Services, this same Communion Service is directed to be *sung* or *said*. Therefore it would appear that the first mentioned rubric employs the word in its general sense, as equal to *sung* or *said*.

"It may as well be observed that the word *read* is used synonymously with *say* in the sentences of the Offertory and in the rubrics for certain collects. (See that for the Prayers after the Anthem; and for the Prayer for the Parliament; and compare the rubric for the Collect for Ash Wednesday with that before the Collects, Epistles, and Gospels.) So that the objection sometimes made to the expression 'reading prayers' has no weight. But this same expression *read*, is also, in some instances, equivalent to *said* or *sung* (See the rubrics for the Venite, and compare the rubric before the Apostles' Creed, with that for the Athanasian Creed; and the rubric for

The Litany.

That it may please thee to succour, help,
and comfort all that are in danger, necessity,
and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that
travel by land or by water, all women
labouring of childe, all sick persons and
young children, and to shew thy pity upon all
prisoners and captives ;

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	l. 7. "[* especially * This to be said <i>those for whom</i> when any desire <i>our prayers are</i> the prayers of the <i>desired</i> Congregation." Interpolated after "sick persons". [Ed. 1816.]	

the prayers after the Anthem, with that before the Litany. And possibly this expression may include, by implication, the Psalms in the Burial Service, which are customarily chanted in choirs.)

"The word however is often used in a more restricted sense ; as it is in the old manuals, where we find such phrases as 'dicant cum notâ, or sine notâ:' . . . 'dictum cum cantu, or saltem sine cantu.' But it does not by any means follow that what is not directed to be *sung* is not to be repeated in a musical tone, or with musical cadences. Singing is here used in the second and third more restricted senses specified above.

"An examination of the directions of the Prayer Book will shew, that the phrases 'sung or said', or 'said or sung', specify those parts of the service only, in which, when *said*, the minister has a distinctive part, whether (1.) leading or preceding the people in each clause, or (2.) reciting alternate verses with them ; or (3.) reciting the passage alone : but which, when *sung*, are sung by the minister and people, or choir altogether, without any distinctive part being assigned to him.

And it may be added, these parts may be, and usually are, sung to the organ. These two phrases have no difference in meaning, since the Apostles' Creed is directed to be *sung or said*, in the Morning Service: to be *said or sung*, in the Evening.

"They never apply to those parts of the service which are always to be repeated by the minister alone in the versicle, and by the people in the response. They do not interfere one way or the other with responses, (which are often sung to the organ) or with the versicles, which are intoned in choirs.

"Let us examine those parts of the service which are directed to be 'said or sung,' or 'sung or said.'

"These are, the Venite, the Psalms, (in the title-page of the Prayer Book) the Te Deum, (and by inference and analogy, the Canticles), the Apostles' Creed, the Litany, the Athanasian Creed, the Easter Anthem, the Nicene Creed, the Sanctus, the Gloria in Excelsis, the Psalm in the Matrimonial Service ; the commencing Sentences, and two Anthems in the Burial Service ; the Communion Service in the Ordination of Deacons and Priests,

The Litany.

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our

and the Veni Creator in the Ordination of Priests and Bishops.

"Now the last instance but one is the only direction to which the above remarks may not appear exactly applicable. But here, from the nature of the case, the Communion Service is spoken of in a general way ; and we are, of course, referred to its special rubrics in their proper places. All that is meant is this, that the service shall be performed chorally or parochially, according as circumstances may allow or require. As to the other instances, it may be remarked, that—

"1. The first class of passages is that where the minister, when the service is read, leads or precedes the people in each clause ; but when it is sung, has no distinctive part assigned.

"Thus the Nicene Creed, the Sanctus, and the Gloria in Excelsis, when sung, are performed like Anthems. The priest, it is true, gives out the first words in the Nicene Creed and Gloria ; but he does not commence any other clause : his part being confounded with the choir. In the First Book of King Edward, this direction was given before these two hymns, 'The priest shall begin, "I believe in one God," and "Glory be to God on high;" the clerks shall sing the rest.' And such has been the established custom ever since. And all authorities shew that the beginning of the singing of the Sanctus is at 'Holy,

holy, holy,' &c.; the present rubric being indefinite.

"With respect to the Apostles' Creed, this is the only instance in which the permission or injunction of the rubric to sing a part of the service has never been acted upon. This rubric was altered to its present form at the last Review ; as before it had merely been directed to be said. The words 'or sung' seem to have been inserted in order to preserve the analogy between this Creed and the Nicene, which it resembles in its construction. It is not antiphonally written, like the Athanasian ; but is divided into three paragraphs. If sung, it would be anthemwise, like the Nicene Creed, but universal custom has prescribed its recitation, like the Lord's prayer, either with or without a musical tone.

"2. The second class of passages is that where the minister recites verses alternately with the people, when the service is *said* ; but in which, when sung, he has no distinctive part ; except the intoning of the first hemistich, not always practised, and then not always by a priest.

"These are, the Psalms, the Easter Anthem, the Athanasian Creed, and the Canticles. All these are *pointed*, like the Psalms, for choral recitation. When it is said that the Athanasian Creed is to be said or sung by the minister and people, it by no means

The Litany.

enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negli-

follows that he is to chant or sing alternate verses alone. It merely shews that he is to sing with them. And in all choral foundations provision was made, that the minister who officiated at this part of the service should be a *chanter*. The words 'minister and people' were added at the last Review, in order to shew that this Creed is never to be either said or sung by the people independently of a minister. As to the choral manner of singing it, contemporaneous documents are abundantly explicit.

"To this class belongs the Litany ; though at first sight this might not be so obvious. When *said*, it is repeated alternately, as verse and response, by the minister and people. But the regular choral usage is, not that *the minister*, or a priest, but two chanters (not necessarily clergymen) should sing together those parts which the minister reads in a parish church, and which in old choral books are here called *versicles*; as far as the Lord's Prayer exclusive. And this, not with the common intonations and inflections used in prayers and versicles, but with the modulation of a regular chant ; which in some parts these two chanters sing throughout ; while in others they form the first part of the chant, completed by the response of the choir. This particular service has often been set to artificial music, both before and after the last Review. And

here a preceding observation is fully borne out, that 'said or sung' is not prefixed to versicles and responses when 'Minister' and 'Answer' are prefixed. No such notices are prefixed to the former part of the Litany, where the responses are merely designated by a difference of type ; while in the latter part of the Litany, where there are such notices, the suffrages are always recited by *one* minister, and answered by the choir or people.

"Now if in a choir, the minister were to read, or simply intone the versicles of the first part of the Litany, that service would then not be *sung* but *said*, according to the meaning of the rubric, even though the responses were sung ; the word *singing* including the *whole* portion of the service then specified, not a part only.

"3. The third class consists of those portions which, when read, are recited by the minister alone ; when sung, are performed like anthems.

"These are, three portions of the Burial Service, namely, the introductory sentences, and the anthems 'Man that is born,' &c., and 'I heard a voice,' &c.

"The *usage*, in all these cases, is recitation by the minister alone, in the parochial mode ; and this is enjoined by the rubric to the second and third anthem. As to the first, or introductory sentences, the present rubric is vague : 'The priest and clerks shall

The Litany.

gences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word ;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world ;

Grant us thy peace.

say or sing,' which may mean that the priest shall say it altogether with the clerks or alternately by verses. However, the rubric before the last Review is more explicit, being the same as that which still prefaces the second anthem, 'The *priest* shall say, or the *priest and clerks* shall sing.'

"One other portion remains to be noticed, viz., the *Veni Creator* in the Ordination Services. The directions here are made sufficiently clear by choral practice. The Bishop is to begin, and the priests and others are to answer by verses; that is, the Bishop gives out (as in the Creeds and the Gloria in Excelsis) the commencing words; all the rest is to be recited alternately by two divisions of the priests and choir, &c. It does not mean that the Bishop alone is to sing each alternate verse. But when the hymn is read, the analogy of the Psalms shews that he is to read alone each alternate line or couplet.

"The rubrics, then, by no means interfere with, and, indeed, do not allude to the chanting of prayers and responses, immemorially used in choirs; the singing which they specify, being a different thing from choral or responsorial recitation.

"Now, if the rubric, after the first occurrence of the Lord's Prayer, or that after the Creed, &c., had run thus, 'Then shall be said or sung,' the consequence would have been, that while

the parochial recitation would have remained as now, in choirs the whole of these portions would have been sung, either by alternate sides of the choir, or by two or more chanters, answered by the choir. Whereas, as before observed, we never find a single instance of the direction being attached to versicles and responses which have 'Minister,' or 'Priest' prefixed to the former. The word *Answer* is prefixed to the first rubrical notice of the Gloria Patri; but here this is done to mark the responsorial mode of recitation; *Minister* is not prefixed to the first clause; all that is meant is, that the recitation is to be alternate, either by minister and people, or by the two sides of the choir.

"The latter part of the Litany, beginning at the Lord's Prayer, is always said, not *sung*, according to the plain suggestions of the rubric; that is, is recited by the priest alone (not by two ministers), and responded to by the people or choir. And it may be observed that the words 'Priest' and 'Answer' are prefixed to two versicles and responses. It is not clear if custom sanctioned the practice, (which it does not), whether the other parts of the latter Litany, where these notices are wanting, might not be sung like the former part.

"It is observable that the Lord's Prayer is always directed to be *said*, not to be sung. If the latter had been allowed, analogy would suggest its

The Litany.

☉ Lamb of God: that takest away the sins
of the world;

Have mercy upon us.

☉ Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

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1. 1. The 90th page of the Sealed Books commences with the words "☉ Lamb",
"☉" being the catch-word on the preceding page.
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being set like an anthem. And so we actually find it set both in the unreformed Communion office, and in some old musical services of our Church of King Edward VI. and Queen Elizabeth's time. In a Litany of Queen Elizabeth's time it is arranged in parts, to a regular air. But now, in strict conformity with the rubric, it is always *said*, i. e., simply recited, in choirs, to a musical uninflected tone. And it is to be remarked, that the rubric is explicit in saying 'the minister, clerks, and people,' in order to abrogate the old custom of assigning to the clerks and people merely the clause at the end, 'But deliver us from evil,' as a response.

"It would appear from the whole of the rubrical directions inserted or confirmed at the last Review, that there was no intention whatever to abrogate any part of the choral service, except the singing of the Lessons, Epistle and Gospel, and the recitation by the choir of the sentences at the Offertory. The parts which are not expressly mentioned in the rubric, as the chanting of prayers and responses, were practically sanctioned by those principally concerned in this revision. And these parts are sufficiently designated in contemporaneous choral documents, which shew through-

out a strict conformity to the revised provisions of the Prayer Book.

"But the application of the word *say* to these parts of the service, was merely a perpetuation of the ancient custom, which included under the term the monotone, and the simple inflections of the minister. And it may be remarked, that though these parts were always sung in the unreformed service, their notation in old breviaries is very rare; so generally known and ascertained were the rules for their modulation.

"The responses were, and are still, frequently sung to the organ. But *singing*, as before remarked, never has reference to a mere *response*. In fact, the word *answer* is an ecclesiastical term, which in choirs always implies singing; as attention to the older documents, on which our Prayer Book was based, will shew.

"With regard to the obligation of the choral method, it seems reasonable to believe, that where no special law or statute provides to the contrary, ancient prescription ought to be followed, especially when this prescription involves a system, uniform and consistent in all its parts, fortified by the usage of antiquity, and fully borne out by documents.

"The *prescriptive* usages of choirs

The Litany.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Priest, and the people with him, say the Lords Prayer.

Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive

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ll. 3, 4. Omitted. ... [Ed. 1796.]		

seem to be alluded to in the rubric 'In Quires and places where they sing'; which, let it be observed, was added at the last Review.

"And such prescription being a matter of notoriety, may not a fair presumption be made, that more is meant than mere permission to sing certain parts of the service? In parish churches, of course, this is merely a permitted alternative. But in regular choral foundations, these directions seem to be more imperative, implying that the parts so specified are *not to be said*. And thus, while *Prescription* plainly enjoins the chanting of prayers and responses in such places, as an integral part of a system, the *Law* would seem to enforce the *singing*, properly so called, of the other parts of the service; besides, it may be reasonably assumed, that these are amongst the functions of vicars choral and singing men, mentioned in the statutes of cathedral bodies.

"As to the manner of choral performances, (I mean the omission of any part usually sung or chanted) being left to the discretion of the officiating ministers, there seems to be no ground for such an opinion.

"It is clear that no such liberty can

be pleaded as a statutable right, except in cases where the Rubric (which is in such instances the Law) had expressly given the officiating minister a discretionary power.

"Let us look to the instances where this is expressed.

"The *officiating priest* has discretion in the following instances only. In (1.) the number of sentences at the Offertory; in (2.) the quantity of bread and wine to be consecrated; in (3.) the judgment as to the convenient number of communicants to justify the administration of the holy Communion; in (4.) the choice and use of the occasional collects that are inserted after the blessing.

"In the first three instances, the uniform custom of the Universal Church, sanctioned by all special statutes, &c., has been, that the superior minister belonging to the church where the Communion Service is performed, whether cathedral or parochial, has a right to administer this service, and consequently to perform those parts in which the discretionary power above mentioned is specified. If an inferior minister officiate, it is by the concession of his superior. The discretionary power here then is regularly exercised

The Litany.

them, that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

○ Lord, deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.

○ God merciful Father, that despisest not the sighing of a contrite heart, nor the

by those who have the chief authority in their respective churches.

“The fourth instance is the only one where discretionary power is given to an officiating minister, who, generally speaking, is not the principal, at Morning and Evening Prayers; minor canons, vicars choral, or chaplains, for the most part officiating at those services.

“The *curate* (not the *officiating minister*, be it observed) has the discretionary appointment of the time of public Baptism. The curate here is not the *curate assistant*, but he who has the principal cure of souls as incumbent. How this may be interpreted with regard to Baptism in cathedral churches, (to which the inhabitants of the precinct have a right) may be difficult to determine; but in parish churches, the right of the incumbent, even though not resident, to lay down a rule, seems to be recognized.

“The last instance to be mentioned of discretionary power vested in an individual, is that of the *curate* in the choice of the number of children to be catechised by himself on Sundays and Holydays.

“This again, is not the officiating minister. The *curate* is directed personally to catechise. Yet perhaps

here the rule applies, *qui facit per alium, facit per se*; and though he may have a substitute for this office, still the discretionary direction may rest with him. Reason would seem to prescribe this.

“Some latitude of choice is given with respect to certain parts of the service: but the discretionary power is not said to be vested in the officiating minister. The permitted alternatives are, (1.) the choice of one or more sentences at the beginning of Morning and Evening Prayer; (2.) of either Collect for the Queen; (3.) of the Psalms at Matrimony, (4.) at Burial, (5.) and at Churching; (6.) of certain occasional prayers and thanksgivings; (7.) of one or other Canticle at Morning and Evening Prayer; (8.) of the services for the supernumerary Sundays after Trinity; (9.) of one or more Psalms in the Burial Service; (10.) the Epistles in the Ordination of Deacons; (11, 12.) the Epistles and Gospels, and the two versions of the *Veni Creator*, in the Ordination of Priests and Bishops. These options may surely, without any violation of either the letter or the spirit of the rubric, be regulated by the customs or ordinances of particular churches, or by the authority of the ecclesiastical

The Litany.

desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may

superiors, or the incumbent. Suppose, for example, it were thought fit to mark the season of Lent by the ancient observance of substituting the Benedicite for the Te Deum, or a more penitential sentence at the commencement of the service for one ordinarily used, &c. it would surely be vexatious and unreasonable if any such rules were liable to violation from the caprice of an individual not possessed of the chief authority in the place.

"The same remarks may be applied to any violation of the established choral method; only here it may be doubted whether any capitular body or college has a right to change the system. It is not meant that the details do not admit of a discretionary variety; but merely that they cannot do right in changing any essential feature."

The regular choral use assigns the performance of the Litany to two of the inferior clergy. Bishop Sparrow (*Rationale*, 62.) says, that the Litany used to be sung by deacons, in cathedral and collegiate churches and chapels. Playford and Low both mention two of the choir. "This is in accordance with the use of the Greek Church, which assigned the synaptè to the deacons. The Sarum Litany, used on Wednesdays and Fridays, and on Rogation days, and in the procession of peace, is directed to be sung by two clerks of the second form; and

the Roman Litany is assigned to two clerks.

"The former Litany is regularly sung at St. Paul's by two minor canons, and at New College by two chaplains. But at Lichfield and Exeter an apparently anomalous custom prevails, of assigning it to a priest and a lay vicar and at Lincoln to two lay vicars. This latter custom seems to have been more prevalent formerly than now. In the Cathedral of Lincoln, two laymen still chant this part of the Litany; at Lichfield and Exeter, a priest and lay vicar are associated in this duty: a priest in all instances performing the latter part, which begins at the Lord's Prayer.

"This anomalous custom is apparently justified by ancient formularies. In the Sarum Processional, the ministers of this Service are usually called clerks of the second form: and the Septiform Litany, used on Easter Even, is appointed to be sung by boys: so that it was clearly not restricted to the clergy. And in our ancient choral books, as those of Playford and Low, it is expressly said, that the Litany is sung by two of the choir. But none of these directions imply a restriction to, or a preference of laymen. Under the term clerks of the second form, were included deacons, as appears not only from the ancient constitution of cathedrals, but from the rubrics of the Ritual of Sarum itself: since the

The Litany.

evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their daies, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

l. l. The 91st page [D] of the Sealed Books commences with "more", part of the word "evermore", "more" being the catch-word on the preceding page.

Quinquupartite Litany is there directed to be sung by five deacons of the second form. The mode of performing the Septiform Litany cannot be urged as a precedent, since this was an office peculiar to one special season, not the permanent Litany of the church; and the seven boys by whom it was repeated in the Ritual of Sarum, were the representatives of one of those seven classes of the people by whom respectively it used to be sung, on days of solemn humiliation, in ancient times. And as for the notices in our choral books, it is evident that the inferior clergy are comprehended under the term choir: indeed, in Playford, the word 'priest' is prefixed to the suffrages which follow the Invocation. Against the singing by laymen most of our Ritualists have strongly re-claimed; and though Dr. Bisse shows that it is not irregular, (being, indeed, contrary to no rubric,) yet his argument is rather an apology than an approval.

"The allocation of the Litany to deacons is plainly the most primitive custom: the analogous Service in the old Liturgies being assigned to that

order. Though it be true, as Dr. Bisse states, that the former Litany, in its very structure, is a more strictly congregational form than the prayers at Matins and Evensong, so that the ministers in its performance are rather precentors or ὑποβολαῖς, (prompters or suggestors,) yet there seems no reason why the ordained minister of the church should not lead in this congregational supplication; nay, the whole analogy of our Service, and all our notions of propriety are repugnant to the practice of giving the lead in any act of prayer to laymen, and actually assigning a subordinate place to the clergy, who then merely respond with the congregation. But when the solemn nature of the supplication is considered, as comprising the most awful invocations of her God which the Church has framed, and prayers of the deepest urgency, and most comprehensive fulness, it seems a most lamentable perversion to continue a custom, which is, after all, founded upon ambiguous usages and directions, and which the religious feelings of the sober-minded must naturally resent. The very idea of the Litaneutical

The Litany.

Glory be to the Father, and to the Son :
and to the holy Ghost ;

Answer.

As it was in the beginning, is now, and
ever shall be : world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

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ll. 1—5. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c." [Ed. 1796.]	ll. 1—5. Mutilated to "Glory be to the Father, &c. "As it was in the beginning, &c. [Ed. 1816.]	

supplication is frustrated ; that of the priest, the minister of the Lord, weeping between the porch and the altar. The position is preserved, but not the ministration itself. If the deacons are permitted to perform this part of the Service, the permission is to them a privilege, of which they ought not to be deprived. But even were the license to laymen to perform it clearly recognised by the Church at large, still nothing would prevent those in orders from undertaking this subordinate duty, and thus removing the scandal which certainly has ever attached to this strange practice. The priest vicars, and minor canons, represent the deacons of the primitive Church. And thus at St. Paul's the former Litany is properly sung by two minor canons ; at Christ Church, in Dublin, by the junior vicar: the senior vicar in the latter place performing the concluding part."

"One of the Litanies, on Easter Even, in the Church of Sarum, was sung by five deacons. On the Rogation days, if concurrent with double festivals, three of the superior clergy officiated at this Service. Our cathedrals might well take a hint from this practice, and assign the Litany to the

canons, should any be found competent to chant, on the greater festivals of Easter, and Whitsuntide, and on Christmas-day, when the latter falls on a Litany day." Jebb on the Choral Service, 436—440.

Wheatly (on the Common Prayer, 164.) expresses his disapprobation at the irregularity of singing the Litany by laymen, as practised in several cathedrals and colleges ; and says "it is very unjustifiable, and deservedly gives offence to all such as are zealous for regularity and decency in divine worship. And, therefore, (since it is plainly a practice against the express rules of our Church, crept in partly through the indevout laziness of minor canons and others, whose duty it is to perform that solemn office ; and partly through the shameful negligence of those who can and ought to correct whatever they see amiss in such matters,) it cannot surely be thought impertinent, if I take hold of this opportunity to express my concern at so irreligious a custom. And to shew that I am not singular in my complaint, I shall here transcribe the words of the learned Dr. Bennet (upon the Common Prayer, p. 94.) who hath some time since, upon a like occasion,

The Litany.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

very severely, but with a great deal of decency, inveighed against this practice, though I cannot learn that he hath yet been so fortunate as to obtain much reformation.

“I think myself obliged (observes Dr. Bennet) to take notice of a most scandalous practice, which prevails in many such congregations as ought to be fit precedents for the whole kingdom to follow. It is this; that laymen, and any of the young boys of 18 or 19 years of age, are not only permitted, but obliged, to perform this office, which is one of the most solemn parts of divine service, even though many priests and deacons are at the same time present.

“Those persons upon whom it must be charged, and in whose power it is to rectify it, cannot but know that this practice is illegal, as well as abominable in itself, and a flat contradiction to all primitive order. And one would think, when the nation swarms with such as ridicule, oppose, and deny the distinction of clergy and laity, those who possess some of the largest and most honourable preferments in the Church, should be ashamed to betray her into the hands of her professed enemies, and to put arguments into their mouths, and declare by their actions that they think any layman whatsoever, as truly authorized to minister in holy things as

those who are regularly ordained. Besides, with what face can those persons blame the dissenting teachers for officiating without episcopal ordination, when they themselves do not allow of, but require the same thing?”

Burnet (*Own Time*, ii. 636.) also complains of a practice of allowing the Litany to be read in cathedrals by laymen; but, although unseemly, it is not forbidden by the Prayer Book. There is no limitation in the rubric, and Bishop Sparrow—himself one of the Commissioners who revised the Liturgy in 1662—writes (*Rationale*, 78.):—“In the former part of the Litany, the priest hath not a part so proper but that it may be said by a deacon or *other*, and it useth to be sung by such in cathedral and collegiate churches or chapels.”

It would appear from Sparrow's words that the latter part of the Litany was in his day said by the priest only. In the early years of the Reformation, when deacons were the only resident clergymen in many parishes, and indeed the person licensed to officiate was often only a lay reader, it is evident that no such rule could be observed. The rubric of 1662 expressly names the priest as the minister in this part of the office; custom, however, admits deacons also to read it. Robertson on the Liturgy, 148.

Dr. Burton, in his *Three Primers*,

The Litany.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediatour and Advocate, Jesus Christ our Lord. Amen.

(Pref. p. lxiv.) says that there was more than one edition of the first English Litany printed in 1544, but with little variation in the title pages.

There is a manual containing this first Litany with musical notation, in Brasenose College Library: it bears no date, or printer's name; but it is clearly the original version. The responses, now usually printed in italics, are given in red letters. This notice is prefixed—"And it is to be remembered, that that which is printed in blacke letter, is to be sayde or songe of the priests in an audible voice. . . . and that which is in the redde, is to be answered of the quire, soberly and devoutly." This Litany was also printed by Berthelet in May 1544, almost identical with the Brasenose copy.

The particular time of the day when it is to be said seems now different from what it was formerly: in King Edward's and Queen Elizabeth's time, it seems it was used as preparatory to the second service. For by their injunctions (Sparrow's Collections, pp. 8. 72.), it was ordered, that "immediately before high mass, [The Communion is called "Mass" only in Edward's First Book,] or the time of communion of the sacrament, the priest with others of the quire should

kneel in the midst of the church, and sing or say plainly and distinctly the Litany which is set forth in English, with all the suffrages following." And even long afterwards it was a custom in several churches to toll a bell whilst the Litany was reading, to give notice to the people that the Communion Service was coming on. (Heylin's Antidot. Lincoln. cap. 10. sec. 3. p. 59.) And indeed till the last review in 1661 the Litany was designed to be a distinct service by itself, and to be used some time after the Morning Prayer was over; as may be gathered from the rubric before the Communion in all the old Common Prayer Books, which orders, that after Morning Prayer, "the people being called together by the ringing of a bell, and assembled in the church, the English Litany shall be said after the accustomed manner." This custom, is still observed in some cathedrals and chapels: though now, for the most part, it is made one office with the Morning Prayer; it being ordered by the rubric before the Prayer for the Sovereign, to be read after the third collect for Grace, instead of the intercessional prayers in the daily service. Which order seems to have been formed from the rubric before the Litany in the Scotch Common Prayer

The Litany.

¶ A Prayer of Saint *Chrysostom*.

A Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

l. l. The 92nd page of the Sealed Books commences with "¶ A", "¶ A" being the catch-word on the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—11. Omitted. ... [Ed. 1796.]		

Book. ["Here followeth the Litany to be used after the third collect at Morning Prayer, called the collect for grace, upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the ordinary, and without omission of any part of the other daily service of the Church on those days."] And accordingly we find that, as the aforementioned rubric before the Communion office is now altered, both the Morning Prayer and Litany are there supposed to be read at one and the same time. Wheatly on the Common Prayer, 163, 164.

Notwithstanding these remarks of Mr. Wheatly, it would seem from Archbishop Grindal's Injunctions to the Clergy of the Province of York, A.D. 1571, and his Inquiries in the Province of Canterbury, A.D. 1576, that the practice in some part, at least, of Queen Elizabeth's time was to com-

bine Morning Prayer, the Litany, and the Communion in one service.

Mr. Jebb (On the Choral Service, 434—436.) states that, "a distinct place for the performance of the Litany is intimated by the letter of the Prayer Book, in a rubric of the Communion Service: 'The priest and clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.' This intimation is borne out by the injunctions of the Sovereign at different times, the testimony of ritualists, and the practice of the Church.

"The injunctions of Queen Elizabeth (Sparrow's Collections.) direct that 'Immediately before Communion the priests and others of the choir shall kneel in the midst of the church, and say or sing plainly and distinctly the Litany in English, with all the suffrages.' Again, those of King Edward, and of Queen Elizabeth in 1559, direct

The Litany.

2 Corinthians, 13.

The grace of our Lord Jesus Christ, and
the love of God, and the fellowship of
the holy Ghost be with us all evermore.
Amen.

Here endeth the Litany.

PRAYERS,

- l. 1. An erasure after "2 Corinthians, 13."
l. 1. After "13.", "14." imperfectly erased and still visible. *Exch. Book.* R. J.
l. 1. After "13.", "14." cancelled. *Ch. Ch. Book.* W. J.
l. 1. After "13.", "14." cancelled. *Ely Book.* W. K. C.
l. 1. "2 Corinthians, 13. 14." *Dublin MS. Book.* C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—7. Omitted. ... [Ed. 1796.]	l. 1. 2 Cor. xiii. 14. ... [Ed. 1816.]	l. 1. 2 Cor. xiii. 14. ... [Ed. 1821.]
l. 1. 2 Cor. xiii. ... [Ed. 1848.]	l. 1. 2 Cor. xiii. ... [Ed. 1847.]	l. 1. 2 Cor. xiii. ... [Ed. 1848.]
	l. 6. Omitted. ... [Ed. 1816.]	

it 'to be sung in the midst of the Church before the chancel door, at a low desk, anciently called the falled stool.'

"Playford's book records that 'upon the usual days that the Litany is appointed to be sung, it is sung by two of the choir, in the middle of the church, near the bible desk,' as now at St. Paul's. To these authorities many more might be added.

"As to the practice of the Church, it has been already seen, that when originally performed at St. Paul's, it was sung between the choir and the altar; that is, exactly in the same place as at present, at the eastern end of the prebendal stalls, at the commencement of the Presbytery.

"This was in accordance with the

ancient practice of the English Church, since the Sarum Processional directs it to be said in the midst of the choir: and the Roman, on Rogation days, before the altar.

"It is still performed at the Cathedrals of St. Paul and Lichfield, at Magdalen College, and perhaps elsewhere, at the extremity of the stalls. Formerly, it was so read at Christ Church, in Dublin: but the faldstool had been many years disused there, on the insufficient plea that the choir is too narrow to admit of its use without inconvenience. At Canterbury, York, Lincoln, and Oxford, the faldstool is placed nearer the west door, but in all cases in the midst of the choir, facing eastward. Exeter Cathedral, and New College, and other places,

retain the faldstool. That it was more commonly used formerly, is inferred from the well-known frontispiece to Sparrow's *Rationale*, which evidently represents a parish church. Whether it ought to be near the altar, or in the midst of the congregation, has been a matter of dispute. Our cathedrals sanction both positions; and this is a question for the ordinary to decide, as shall best conduce to edification. It is placed eastward of the lectern at St. Paul's, which seems a better position than that of Lincoln, where the lectern is near the altar, and faces the faldstool.

"The faldstool, according to the best precedents, ought to be a low desk, merely high enough to kneel at: not like the eagle [which was lately improperly used for the Litany at Canterbury,] contrary to all choral precedent in England."

The posture which the minister is to use in saying the Litany, is not prescribed in any rubric, except that, as the Litany is now a part of the morning service for the days above mentioned, it is included in the rubric of 1662 before the Collect for Peace, which orders all to kneel, after which there is no direction for standing.

Ritualists seem to agree that kneeling is the proper posture for minister and people, in consequence of the passage in Joel (ii. 17.), which speaks of the priests, the ministers of the Lord, when making their special litanies for the sins of the people, weeping between the porch and the altar.

In Edward's Injunctions of 1547, it was enjoined that in parish churches, "The priests, with other of the quire, shall kneel in the midst of the church, and sing or say the Litany" (which had been set forth in English during the reign of Henry, at first by itself, in 1544, and then, as part of his Primer, in 1545), "and in cathedral or collegiate churches the same shall be done in such places as our commissaries in our visitation shall appoint." (Cardwell, *Doc. Ann. i.* 15.) Cranmer inquires accordingly in

the next year, "whether they have said or sung the Litany in any other place but upon their knees, in the midst of their church." *Ibid.* 46.

In 1641, however, we find it charged on the bishops as a novelty, that they introduced "reading the Litany, in the midst of the body of the church, in many of the parochial churches," in this, as in other respects, "pretending for their innovations the injunctions and advertisements of Queen Elizabeth, which are not in force, but by way of commentary and imposition." [*exposition?*] Cardwell's *Conf.* 273.

L'Estrange (*Alliance of Divine Offices*, 148.) states the proper posture to be kneeling, because it "is manifest by the rubric belonging to the Communion, where the Litany is appointed to be read 'after the accustomed manner,' implying thereby both the place and posture formerly used. Now the accustomed place was the midst of the church, and the accustomed posture was kneeling, for so it was appointed in the queen's injunctions (*Injunc.* 18.) and in those of Edward VI. (*Injunc.* 23.) 'The priests shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany.' Indeed, what fitter posture can there be than kneeling? Excellently saith St. Chrysostom, (*Hom. in Ps. 4.* "Ἰκετοῦ σχῆμα καὶ γνώμην καὶ φρόνημα τὸν εὐχόμενον ἔχειν δεῖ.") It is fit that he who applies himself to prayer should put on the outward garb and deportment, as well as the inward mind of a suppliant. What scheme suits a suppliant better than lowly kneeling, and can we kneel too low at such supplications as these? The motions of the body ought to keep pace with the affections of the soul; when this is most transported with zeal, the members of the body must move at the same rate; the higher the spirit soars in prayer, the lower falls the body. When our Saviour prayed in the garden his first posture was, (*θεὸς τὰ γόνατα,*) 'falling upon his knees,'

(Luke xxii. 41.); but (γενόμενος ἐν ἀγωνίᾳ,) 'being brought to his agony,' and to pray (ἐκτενέστερον,) 'more ardently,' (ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ,) 'He cast himself prostrate upon his face,' (Matt. xxvi. 39.) Now if the Litany be, as certainly it is, our most fervent resort to God, fit it is it should be made in the most significant, that is, in the lowest posture of supplication."

Sundays, Wednesdays and Fridays: (p. 528.)—Epiphanius refers this order to the Apostles. The Jews in their synagogues observed for their special days of assembling together those that dwelt in villages, Mondays and Thursdays, besides the Sabbath. The precedent of the Jews directed the Church not to do less than they did. They made choice of Mondays and Thursdays, in regard of some great calamities, that befel their nation upon those days; and that they might not be three days together, without doing some public service to God. The Church had the like reason for Wednesdays and Fridays, whereon our Saviour was betrayed and crucified; the moral reason of once in three days, with a convenient distance from Sunday, concurring. The observance of these days for public assemblies was universal, and the practice of the oldest times. Bishop Cosin, apud Nicholls on the Common Prayer, 23.

In the First Book of Edward VI. the Litany was placed between the Communion office and the office for Baptism, with this single title, "The Letany and Suffrages," and without any rubric either before or after it. But at the end of the Communion office the first rubric began thus—"Upon Wednesdays and Fridays the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's Injunctions: or as is or shall be otherwise appointed by His Highness."... "As to Sunday, there seems to be no direction relating to it; but it is probable from two other rubrics, which dispense

with the use of it on some particular Sundays, that it was generally used on all the rest. For among the notes of explication at the end of the First Book of Edward VI., the last two allow that "upon Christmas-day, Easter-day, the Ascension-day, Whitsunday, and the feast of the Trinity, may be used any part of holy scripture, hereafter to be certainly limited and appointed, in the stead of the Litany." And that "if there be a sermon, or for other great cause, the curate by his discretion may leave out the Litany, Gloria in Excelsis, the Creed, the Homily, and the Exhortation to the Communion." But in the review of the Common Prayer in 1552, the Litany was placed where it stands at this time, with direction at the beginning, that it should be used on Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the ordinary. And the order for Sunday has continued ever since; partly because there is then the greatest assembly to join in so important a supplication, and partly that no day might seem to have a more solemn office than the Lord's-day. Wheatly on the Common Prayer, 162.

By canon 15., "The Litany shall be said or sung when and as it is set down in the Book of Common Prayer, by the parsons, vicars, ministers, or curates, in all cathedral, collegiate, parish churches and chapels, in some convenient place, according to the discretion of the bishop of the diocese, or ecclesiastical ordinary of the place. And that we may speak more particularly, upon Wednesdays and Fridays weekly, though they be not holydays, the minister, at the accustomed hours of service, shall resort to the church or chapel, and, warning being given to the people by tolling of a bell, shall say the Litany prescribed in the Book of Common Prayer: whereunto we wish every householder dwelling within half a mile of the church to come, or send one at least of his household, fit to join with the minister in prayers."

At other times, when it shall be commanded by the Ordinary: (p. 528.)—The other times when it may be used, rest of course with the Ordinary, who in this instance, as in that of the Lenten prayers, has an absolute discretion. The Litany has long been used as a distinct service in the chapel of the Archbishop of Canterbury at Lambeth, on certain public days. Instances have occurred of its being enjoined on the Rogation days, as by the archbishops and bishops, in 1560, (Ann. Reform. vol. i. c. 17.), when it was employed in a procession, and followed the psalm, *Benedic anima mea*. Its adoption on the Rogation days would be in strict accordance with ancient precedent, and with the peculiar character of the season. As it is, though the Rogation days are mentioned in the Calendar, no stated service is assigned to them. Jebb on the Choral Service, 434.

Have mercy upon us: (p. 528.)—We have a divine command to call upon God for mercy in the time of trouble; (James v. 13.) and all the Litanies begin with this solemn word, *Κύριε ἐλέησον*, *Lord have mercy upon us*. So that this invocation is the sum of the whole Litany, being a particular address for mercy, first to each person in the glorious Trinity, and then to them all together. The address being urged by two motives, viz. first, because we are "miserable"; and secondly, because we are "sinners": upon both which accounts we extremely need mercy. Wheatly on the Common Prayer, 165.

The Arians, and other heretics, denied the divinity of the Son, and so refused to worship him; but we, with the true Catholic Church, give the Son the same worship with the "Father," (John v. 23.) calling him not barely the Son of God, but "God the Son," that is, we own him to be God equal with the Father, and make the same request of him for mercy, giving him the title of "Redeemer of the world," (Heb. ii. 9.; 2 Cor. v. 19.;) not the

Redeemer of one sect or sort of men, as some parties proudly pretend, but the Redeemer of all mankind, and therefore of us, though we confess ourselves to be miserable sinners. Comber's Companion to the Temple, 15, 16.

The design of the people's repeating these whole verses after the minister is, that every one may first crave to be heard in his own words: which when they have obtained, they may leave it to the priest to set forth all their needs to Almighty God, provided that they declare their assent to every petition as he delivers it.

Remember not Lord our offences: (p. 530.)—The dangers and duties, briefly epitomized in the third collect, are fully expended in the service which immediately follows—our truly spiritual Litany; in its substance, probably, the most ancient, and, certainly, in its range the most comprehensive, branch of our public worship.

The method is at once perspicuous and unlaboured. After solemnly invoking each person of the blessed Trinity, we deprecate sin itself, its causes and consequences; its several kinds and degrees, inward and outward, spiritual and carnal; we deprecate the judgments which it provokes, and the dangers which it causes both to the stability of our Government, and the purity of our worship; and, above all, we deprecate that hardness of heart, and that contempt of God's word and commandment, which alone can seal us up in final impenitence, and everlasting ruin. This branch of our Litany then concludes, with a most energetic and affecting enumeration of all the means which our merciful Redeemer employed for our deliverance; which, if they are sincerely and affectionately brought home to our hearts, and resorted to as a source of practical strength, will not fail to afford us strength and consolation, even in the most alarming conjunctures; "in all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment."

Sin is first deprecated, and most fully enlarged upon, as its own central punishment; as far more grievous and intolerable than "lightning and tempest," than "plague, pestilence, and famine," than "battle, and murder, and sudden death;" calamities which, however terrible in themselves, derive their chief sting and torment from a guilty conscience. It also deserves serious consideration, that, in enumerating the most critical periods of our being, the "time of our wealth" is represented as more alarming than "the time of our tribulation," and as inferior in awfulness only to "the hour of death, and to the day of judgment." A most awakening comment on our Lord's declaration, that "it is a hard thing for a rich man to enter into the kingdom of God." Bishop Jebb, *Pract. Theol.* vol. i. Disc. iv. pp. 59—61.

Spare us, good Lord: (p. 531.)—Having opened the way by the preceding invocation, we now begin to ask: and because deliverance from evil is the first step to felicity, we begin with these deprecations for removing it. Both the Eastern and Western church begin their litanies after the same manner, (*Liturg. S. Chrysos. et S. Basil.—Miss. sec. Us. Sarisb.*) theirs as well as ours being a paraphrase upon that petition in the Lord's Prayer, *deliver us from evil.*

But because our requests ought to ascend by degrees; before we ask for a perfect deliverance, we beg the mercy of forbearance. For we confess we have sinned with our fathers, and that therefore God may justly punish us, not only for our own sins, but for theirs also, which we have made our own by imitation: for which reason we beg of him "not to remember", or take vengeance of us for them, especially since he has himself so dearly purchased our pardon with his own most precious blood. But however if we cannot obtain to be wholly spared, but that he may see it good for us to be a little under chastisement; then we beg his correction may be short, and soon

removed, and that he would not be angry with us for ever.

Sudden death: (p. 533.)—We have been blamed for praying against "sudden death." But the whole Christian Church hath done it from ancient time: and nature and reason, as well as religion, directs us to do it. Some, we own, and we wish they were many, may be always prepared thoroughly, in all respects, to die at any time. Yet even these may have cause to wish for warning of their death on account of other persons. Their example under the approach of it will usually be very instructive; and their dying advice more than ordinarily beneficial to their friends, dependants, and relations: whom also their being taken away at once may shock, to a degree, for which they would be extremely sorry, whatever they might otherwise choose for themselves. But, even on their own account, Christian humility would surely desire a little space for completer preparation. And they, who profess to wish the contrary, are they so very certain, as this implies, that every part, both of their worldly affairs and their eternal concerns, is in the best condition, to which it can be brought? or may not possibly this appearing readiness to die at any time arise, either from a secret dread to think of dying at all, or a secret unbelief, more or less, of what will follow after death? But, whatever a few may imagine best for themselves, justly or unjustly; some previous notice is undeniably best for the generality: and common prayers must be adapted to common cases; always submitting it to God, to make exceptions, where he shall think proper. Abp. Secker, *Sermon x.* vol. vi. p. 253, Lond. 1771.

Sedition, privy conspiracy, and rebellion: (p. 533.)—Having thus deprecated those evils which might endanger our lives, we proceed next to pray against such as would deprive us of our peace and truth: as well as those which are levelled at the state, as is all "sedition, privy conspiracy, and rebellion", ["Rebellion, schism," were added in the

review after the restoration of King Charles II., to deprecate for the future the like subversion of church and state to what they had then so lately felt. After "privy conspiracy" in both Common Prayer Books of King Edward VI. followed, "from the tyranny of the Bishop of Rome, and all his detestable enormities:" but this has ever since been omitted,] as those which portend the ruin of the Church, as "all false doctrine, heresy, and schism." And then we conclude with the last and worst of God's judgments, which he generally inflicts upon those whom neither private nor public calamities will reform, viz. "hardness of heart, and contempt of his word and commandment": for when people amend not upon those punishments which are inflicted upon their estates and persons, upon the church and state; then the patience of God is tired out, and he withdraws his grace, and gives them up to a reprobate sense, the usual prologue to destruction and damnation, from which deplorable state, good Lord deliver us.

By the mystery of thy holy Incarnation: (p. 533.)—And now to be delivered from all these great and grievous evils, is a mercy so very desirable, that it ought to be begged by the most importunate kind of supplication imaginable; and such are the next two petitions, which the Latins call Obsecrations, in which the Church beseeches our dear Redeemer to deliver us from all the evils we have been praying against, "by the mystery of his holy incarnation", &c. i. e. she lays before our Lord all his former mercies to us expressed in his "incarnation, nativity, circumcision, baptism", and in every thing else which he has done and suffered for us; and offers these considerations to move him to grant our requests, and to deliver us from those evils. Wheatly on the Common Prayer, 168.

The same manner of expression is used not only in common speech on other occasions, and in the liturgies of the ancient Church on this, but in

the Scripture itself: where St. Paul "beseeches" Christians "by the mercies of God," (Rom. xii. 1.); "by the meekness and gentleness of Christ," (2 Cor. x. 1.); "by his coming and their gathering together to him," (2 Thess. ii. 1.): and Daniel intercedes with God thus, "According to all thy righteousness, let thine anger be turned away: defer not for thine own sake, O my God." (Dan. ix. 16—19.). Abp. Secker, Sermon x. vol. vi. p. 254.

Agony and bloody Sweat, &c.: (p. 534.)—The ancient Fathers of the Greek Church in their Liturgy, after they had recounted all the particular pains in Christ's passion, as they are set down in the four gospels, and by all and every one of them called for mercy and deliverance, as here we do, [*by the cross and passion, &c.*], added after all, and shut up all with this petition, "By thine unknown sorrows and sufferings, good Lord, have mercy upon us, save, and deliver us:" (*Δι' ἀγνώστων κόπων καὶ βασάνων ἐλέησον καὶ σῶσον ἡμᾶς*) for he felt more of them than we know, or can distinctly express. Bishop Cosin, apud Nicholls on the Common Prayer, 23.

We Sinners do beseech thee to hear us: (p. 535.)—This part of our Litany, commonly called the Intercessions, is instituted by God, who commands us to "make intercessions for all men," (1 Tim. ii. 1.); and it is drawn after the best and most primitive forms, being used first in those ages wherein the Christian's charity was so large as to desire blessings for all sorts of men.

This sentence is not complete till the people have answered, "We beseech thee to hear us, good Lord." The sense and stopping shew this here, as well as in the former part; and all these intercessions should be read accordingly; the minister keeping up his voice throughout the service.

And if the consent of the universal Church can add anything to its esteem, it is evident that this kind of prayer is in all the Liturgies in the world, and

that every one of the petitions here are taken from the best and oldest Litanies extant.

But because it may seem presumptuous for us to pray for others, who are unworthy to pray for ourselves, before we begin, we acknowledge that we are "sinners": but yet, if we are penitent, we know that our prayers will be acceptable: and therefore in humble confidence of his mercy, and in obedience to his command, "we sinners do beseech Him to hear us" in these our intercessions, which we offer up, first, for the "holy Church universal", the common mother of all Christians, as thinking ourselves more concerned for the good of the whole, than of any particular part. Wheatly on the Common Prayer, 169, 170.

The intercessions that follow, are distinguished by a rare union of comprehensiveness and detail. They give the most enlarged view of Christ's spiritual kingdom, and evince the most discriminative tenderness for its particular members; especially for the desolate that mourn unseen by any but their God; for infancy that cannot, and for criminality that might not dare, approach the throne of mercy. We are taught, first, to seek the providential and gracious government of "the holy Church universal;" the temporal and spiritual welfare of our own national Church, and of its earthly head; the peculiar "blessing and keeping of God's faithful people," and the prevalence of "unity, peace, and concord" among the nations, as preparatory to the enlargement and final establishment of our Saviour's promised dominion. Our own personal concern, in that kingdom, is next distinctly, and instructively, adverted to. We ask from God, as the foundation of all other blessings, the essence of religion; that union of divine love and holy dread in the heart which alone can produce a life of uniform and diligent obedience. We then seek, advancement in religion, that "increase of grace" which hears the word of God "with meekness," receives it with

"purity of affection," and, like a grateful soil, continually transmutes it into "the fruits of righteousness." And we provide for every casualty and variety to which a state of grace is liable, by entreating our great Benefactor, to reduce the wanderers, to add fresh strength to those that are upright in the way, to invigorate those whose treadings had well nigh slipt, to raise from their fall all those who had actually been moved to do evil, and to grant all his militant servants a final triumph over their spiritual adversary. These are the subjects of prime solicitude in our supplications, as they are, assuredly, of unspeakable importance to all that name the name of Christ, and hold the hope of heaven. Thus it is that, in the spirit of our Lord's divine injunction, we are taught to seek first, to seek supremely, "the kingdom of God and his righteousness." But our Litany, also, leads us to imitate the benevolence of Him who took our infirmities, and "bare our sicknesses." It teaches us to pour forth the intercessions of unfeigned love; to beseech the Father of Mercies, "that it may please Him to succour, help, and comfort, all that are in danger, necessity, and tribulation;" of whose several exigencies an enumeration follows; so full, that, perhaps, no additional class of peril or affliction can be specified; so appropriate, that our whole language cannot furnish juster expressions; and so affectionate, that it has, doubtless, awakened and cherished the most kindly feelings, and most indefatigable exertions of multitudes now employed in better worlds, and higher ministrations of mercy. Attention having been thus paid to the souls and bodies of men, the whole branch of intercession is summed up in two short petitions; the one for temporal good, implied under "the kindly fruits of the earth;" the other, a brief abstract of our spiritual wants, which are all reducible to pardon for the past, grace for the present, and improvement for the future. Bishop Jebb, Pract. Theol. vol. i. Disc. iv. pp. 61—63.

Church: (p. 535.) — The term "Church" is used in different sense by our theological writers.

According to the Bishop of Worcester (*vide* Charge 1842) "Church, in its primary sense, means the whole body of Christian people militant here on earth. It means that holy Church which throughout all the world doth acknowledge Christ; that Church for which, in the 55th canon, we are directed to pray, as 'Christ's holy Catholic Church; that is, the whole congregation of Christian people dispersed throughout the whole world:' and we would fain hope that under this Catholic description may be included many who may yet have differed from us in some important points of doctrine; for we should feel that we were assuming the pretended infallibility of the Roman Pontiff, if we presumed to shut the gates of mercy upon the meek piety of a Fenelon, on the one hand, or the deep religious feeling of a Doddridge, on the other.

"But in its more usual and restricted sense, the term Church means a community of Christians, who have agreed in deducing certain articles of faith from their interpretation of the Holy Scriptures; and in the adoption of certain rules and ordinances, by which the admission or exclusion of members from the community might be regulated, and its affairs conducted with decency and order.

"In this sense we find even in the Apostolic times the Church of Jerusalem distinguished from that of Antioch; and the Seven Churches of Asia are addressed in the Book of Revelation, as each distinct from the other, though all alike the Churches of Christ. And it must be recollected that the canon to which I have before referred, having directed us first to pray for the holy Catholic Church—that is, the whole congregation of Christ's people dispersed throughout all the world—afterwards desires our prayers for the Church of England, Scotland, and Ireland in particular."

Universal: (p. 535.) — From 1552 to 1662 "universally" was substituted for the original and present reading.

After praying for the "holy Church universal," we pray for our own Church, to which, next the Catholic Church, we owe the greatest observance and duty; and therein, in the first place, for the principal members of it, in whose welfare the peace of the Church chiefly consists: such as is the Sovereign, whom, because he is the supreme governor of the Church in his dominions, and so the greatest security upon earth to the true religion, we pray for in the next three petitions, that he may be orthodox, pious, and prosperous. [In King Edward's Liturgies the first petition for the king was only this—"That it may please thee to keep Edward the Sixth, thy servant, our king and governor."] Because his crown does not render him immortal, and the security of the government ordinarily depends upon "the royal family", we pray in the next place for them (and particularly for the heir apparent) that they may be supplied with all spiritual blessings, and preserved from all plots and dangers. [This petition was not added till King James the First's time.]

King and Governour: (p. 536.)—As to the right of the Sovereign to insert the names of the Royal Family in the Prayer Book, the following observations have been written by the Rev. William Keatinge Clay, B.D. "Before the Reformation, though in obedience to the Roman Catholic formularies of devotion, supplications were wont to be offered up in England, during the public services, for the queen, conjointly with the king, it would seem that none were ever then offered up on behalf of any other member of the royal family. The Salisbury Missal contains no more than three prayers wherein we could possibly expect any notice of the monarch's relatives; all of them, however, are only for the king and queen,—*da regi nostro, N. et reginæ nostræ, N.*

They are placed among the 'Memoriæ' (Commemorations or Memorial services), to which our 'Prayers and Thanksgivings upon several occasions' in some measure answer. On the other hand, not even *her* name occurs, either in the canon of the Mass, where the priest is required to beg a blessing solely on 'famulo tuo papa nostro, N. et antistite nostro, N. id est proprio episcopo tantum, et rege nostro, N. et dicuntur nominatim' (but see Becon's Works, Prayers, &c. p. 266. ed. Park. Soc.); or in the Litany, which, as extant in the Salisbury Portiforium, gives simply 'regi nostro et principibus nostris,' meaning, evidently, our king and nobles. (See also Mon. Rit. ii. 103. 226.) And yet the royal family was not entirely banished from the Church, inasmuch as the Bidding Prayers, so far as they now exist, uniformly include it, if we except that of 1534, which mentions Elizabeth, but not Mary; and that of 1539, from which both daughters are left out. The earliest of these forms is dated 1349, and there we find 'for the Quene, and for all here chidryne, for the Prince.' See Coxe's Forms of Bidding Prayer, and Mon. Rit. iii. 343.

"Our present practice is due, therefore, to Protestant times, and to Henry VIII., after he had been, first, by the voice of the clergy in convocation assembled, May the 15th, 1532, and then by Act of Parliament, March the 30th, 1534, authoritatively restored to his regal rights, and declared to be the 'supreme heed in erthe immediately under Christ of the church of Englande.' (Cranmer's Works, ii. 461. ed. Park. Soc.) Nevertheless, his children were not named by his positive order before 1544, and then merely in the petitions of the Litany, no public prayer peculiarly for the royal family existing until 1604, nor, except at the Communion, any even for the Sovereign until 1559. If, on the contrary, we refer to the Primers, published between 1534 and 1544, and that without attributing to them more than their due share of authority, as being only

the compilations of private men (Mon. Rit. ii. Dissertation, xxxviii.), we perceive 'all their posterity' in the Litany belonging to Marshall's Primer of 1535, and, in a later edition of the same book, 'his son Prince Edward.' (Burton's Three Primers, 128.) In 1539, the year following his death, was published the Primer 'set forth by John [Hilsey] late Bishop of Rochester, at the commandment of Lord Thomas Crumwell, Vicegerent to the King's highness,' which had been previously read by Cranmer, and obtained, on the whole, his approbation. (Cranmer's Works, ii. 392. ed. Park. Soc.) Still, in the Litany, which is very little else than a verbal translation of the one belonging to the Salisbury Portiforium, the greatest alteration being that the temporal now takes precedence of the spiritual power, (Mon. Rit. ii. 103. 220. 226.) Henry's three children are passed by, and there is only 'our king and princes.' At length, June the 16th, 1544, as just mentioned, Henry put out 'The Lettany and Suffrages,' &c., in English, when the praying for the royal family was duly sanctioned, for here we have 'oure noble Prince Edward and all the Kynges Maiesties children.' This publication was incorporated into the Primer, which came forth under the authority of himself and his clergy the next year, and with the same petition, though in other respects much improved. Ibid. ii. 96.

"The Prayer Books of Edward VI., not even in the Litany, contain any name besides his own, and yet we need not hesitate to affirm that he did not mean entirely to exclude his kindred from being named in the Church. His first Injunctions, which were issued early in 1547, require that the clergy, 'when bidding the Common Prayers' should pray 'for Queen Katherine dowager, and also for my Lady Mary, and my Lady Elizabeth, the king's sisters.' Cranmer, too, exactly one year after, in his Articles of Visitation for the Diocese of Caterbury, asks, as well, 'Whether, in their Com-

mon Prayers, they use not the Collects made for the king, and make not special mention of his majesty's name in the same?' (referring, we may presume, to the Latin prayers among the 'Memoriæ,') as likewise, 'Whether they bid not the beads according to the order appointed by the king's majesty?' Wilkins, vol. iv., pp. 8, 23.

"It is by no means remarkable that, during Mary's reign, Elizabeth's name does not appear at all in any of the Church services; but it is very remarkable, that the Primer published in 1556 completely follows the Roman Catholic custom of former times, and thus, that neither her own name nor style is inserted, though the administration of the kingdom still remained wholly with her. (Original Letters, 171. 174. 180. ed. Park. Soc.) The Litany of this Primer has merely 'regi nostro et principibus nostris,' or, as it is in the English edition of the same, 'our kynge and princes,' the precise shape in which the petition seems always to have occurred before in the 'Salisbury Use.' A prayer, however, occurs in which her name is mentioned, in the Primer of 1555. (See Mon. Rit. ii. 109.) As for the Salisbury Missal of 1555, like the copies of earlier date, it notices the possible existence of a queen by the same general term N., and that, solely in the 'Memoriæ Communes.' Bonner, however, made very particular inquiries by his 'Articles of Visitation' in 1554, 'Whether the clergy, or any of them, in their suffrages, collects, and prayers, doth use to pray for the king and queen's majesties, by the names of King Philip and Queen Mary, according to a letter and commandment therein lawfully given now of late unto them by their ordinary?' (Burnet, Hist. Ref. part ii. App. p. 263). The supremacy of the Sovereign in ecclesiastical affairs had been abolished virtually by Mary's Articles dated in March, 1554, but legally by Act of Parliament shortly after her marriage in July, whence such directions could no longer proceed from the crown.

"Elizabeth had no family of her

own, and, though a prayer for the Sovereign was under her first inserted into the daily service, we need not wonder that she did not allow any member of the Scotch royal family, her nearest relatives, to be publicly named in the Church. Yet she was our earliest sovereign that had a legal right so to do, 'with the advice of her commissioners appointed and authorised under the great seal of England, for causes ecclesiastical, or of the metropolitan of this realm,' conformably to the tenor, rather than the direct permission, of the thirteenth section of her Act of Uniformity.

"Of the power vested in him by the above-cited clause, and also by a previous Act, 'Restoring to the Crown the ancient Jurisdiction over the State Ecclesiastical and Spiritual,' James I., who introduced not only the prayer for the royal family, but also added the petition for them to the Litany, made ample use, by inserting and omitting, as he thought proper, the different members of his house. Even the name of the Elector Palatine, after he married the Princess Elizabeth in 1614, though a foreigner and resident abroad, was placed in the Prayer Book, as by Anne was afterwards, but with more propriety, that of the Princess Sophia, and, on her death in June, 1714, the Elector of Brunswick.

"In relation to Charles I., who in this matter imitated his father, the following extract from a note extant in Laud's Prayer Book still preserved at Lambeth, tends strongly to confirm the view here taken, and to throw light on the opinion then entertained even in the highest quarter respecting this subject. The handwriting of the note is not his own, but, probably, that of his secretary. 'By the Puritans, in 1637, it was objected that the Lady Elizabeth and her children are dashed out of the Collect, as well in the later edition of the Common Prayer Book, as in the Fast Book.' To which it was answered: 'The Church ordinarily names none in the Prayer Book, but the right line descending; and

this was not done till the king himself having commanded it.' Professor Christian's 'Full Explanation of the Law respecting Prayers for the Queen and the Royal Family,' p. 28; Heylyn's *Laud*, p. 337.

"The Directory was established by a parliamentary ordinance on the ruins of the Prayer Book, in 1645; nevertheless, it enjoined, though in that peculiar phraseology so eminently characteristic of the age, prayers to be put up for certain members of the royal family. To provide for the permanent insertion of the Sovereign's family into the Prayer Book did not, then, engage the attention of the legislature before 1662, when the twenty-fifth section of the last Act of Uniformity ordered, in general terms, the names of 'the king, queen, or royal progeny' to be altered, as occasion required, 'by lawful authority.' The lawful authority existing at the time, and since the passing of Elizabeth's Act, in 1559, was the Sovereign and the Archbishop of Canterbury *out of council*. But the above clause soon ceased to be carried into effect conformably to the appointment of the Act; wherefore, on Gibson publishing his *Codex* in 1713, he explained those words by means of the following note, 'i. e., (according to practice) the king or queen in council.'

"Now it is a curious fact, that we know the very year wherein this latter mode superseded the previous, and only legal, one. Early in 1820, the House of Commons, in consequence of a motion connected with Queen Caroline's case, commanded the clerk to the privy council to lay before them a copy of all the orders relative to the change of names in the Prayer Book. This was done, and the first was found to be dated February the 10th, 1684, (1685), immediately after the accession of James II. Here the Archbishop of Canterbury is represented as presenting 'to his majesty in council the draft or order for altering the forms of the prayers in the Liturgy of the Church of England for the king and

the royal family.' With that exception, however, no order contained even his name, though from being always a privy councillor, he may fairly be presumed to have sometimes, at least, attended; and thus the whole matter was uniformly said to be arranged, as now it is, by the Sovereign alone *in council*.

"Of course George I. was not present, even in theory, when the requisite substitutions were directed to be made, on his coming to the English throne, since they were agreed upon August the 1st, 1714, and he did not arrive in this kingdom until September the 18th.

"From what has been advanced it is manifest, that the authorized custom, somewhat violated in the time of James II., was completely disregarded on the accession of William and Mary, and for a very plain reason. The order in council commanding their names to be placed in the Prayer Book bears date February the 16th, 1689, three days after they were proclaimed king and queen, and when, from the mere circumstances of the case, no Archbishop of Canterbury could possibly be present. For Sancroft, who had been appointed a privy councillor on the 14th, refused, as is well known, to take the oath of allegiance, and was not suspended even before August the 1st. The course then followed has never yet been departed from. 'By such changes,' says Christian, (p. 24.) 'in the manner of transacting business, the original legality of the proceedings is lost sight of; but the legal right of the parties to be prayed for, and the legal right of displacing them, still remain precisely the same.' The conclusion at which, after a diligent inquiry, he had arrived, is this:—the Sovereign by the advice of the Archbishop of Canterbury, has a right to insert into the Prayer Book, not only his own name, but the name of every connexion by blood or marriage, exactly as he pleases; he also, by the same advice, can command the names of all such individuals as have

hitherto been prayed for by the order of himself or his predecessors, to be struck out.

"As no slight confirmation of this opinion, should it be deemed to need any, it may be mentioned, that the words 'our gracious Queen Catherine, Mary, the queen-mother, James, Duke of York, and all the royal family,' printed in the sealed Prayer Book, are crossed out, wherever they occur, by the commissioners chosen November, 1662, to examine it: and, doubtless, they formed no part of the original copy annexed to the Act, with which they compared it. But why was this done, if not for the purpose of shewing, that this subject must be left quite free for the Sovereign and his lawful adviser? Moreover, the House of Commons, May the 5th, 1702, plainly recognized the principle now asserted, notwithstanding the change of practice, by voting to Anne a humble address of thanks to 'be presented to her majesty by such members of this house as are of her majesty's most honourable privy council,' because she had issued an order in council directing the Princess Sophia to be prayed for. Again, when in January, 1741, George II. refused, on being petitioned by the House of Lords, to give directions, that 'the issue of their royal highnesses the Prince and Princess of Wales,' should be inserted in the prayers for the royal family, the Bishop of Salisbury (Sherlock) said publicly during the debate which ensued—'Provision is made by law for his majesty to make alterations, and the bishops have no concern in the matter.'"

Bishops, Priests, and Deacons: (p. 539.)—The Jews and Gentiles always reckoned their chief priests to be next in dignity to the king; (Alex. ab Alex. lib. ii. c. 8.); and all ancient Liturgies pray for the clergy immediately after the royal family, as being the most considerable members of the Christian Church, distinguished here into three apostolical orders of "bishops, priests, and deacons"; though in all former Common Prayer Books

up to 1662, they were called the "bishops, pastors, and ministers of the Church", except in the Scotch Liturgy, which for "pastors" had "presbyters".

Next to these follow those who are eminent in the state, viz. "the lords of the council and all the nobility", who by reason of their dignity and trust have need of our particular prayers, and were always prayed for in the old Liturgies, by the title of the "whole palace."

After we have prayed for all the nobility in general, we pray for such of the nobility and gentry as are "magistrates," or more inferior governors of the people, according to the example of the primitive Christians, and in obedience to the positive command of St. Paul, who enjoins to pray "for all that are in authority." 1 Tim. ii. 2.

After these we pray for "all the people", i. e. all the commons of the land, who are the most numerous, though the least eminent; and unless they be safe and happy, the governors themselves cannot be prosperous, the diseases of the members being a trouble to the head also.

And though we may be allowed to pray for our own nation first, yet our prayers must extend to all mankind; and therefore in the next place we pray for the whole world, in the very words of ancient Liturgies, viz. that "all nations may have unity" at home among themselves, "peace" with one another, "and concord", i. e. amity, commerce, and leagues.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances: (p. 545.)—This petition is somewhat differently worded from what we meet with in other places in the Liturgy: for here is a threefold distinction of "sins, negligences, and ignorances", for all which we implore the divine pardon. (Wheatly on the Common Prayer, 170—172.) By the first, we are to understand our gross and deliberate transgressions; the recollection of which should fill us with

the deepest sorrow and the most bitter remorse. By the second are meant our less heinous sins, into which we have been led by inadvertency, carelessness, or surprise: how many of which, alas! do the very best of us daily run into! And though these are by no means of so grievous a nature as the former, yet still they are sins, and ought to be acknowledged and repented of.

The last petition, viz. "amendment of life", is very proper for a conclusion. For we know that if we do not amend our lives, all these intercessions will signify nothing, because God will not hear impenitent sinners. We therefore earnestly beg repentance and amendment of life, that so all our preceding requests may not miscarry.

And now having presented so many excellent supplications to the throne of grace; if we should conclude them here, and leave them abruptly, it would look as if we were not much concerned whether they were received or not: and therefore the Church has appointed us to pursue them still with vigorous importunities, and redoubled entreaties. And for this reason we now call upon our Saviour, whom we have all this while been praying to, and beseech him by his divinity, as he is the "Son of God", and consequently abundantly able to help us in all these things, that he would "hear us." (Wheatly on the Common Prayer, 172, 173.) After going through the preceding petitions, we endeavour to excite our desires of a gracious answer to as much fervency as we can, by short, but affectionate sentences, uttered alternately, in a sort of pious emulation, between the minister and people; and humbly importuning our Redeemer, as the eternal "Son" and spotless "Lamb of God," the Lord's "Christ," and the Lord of Christians, that he would "grant us" his promised "peace," which includes all blessings, and "have mercy upon us," in bestowing what we have asked. For this purpose, it is acknowledged, we repeat several times the same words, with very small varia-

tions. But such "repetitions," far from "vain," (Matt. vi. 7.) are most expressive ones: the natural, the almost constant language of earnestness. Hence our Saviour, in his agony, reiterated the same words thrice, (Matt. xxvi. 44.): and David, in a transport of thanksgiving, even to the six and twentieth time, as may be seen in the 136th Psalm. And these very petitions, which we use, are warranted by the ancient offices of the Christian Church. Abp. Secker, Sermon x. vol. vi. pp. 257, 258.

Bishop Cosin (apud Nicholls on the Common Prayer, 24.) commenting upon the objections which had been raised against these repetitions, thus writes: "Exception is taken against these repetitions as being a custom of the heathen, forbidden by our Saviour. (Matt. vi. 7.) When ye pray, use no vain repetitions. Sed eo loco non vetamur id quod sollicitè expetimus aliquoties repetere, quod Christus ipse fecit, at prohibemur tantum Deo verba annumerare, quasi ille preces ex prolixitate potius et labore externi operis, quam ex intimo animi affectu (excitando, non indicando verba quæ precibus inserviunt) metiatur. Ideo Christus hic docet preces concisas esse debere, id quod extat apud Sirachidem, μή δευτεράσης λόγον ἐν προσευχῇ σου, ubi δευτεροῦν τὸν λόγον idem est quod βαττολογεῖν. Exemplum vero vitandi moris ab exteris gentibus hic petite (Judæi enim erant huic vitio minus obnoxii, quod hodieque extat apud Aben Esdram initio ad Ecclesiasten, et in aliis ipsorum libris) quibus id erat perquam familiare, unde illud in Comœdia.

Ohe jam desine Deos obtundere, nisi illos tuo
enim ingenio
Judicas, ut nil credas intelligere, nisi idem
dictum sit centies.
Contra eum morem est illud Plauti in Pœnulo,
Paucis verbis rem divinam facito.

Centies idem dicere est βαττολογεῖν. (Grotius.) Sperabant prophanæ Gentis ideo se exauditum iri, quia longæ orationis tædio (ut sacerdotes Baal) se defatigant, πολύλογοι autem solent *videm* esse βαττολόγοι, quia ut multa

dicant necesse habent sæpe jam dicta repetant, at quæ nihil, nisi opus est, complectitur oratio (ut hic) non potest πολυλογος dici."

We afterwards invoke Him by his humanity, beseeching him by his sufferings for us, when he became the "Lamb of God," and was sacrificed to "take away the sins of the world," that he would "grant us" an interest in that "peace," which he then made with God, and the peace of conscience following thereupon; and that he would "have mercy upon us," and take away our sins, so as to deliver us from guilt and punishment. And lastly, we beg of him, as he is the "Lord Christ," our anointed Mediator, to "hear us", and favour us with a gracious answer to all these intercessions. Wheatly on the Common Prayer, 173.

O Christ, hear us: (p. 547.)—The civilians have a saying *voluntas fortior attenditur ex geminata expressione*, (the meaning of a man is best understood by iterating and doubling of the expression.) No less true in those resorts we make to God, the frequent repeating of our supplications striking the more forcible impression upon our souls. Whence the so often redoubling of several members of David's Psalms; whence our Saviour in his great agony and conflict prayed εἰπὼν τὸν αὐτὸν λόγον, (using always the very same words;) whence in the primitive Church the litanies which were αἱ εὐχαὶ τῆς ἐκτενοῦ, were always full of such reduplications, as may be seen by the several forms mentioned by the Constitutions of Clemens, and in the several Liturgies of those early times. L'Estrange, Alliance of Divine Offices, 153.

Lord, have mercy upon us: (p. 547.)—It should be observed, that all the petitions, from the beginning of the deprecations to the end of the intercessions, are directed to the Son, the second Person in the Trinity, as the true and proper object of our worship: which appears from these ex-

pressions, "Spare thy people, whom thou hast redeemed with thy most precious blood": "By thy holy incarnation, by thine agony, &c. Good Lord, deliver us," and so likewise is, "We beseech thee to hear us, good Lord." And so in the close, "Son of God, we beseech thee to hear us: O Christ, hear us." And then, as the Litany began with the Trinity, going on to the Son; so, at the close, from the Son it returns to the Trinity again, saying, "Lord, have mercy, &c." Bisse on the Common Prayer, 135.

Then we close this part of the Litany with a more continued form of address to our merciful "Father;" composed originally above 1100 years ago; corrupted indeed afterwards, by entreating God to "turn from us" all "evils" for the sake of the intercession of his saints; but reformed in our Liturgy, not only by leaving out that addition, but by inserting for completer security a new clause; "Grant, that in all our troubles we may put our whole trust and confidence in thy mercy." And thus it is, that we borrow from the Church of Rome. By this prayer, so amended, we humbly confess our infirmities and unworthiness; yet beg, that, notwithstanding both, we may, if God sees it proper, escape the afflictions, which we fear; but if not, that, being still assured of his goodness to us, we may with Job "though he slay us, trust in him," (Job xiii. 15.); and that, for proof of this, we may as faithfully do our duty under the heaviest pressures, as the highest exaltation; "and evermore serve him in holiness, and pureness of living, to his honour and glory"; saying with Job again, "Shall we receive good at the hand of God, and shall we not receive evil? The Lord gave, and the Lord hath taken away: blessed be the name of the Lord," (Job ii. 10.; i. 21.) Abp. Secker, Sermon x. vol. vi. 263.

Then shall the Priest, &c.: (p. 548.)—In the former part of the Litany, the priest hath not a part so proper, but that it may be said by a

deacon or other ; and both it, and all other our alternate supplications, which are as it were the lesser Litanies, do much resemble the ancient prayers indited by the deacons ; but in the latter part of the Litany, from the Lord's Prayer to the end, the priest hath a part more peculiar, by reason of the eminency of that prayer, and that other collects follow wherein the priest doth recommend again the petitions of the people to God ; and solemnly offer them up to God in behalf of the people, to which the people answer *Amen*. Bishop Sparrow's Rationale, 62, 63.

This rubric, added at the last review, is confirmatory of the ancient practice of the Church, which assigned the performance of the latter part of the Litany to the priest or superior minister. In Christ Church, Dublin, the senior Priest Vicar, in Lichfield, Lincoln, &c., the priest, here officiates. At Oxford and Cambridge, on those days when the Litany is performed before the University, the Vice-Chancellor, or his deputy, reads this latter part. The rationale of this whole division is different ; the petitions of the priest being complete in themselves, and more resembling, (but with characteristic differences) the general tenor of the Morning and Evening Prayer. Jebb on the Choral Service, p. 449.

Our Father: (p. 548.)—The following part of the Litany is called the "supplications," which were first collected, and put into this form, when the barbarous nations about six hundred years after Christ : but considering the troubles of the Church militant, and the many enemies it always hath in this world, this part of the Litany is no less suitable than the former at all times whatsoever.

We begin with the Lord's Prayer, which the ancients annexed to every office, to shew both their esteem of that, and their mean opinion of their own composures, which receive life and value from this divine form.

After this, we proceed to beg deli-

(570)

verance from our troubles : but because our consciences presently suggest, that our iniquities deserve much greater, and that therefore we cannot expect to be delivered, since we suffer so justly ; we are put in mind that "God doth not deal with us after our sins, nor reward us according to our iniquities." (Ps. ciii. 10.) And therefore we turn these very words into supplication, and thereby clear his justice in punishing us, but apply to his mercy to proportion his chastisements according to our ability of bearing, and not according to the desert of our offences.

The way being thus prepared, the priest now begins to pray for the people alone : but lest they should think their duty at an end, as soon as the responses are over, he enjoins them to accompany him in their hearts still by that ancient form "Let us pray": [In ancient Liturgies these words often served as a mark of transition from one sort of prayer to another, viz. from what the Latins call *preces*, to what they term *orationes* : the *preces* were those alternate petitions which passed conjointly between the priest and people ; the *orationes* were those that were said by the priest alone, the people only answering *Amen*.] and then proceeds to the prayer against persecution, which is collected partly out of the Scripture, and partly out of the primitive forms, and is still to be found entire among the offices of the Western Church, with the title, "For tribulation of heart." Miss. Sarisbur.

It is not concluded with "Amen," to shew that the same request is continued in another form : and what the priest begged before alone, all the people join to ask in the following alternate supplications taken from the Psalms (Ps. xliv. 26. and lxxix. 9). When our enemies are rising against us to destroy us, we desire that God will "arise and help us," not for any worthiness in ourselves, but "for his name's sake, that he may make his power to be known." Ps. cvi. 8.

Whilst the people are praying thus earnestly, the priest, to quicken their

faith by another divine sentence (Ps. xlv. 1.), commemorates the great troubles, adversities, and persecutions, which God hath delivered his Church from in all ages: and since he is the same Lord, and we have the same occasion, this is laid down as the ground of our future hope.

For the wonderful relations which "we have heard with our ears, and our fathers have declared unto us," of God's rescuing this particular Church at first from popery, and of his delivering and preserving it ever since from faction and superstition, from so many secret seditions and open rebellions, fully assure us that his arm is not shortened.

And therefore the people again say, "O Lord, arise, help us, and deliver us for thine honour": which is no vain repetition, but a testimony that they are convinced they did wisely to ask of this God (who hath done so great things for his people in all ages) now to "arise and help"; that so the honour he hath gotten by the wonders of his mercy may be renewed and confirmed by this new act of his power and goodness.

To this is added the Doxology, in imitation of David, who would often, in the very midst of his complaints, out of a firm persuasion that God would hear him, suddenly break out into an act of praise (Ps. vi. 8. and xxii. 22. &c.). And thus we, having the same God to pray to, in the midst of our mournful supplications, do not only look back on former blessings with joy and comfort, but forward also on the mercies we now pray for: and though we have not yet received them, yet we praise him for them beforehand, and doubt not, but that, as he was "glorified in the beginning" for past mercies, so he ought to be "now" for the present, and "shall be" hereafter for future blessings.

But though the faithful do firmly believe, that they shall be delivered at the last, and do at present rejoice in hopes thereof; yet because it is probable their afflictions may be con-

tinued for a while for a trial of their patience, and the exercise of their other graces; for that reason we continue to pray for support in the mean time, and beg of "Christ" to "defend us from our enemies", and to "look graciously upon our afflictions; pitifully to behold the sorrows of our hearts", and "mercifully to forgive our sins", which are the cause of them.

And this we know he will do, if our prayers be accepted; and therefore we beg of him "favourably with mercy to hear them", and do beseech him, as he assumed our nature, and became the "Son of David", (whereby he took on him our infirmities, and became acquainted with our griefs,) to "have mercy upon us".

And because the hearing of our prayers in the time of distress is so desirable a mercy, that we cannot ask it too fervently nor too often; we therefore redouble our cries, and beg of him as he is "Christ", our anointed Lord and Saviour, that he would "vouchsafe to hear us now, and whenever" we cry to him for relief in our troubles. And, to shew we rely on no other helper, we conclude these supplications with David's words in a like case, "O Lord, let thy mercy be shewed upon us, as we do put our trust in thee" (Ps. xxxiii. 21.). To him, and to him only, we have applied ourselves; and as we have no other hope but in him, so we may expect that this hope shall be fulfilled, and that we shall certainly be delivered in his due time. Wheatly on the Common Prayer, 174—176.

God merciful Father: (p. 549.)—This prayer is taken from the Salisbury Missal.

Deus, qui contritorum non despicias gemitum, et moerentium non spernis affectum; adesto precibus nostris quas pietati tuæ pro tribulatione nostra offerimus, implorantes ut nos clementer respicies, et solito pietatis tuæ intuitu tribuas, ut quicquid contra nos diabolicæ fraudes atque humanæ moluntur adversitates, ad nihilum redigas, et consilio misericordiæ tuæ allidas, quatenus nullis adversitatibus

læsi, sed ab omni tribulatione et angustia liberati, gratias tibi in Ecclesia referamus consolati. Per Jesum Christum Dominum nostrum.

A Prayer of Saint *Chrysostom*.

... 2 Corinthians, 13.: (pp. 555, 556.)—The Litany, as already observed, was formerly a distinct service by itself, and was used generally after morning prayer was over; and then these two final prayers (of which the latter was first subjoined in 1559,) belonged particularly to this service. But it being now used almost every where with the morning prayer, these latter collects being omitted there, come in here, after the occasional prayers.

The benediction was not appended to the Litany until the second edition of Elizabeth's Prayer Book in 1559. Vide Clay's Elizabethan Liturgies, p. 76. and Preface, p. xiii.

Mr. Palmer observes (1 Orig. Lit. 289—291.) that, "If the Church of England had only wished to assimilate her rites to those of the Catholic Church during the first seven centuries, she would have been obliged to omit the invocations of saints which had for a considerable time been placed at the beginning of her Litany. And who will venture to blame the Church of England for assimilating her rites to those of the primitive Catholic Church? The Church of England, however, is justified on other grounds for removing the invocation of saints from the Litany.

"First, it is *unnecessary* to invoke the saints, by the admission of all parties; because, while we are not commanded by the word of God to invoke the saints, we are invited to 'call on the Lord in the day of trouble,' to 'ask' and 'receive;' and we have the repeated assurance of Christ, that, 'if we ask any thing in his name he will do it':—and because the Fathers of the Church affirm, that the saints departed pray for their brethren in this world: therefore it is not necessary to invoke their prayers, because they are given spontaneously.

"Secondly, it is *imprudent* to invoke the saints, because, as Cardinal Cajetan has observed, we have no certain way of knowing whether they can hear our invocations. The Catholic Church has not taught us, that the saints certainly hear any address made to them. Those Fathers who invoked the saints expressed some doubts whether they knew any thing of what passed on earth. But we are certain that God hears every prayer that is addressed to him, and that he is ready to succour to the utmost those that come to him. If, then, we fly from such prayers to invocations of the saints, we exchange a certain means of grace for an uncertainty, and therefore act imprudently.

"Thirdly, it was the duty of the Church of England to remove all invocations of saints from her Litany and other offices, in order to rescue her children effectually from the peril of heresy and blasphemy. The custom of invoking the saints in the offices of the Church, or on other occasions, produces at length a conviction in the minds of men, that the saints hear all invocations addressed to them. They who hear the Church continually repeating the words 'Saint Mary, pray for us,' must be led to believe that the saint hears this address. Now if it be firmly believed and taught that the saints always hear invocations, a wide field is opened for the spread of error and superstition. The refinements of schoolmen, as to the mode by which a knowledge of our prayers is said to be communicated to the saints, cannot be intelligible to the capacities of the ignorant and unlearned, nor will they be communicated to them. The majority of Christians are therefore, by the custom of invoking the saints, placed in peril of ascribing a natural intrinsic power, little less than divine, to beings who, though invisible to mankind, can hear all prayers addressed to them in all parts of the world. This sentiment, admitted by all to be erroneous and perilous in itself, gives encouragement and impulse to evils which follow from another species of

invocation addressed to the saints. Bellarmine, a Romanist, affirms that it is lawful to say, 'St. Peter, have mercy upon me, save me, open to me the way to heaven; grant me health of body, grant me patience, fortitude,' &c. ('Est tamen notandum, cum dicimus, non debere peti a Sanctis, nisi ut orent pro nobis, nos non agere de verbis, sed de sensu verborum; nam quantum ad verba, licet dicere: S. Petre miserere mei, salva me, aperi mihi aditum coeli: item da mihi sanitatem corporis, da patientiam, da mihi fortitudinem, &c. *dummodo intelligamus*, salva me, et miserere mei, orando pro me, da mihi hoc et illud tuis precibus et meritis.' Bellarminus de Sanct. Beatit. lib. i. c. 17.) If we take such prayers in a literal sense, they are heretical and blasphemous; and as many of the unlearned must necessarily take them in a literal sense, the use of such prayers must lead many persons into heresy and blasphemy." Vide etiam, post, 574.

The conclusion of the Litany is the same with that of the Morning Prayer; and when the Litany is used, these are not used there, but transferred to the close of this office; and they that are acquainted with the Greek Liturgies know, that St. Chrysostom, the author of this form, hath placed it after those litanic supplications, which are there called the *Pacifics*; for whereas they are three times repeated, this prayer is used after the last repetition, as the solemn conclusion of that Litany, so that we use it agreeably to its first institution, when we place it here. By the use of this prayer, as well as by the harmony all along between our prayers and those of the Eastern Church, it will appear that the learned composers of our Common Prayers did read and consider the Greek, as well as the Roman offices, and chose out of both what was primitive and pure, by which they tied themselves to neither; they followed them where it was fit, but not where there were novel additions of superstition. These offices are an

abstract of the best parts of the primitive forms of worship; and whosoever believes this, and useth these offices with a spirit suitable to so rare a composure, shall not only go home with the blessing of the priest, but with the blessing of God also, who to all such petitioners will not fail to say, Amen. Comber, Companion to the Temple, vol. i. p. 293.

When two or three are gathered together . . . thou wilt grant their requests: (p. 555.)—We know upon what patent this privilege stands. (Matt. xviii. 20.) We must know further, that by the rules of the Jewish Synagogue (then in use) under ten persons that were of years, there was no congregation; for before that number were present, they went not to prayers. And by the rules of civil law, *decem personæ faciunt populum*. But Christ, intending to free his Church of all rules that might abridge the privileges of it, and fore-knowing of divers occasions that would happen (especially in times of persecution) to lessen that number, assures us of his presence, where the least number agree in the thing they desire at his hands; for that to be the reason of his presence among them is clear from the nineteenth verse, "If two of them shall agree touching anything they shall ask," &c. The Jews have an opinion that the prayers of their congregations are always heard, not so the prayers of particular persons in private. (Maim. of Prayer, c. viii. n. 1.) Always let a man go morning and evening to the synagogue, for his prayer is not always heard but in the synagogue; and he that dwelleth in a city where there is a synagogue and goeth not thither to pray with the congregation, this is he that is called a bad neighbour.

Nor are the words to be understood of two or three that are gathered together in any place, but in any such place as is appointed for the Holy Assemblies. (1 Tim. ii. 8.) I will, therefore, that men pray everywhere, &c., is but a freedom from the legal circumstance of the temple, and an applica-

tion of Mal. i. 2. and John iv. 21. *Omnem locum intellige sacris cætibus destinatum; agit enim S. Paulus de publicis precibus in communi conventu, ut in toto orbe terrarum pura hæc sacrificia Deo offerantur.* Beza, *ib.* Bishop Cosin, *apud Nicholls on the Common Prayer*, 25.

2 Corinthians, 13.: (p. 556.)—It was the custom of the Jews to pronounce the blessing appointed by law at the end of the service. In the temple (saith Maimonides of Prayer, c. xiv. 9.) after the Morning Service was done, the priests went into the pulpit to bless the people, which Ecclesiasticus seemeth punctually to describe, cap. l. v. 20, 21. Then went the priest down, and lifted his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name; and the people bowed themselves down the second time to worship, that they might receive a blessing from the Most High. So they received it kneeling.

By the 103d of the African Canons in Justellus, it seems that the benedictions of the bishop or priest that celebrated (to whom this office of blessing also belonged, as St. Jerome contendeth) are called *Commendationes et Impositiones manum*, *i. e.* to say prayers whereby to commend the people to God with imposition of hands; and it is further ordered, that they be uniform and prescribed forms of blessing (not arbitrary or voluntary) in all churches. The people, at the receiving of this blessing, bowed their heads, the bishop holding his hands over them, as a sign of God's hand stretched out to bless them. *Anaphora S. Basilii*, published by Masius.

Luther, in his Form of the Communion of the year 1523, saith of this Benediction, that it is, *Quædam quasi absolutio publica communicantium a peccatis, et vox plane evangelica*; therefore rather to be kept than the Jewish form, which the Calvinists everywhere use in their assemblies. Bishop Cosin, *apud Nicholls on the Common Prayer*, 25.

PRAYERS & THANKSGIVINGS
UPON
SEVERAL OCCASIONS,
To be used before the two final Prayers of the
Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ For Rain.

O God heavenly Father, who by thy Son
Jesus Christ hast promised to all them
that seek thy Kingdom and the righteousness
thereof, all things necessary to their bodily
sustenance; Send us, we beseech thee, in this
our necessity, such moderate rain and showrs,
that we may receive the fruits of the earth to

Running title. "Prayers" inserted in small letters.
Running title. "Prayers." inserted in large capitals. *C. P. Book.* E. H.
Running title. "Prayers" inserted in large capitals. *Exch. Book.* R. J.
Running title. "Prayers" in capitals with no stop. *Ely Book.* W. K. C.
The 93rd page [2] of the Sealed Books commences with "PRAYERS & THANKS-
GIVINGS", "PRAYERS," being the catch-word on the preceding page.

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ll. 1—14. Omitted. ... [Ed. 1796.]	Head line omitted. ... [Ed. 1816.] Head line omitted. ... [Ed. 1847.]	

Prayers: — These occasional prayers and thanksgivings are only to be made use of, when we are generally distressed upon emergencies; not as some persons have desired, when they thought them requisite, but when there is a grievous necessity. Collis on the Rubric, 78.

There are some evils so universal and grievous, that it is necessary they should be deprecated with a peculiar importunity; and some mercies so exceeding needful at some times, that it

is not satisfactory enough to include our desires of them among our general requests; but very requisite that we should more solemnly petition for them in forms proper to the several occasions. Thus it seems to have been among the Jews: for that famous prayer which Solomon made at the dedication of the temple, (1 Kings viii. 33. 35. 37.) supposes that special prayers would be made there in times of "war, drought, pestilence, and famine." And the light of nature

Prayers.

our comfort, and to thy honour, through
Jesus Christ our Lord. Amen.

¶ For fair weather.

O Almighty Lord God, who for the sin of
man didst once drown all the world,
except eight persons, and afterward of thy
great mercy didst promise never to destroy
it so again; We humbly beseech thee,
that although we for our iniquities have
worthily deserved a plague of rain and
waters, yet upon our true repentance thou
wilt send us such weather, as that we
may receive the fruits of the earth in
due season, and learn both by thy punish-

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ll. 1—14. Omitted. ... [Ed. 1796.]		

taught the Gentiles, on such extraordinary occasions, to make extraordinary addresses to their gods. (Lactant. Inst. lib. ii. c. 1. p. 115.) Nor are Christians to be thought less mindful of their own necessities. The Greek church hath full and proper offices for times of "drought" and "famine," of "war" and "tumults," of "pestilence" and "mortality," and upon occasions of "earthquakes" also, a judgment very frequent there, but more seldom in this part of the world. In the Western Missals there is a Collect, and an Epistle and Gospel, with some responses, upon every one of these subjects, seldom indeed agreeing with any of our forms, which are the shortest of all; being not designed for a complete office, but appointed to be joined to the Litany, or Morning and Evening Prayer, every day while the occasion requires it; that so, according to the laws of Charles the Great, "in times of famine, plague, and war, the

mercy of God may be immediately implored, without staying for the king's edict." (Capitular. lib. i. c. 118.) Wheatly on the Common Prayer, 177.

The first two of these prayers, viz. those for "rain" and for "fair weather," were placed after the six collects at the end of the Communion Office, in the First Book of King Edward VI. The other four were added afterwards to his Second Book, in which they were all six placed, until 1662, at the end of the Litany. But in the old Common Prayer Book of Queen Elizabeth and King James I. the second of the prayers "in the time of dearth and famine" was omitted, and not inserted again till the restoration of Charles II. Wheatly on the Common Prayer, 177.

Upon these Prayers Bishop Cosin (apud Nicholls on the Common Prayer, 25.) has the following note: "*For Rain, &c. if the Time require*:"—These in the second of King Edward are set

Prayers.

ment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the holy Ghost be all honour and glory, now and for ever. Amen.

1. 1. The 94th page of the Sealed Books commences with "**ment**", part of the word "**punishment**", "**ment**" being the catch-word on the preceding page.

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II. 1—15. Omitted. ... [Ed. 1796.]		

in the end of the Collects [to be said] after the Offertory, being then only two, for Rain and Fair Weather. After, in the fifth year of King Edward, they were augmented to that number which we have now; but they were placed between the Collects, We humbly beseech thee, &c., and St. Chrysostom's Prayer; which is a direction for us where to read them when need is."

Bishop Cosin's remark only pertains to Edward's second Prayer Book, and the first edition of Elizabeth's.—For in the second edition, also put out in 1559, six Collects (the second, "In the time of dearth and famine", being omitted, and that "O God, whose nature", &c., inserted) were *subjoined* to the Prayer of St. Chrysostom and

the Benediction, the latter likewise being then for the first time added.

The placing of these prayers in this part of the Book of Common Prayer is according to ancient custom. When processions were in use, similar collects were repeated at the end of the Litany. (Processionale Sarisb.: fol. 168. "Cum Letania et Collecta.") Such, too, has always been the practice in the Church of Constantinople. Goar, Rituale Græcum, pp. 775, et seq. 1 Palmer, Orig. Lit. 301.

For Rain: (p. 575.)—In 1552 the title to this prayer was "For rayne, yf the tyme require". The original short title was restored in 1662. Clay's Prayer Book Illustrated, 56.

The ancient Church was wont to

Prayers.

¶ Or this.

O God merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a reasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.

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ll. 1—13. Omitted. ... [Ed. 1796.]		

pray their Litanies in a most solemn and earnest manner, whilst they were under any severe judgment of God; and therefore our Church has adapted these prayers to be annexed to the Litany, whenever the nation is afflicted with any of those particular calamities which these collects are suited for. The primitive Christians, in the most early times, put up their solemn prayers to God in their public devotions, when the droughts were so excessive, as that they were like to hinder the ordinary produce of the earth. Thus, Tertullian addresses himself to the heathen in this manner:—"Denique cum ab imbribus æstiva hyberna suspendunt, et annus in cura est, vos quidem balneis et cauponis et lupanaribus operantibus, aquilicia Jovi immolatis, nudipedalia populo denunciatis, cœlum apud Capitolium quæritis, nubila de laquearibus expectatis, aversi ab ipso et Deo et cœlo: nos vero jejuniis aridi, et omni continentia expressi, ab omni vitæ fruge dilati, in sacco et cinere volutantes, invidia cœlum tundimus, et cum misericor-

diam extorserimus, Jupiter honoratur." (Tertul. Apol. cap. 40. p. 33. ed. Lutet. Paris. 1664.) Tertullian here alludes to the names which were given to Jupiter upon these occasions, Ζεὺς ὀμβρίος, ὑέτος, Jupiter Pluvius. He is called, in Athenæus, ἀρχηγος ὀμβρων, lib. 15. It is to these public prayers of the Church that he elsewhere refers, when he says: Quando non geniculationibus et jejunationibus nostris etiam siccitates sunt depulsæ? (Tertul. ad Scap. cap. 4.) St. Basil, in his Oration upon the Drought, bewails the fruitlessness of the public prayers: Φωνὴ λιτανευόντων ἐικῇ βοᾷ, καὶ πρὸς τὸν αἶρα διασκεδάννυται. (Nicholls on the Common Prayer.) In the Greek liturgies there are several very excellent prayers upon this occasion, whereof this is one—Κύριε, ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἀνάγων νεφέλας ἐξ ἐσχάτου τῆς γῆς, ὁ ἀστραπὰς εἰς ὑετὸν πεποιηκώς, ὁ ἐξάγων ἀνέμους ἐκ θησαυρῶν σου, ὁ προσκαλούμενος τὸ ὕδωρ τῆς θαλάσσης, καὶ ἐκχέων αὐτὸ ἐπὶ πρόσωπον πάσης τῆς γῆς, σοῦ δεόμεθα, καὶ σὲ ἱκετεύομεν ἐξομολογούμενοι τὰς ἁμαρτίας ἡμῶν, καὶ αἰτούμενοι

Prayers.

¶ In the time of war and tumults.

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and

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τὸ παρά σου πλούσιον ἔλεος, ἔντειλαι ταῖς νεφέλαις τοῦ βρέξαι ὑετὸν οἴκτειρον πάντα τὰ τῆς γῆς σου. σπλαγχνίσθητι ἐπὶ πρεσβύτας, καὶ νέους, καὶ νήπια θηλάζοντα μαστὸν, δούλους σου, καὶ δουλίδας, υἱοὺς καὶ θυγατέρας, καὶ ἐπὶ πάντα τὰ κτήνη τῆς γῆς. Ἐξάγαγε ἡμῖν ἄρτον εἰς βρώσιν, καὶ χλόην τοῖς κτήνεσι. Πρόσδεξαι τὰς δεήσεις παντὸς τοῦ λαοῦ σου, καὶ μὴ ἀπόσῃ τοὺς στεναγμοὺς τῶν πενήτων. Μὴ τῷ θυμῷ σου ἐλέγξῃς ἡμᾶς, μηδὲ τῇ ὀργῇ σου παιδεύῃς ἡμᾶς· μηδὲ διαφθείρῃς λιμῷ καὶ δίψει τὸν λαόν σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σε ἐλπίζουσι λαβεῖν τὴν παρά σου τροφήν εὐκαιρον. Ἐπὶ σοὶ πεποιθήμεν· ἐκτός σου ἄλλον οὐκ οἶδαμεν· τὰ παρά σου πλούσια ἐλέη ἀπεκδεχόμεθα. Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν· τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι. νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. [Goar, Rit. Græc. p. 777.]

This Prayer for Rain is like one for the same purpose in Gregory's Sacramentary, which had been used in England from a period of remote antiquity:—"Deus, in quo vivimus, movemur et sumus, pluviam nobis tribue congruentem: ut præsentibus subsidiis sufficientur adjuti, sempiterna fiducialius appetamus. Per Dominum." Menard. Sacramentar. Gregorii, p. 221. Miss. Sarisb. fol. 22. Commune. Miss.

MS. Leofric. fol. 229. 1 Palmer, Orig. Lit. 302.

For fair weather: (p. 576.)—This prayer is also like one in Gregory's Sacramentary:—"Ad te nos Domine clamantes exaudi, et aëris serenitatem nobis tribue supplicantibus, ut qui juste pro peccatis nostris affligimur, misericordia tua proveniente clementiam sentiamus. Per Dominum." Sacr. Gregorii, p. 222. Miss. Sarisb. fol. 22. MS. Leofr. 229. [In the Bened. ed. tom. iii. p. 211, "juste" comes before "affligimur". Sed vide Menard's ed.]

Or this: (p. 578.)—This prayer was left out in 1559, and restored with alterations only in 1662. Clay's Prayer Book Illustrated, 56.

In the time of war and tumults:—This collect resembles one which is in the Sacramentary of Gregory, and also in the ancient English offices:—"Deus, regnorum omnium, regumque dominator, qui nos et percutiendo sanas, et ignoscendo conservas, prætende nobis misericordiam tuam: ut tranquillitate pacis, tua postestate firmata, ad remedia corectionis utamur. Per, &c." Sacr. Gregorii,

Prayers.

confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. Amen.

¶ In the time of any common plague or sickness.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of King David didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality, that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so

- l. 1. The 95th page [D 3] of the Sealed Books commences with the word "confound", "confound" being also the catch-word on the preceding page.
This page and page 96 are printed on an inserted leaf, the paper and type having a different appearance from the paper and type of the leaves which immediately precede and succeed. Vide INTRODUCTION.

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ll. 1—18. Omitted. ... [Ed. 1796.]		

p. 214. Miss. Sarisb. fol. 23. 1 Palmer, Orig. Lit. 304.

In the time of any common plague or sickness:—Mr. Palmer (1 Orig. Lit. 304.) states, that this collect does not resemble in its allusions any that he has met with in the offices of the Greek or Latin Churches, though many prayers on a similar occasion are to be found. Sac. Gregorii, p. 218. &c. Goar, Rit. Græc. p. 792. &c.

The five foregoing prayers are de-
(580)

precations; whereas the three following, namely, for Ember-weeks, for the Parliament, for all Conditions of Men, are intercessions: these were added at the last review. Bisse on the Common Prayer, 143, in not.

Threescore and ten thousand:—In 1552, "lx. and ten thousande"; in 1559, "threescore and ten thousande"; in 1572, "lxx. m." From 1596 downwards, the form of 1559 seems to have been adopted. Clay's Prayer Book Illustrated, 57.

Prayers.

it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

¶ In the Ember weeks to be said every day, for those that are to be admitted into holy Orders.

A Almighty God our heavenly Father, who hast purchased to thy self an universal Church, by the precious blood of thy dear Son; mercifully look upon the same, and at this time so guide & govern the minds of thy servants the Bishops and Pastours of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be Ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

l. 16. "an holy function," *MS. Book, Dublin.* C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—21. Omitted. ... [Ed. 1796.]		

In the Ember weeks :—These collects seem peculiar to the English Ritual. 1 Palmer, Orig. Lit. 305.

"Ember" is a word of uncertain derivation. Some suppose it signifies ashes, and some abstinence. Abstinence or fasting, it is commonly known, was anciently accompanied with the act of sitting upon ashes, or of sprinkling ashes upon the head. In the Western Church, the Ember weeks were styled "the fasts of the

four seasons." This title, as well as the usage mentioned above, appears to favour the derivation already given. But others derive ember from a Saxon word, signifying course, or circumvolution, for the ember weeks return at fixed and certain periods, and are fasts in course.

The Ember days are the Wednesday, Friday, and Saturday, after the first Sunday in Lent, the Feast of Fentecost, September 14, and December 13.

Prayers.

¶ Or this.

ALmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and indue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

- l. 1. The 96th page of the Sealed Books commences with "¶ Or this.", "¶ Or" being the catch-word on the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—13. Omitted. ... [Ed. 1796.]		

The weeks in which these days fall are called Ember weeks; and the Sundays immediately following are, according to ancient institution, appointed by the 31st canon of our Church for the ordination of the clergy.

These two prayers, though the latter of them, [taken from our Ordination Service for Deacons,] is found in the Scottish Liturgy, were added to our Book of Common Prayer only at the last review. The intention of the forms is sufficiently obvious: and as the ordination of ministers is a subject of primary importance, it is to be regretted that one or other of the forms is not more generally read on the Wednesday and Friday in the Ember week, in such of our parish churches, as have service on these days. Whether they were intended to be read every day in the Ember

weeks, or only on every Ember day in the week, is a question that has not universally been answered in the same way. The words of the rubric appear to countenance the former practice. 1 Shepherd on the Common Prayer, 287.

Wheatly (on the Common Prayer, 178.) observes, "It is a mistake in those who imagine that these prayers are only to be used upon the three Ember days, *i. e.*, upon the Wednesday, Friday, and Saturday, in every Ember week; the rubric expressing as plain as words can do, that one of them is to be said every day in the Ember weeks, *i. e.*, beginning (as it is expressed in the Scotch Liturgy) on the Sunday before the day of ordination."

The first of these two prayers is thought to be the most properly used on the *Monday* and *so on*, as it is, for the ordainers and the ordained; to

Prayers.

¶ A Prayer that may be said after any of the former.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediatour and Advocate. Amen.

l. l. This prayer is written after "the Prayer for all sorts and conditions of men."
MS. Book, Dublin. C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—9. This prayer is omitted at this place and is improperly inserted next before the General Thanksgiving. [Ed. 1796.]	ll. 1—9. This prayer is omitted at this place and is improperly inserted next before the General Thanksgiving. [Ed. 1816.]	ll. 1—9. This prayer is omitted at this place and is improperly inserted next before the General Thanksgiving. [Ed. 1821.]

guide the minds of the bishops and their assisting pastors, that they may, with wisdom and fidelity, make choice of persons, well qualified by their learning and piety, to be admitted into the offices of the ministry. The other is used toward the latter end of the week, to beseech God to afford the grace of his Holy Spirit to all those, who have been made choice of, and who are to be admitted to the office of a priest, or the administration of a deacon. Collis on the Rubric, 79, 80.

In this appointment our Church follows the constant custom of the Catholic Church, and that seems derived from the original precedent of the apostles themselves (Vide Acts xiii. 2, 3.). A custom of the highest importance to be continued for ever in the Church; to the end, that all those, who are appointed to feed the flock of Christ, may be true and lawful shepherds, having "entered in by the door." I mean the apostolical way of ordination, by prayer, and laying on of hands of the bishop, and not hire-

lings, who climb up some other way. Bisse on the Common Prayer, 144.

A Prayer that may be said after any of the former:

—This collect will be found in the Sacramentary of Gregory, and has also been used in the English offices from a very early period. "Deus cui proprium est misereri semper et parcere, suscipe deprecationem nostram: et quos delictorum catena constringit, miseratio tuæ pietatis absolvat, Per Dominum nostrum." Sac. Gregorii, p. 204. MS. Leofric. fol. 325. Brev. Sarisb. fol. 61, 287.

Shepherd (on the Common Prayer, vol. i. p. 287.) writes, "This prayer is not repeated so frequently as its excellence seems to require. It is drawn up in the metaphorical, but expressive, language of Scripture; has been long employed in the conclusion of Litanies, and other forms of Prayer, by the churches of the West, and retains strong marks of primitive devotion. This collect I have seen in Henry's Primer: but

Prayers.

¶ A Prayer for the High Court of Parliament, to be read during their Session.

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled : That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Kingdoms ; that all things may be so

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
l. 12. Dominions. ... [Ed. 1848.]	l. 12. Dominions. ... [Ed. 1816.] l. 12. Dominions. ... [Ed. 1847.]	l. 12. Dominions. ... [Ed. 1821.] l. 12. Dominions. ... [Ed. 1848.]

it is in neither of Edward's [Prayer] books."

This prayer was first added in the second edition of Queen Elizabeth's Common Prayer Book. When it was first inserted, it was placed just after the prayer in the time of any common plague or sickness, (that being then the last of the prayers upon particular occasions,) but at the Review after the Restoration, the two prayers for the Ember weeks were inserted just after that, and the collect we are speaking of ordered to be placed immediately after those prayers. The printers indeed set it in the place where it now usually stands, viz. between the "prayer for all conditions of men" and the "general thanksgiving": but the commissioners obliged them to strike it out, and print a new leaf, wherein it should stand just before the prayer for the Parliament. But notwithstanding this, in all the following impressions, this order was again neglected, and the prayer that we

are speaking of has, in all editions ever since, been continued in the same place, viz. just after "the prayer for all conditions of men." But as no edition of the Common Prayer is authorized by act of parliament, but such as is exactly conformable to the Sealed Books ; we cannot justify ourselves in using it after that prayer, since the Sealed Books assign it a quite different place. Wheatly on the Common Prayer, 178, 179.

Dr. Collis (on the Rubric, 81.) observes: "This Prayer is placed wrong, and was so placed by the ignorance or carelessness of the Printers at the Review just after the Restoration. It stands in the Sealed Books, which by the Act of Uniformity, are ordered to be kept in all Cathedral or Collegiate Churches; in the respective Courts of Westminster, and in the Tower of London, before the Prayer for the Parliament; and notwithstanding the Commissioners made them print a new leaf, yet it has continued here ever

Prayers.

ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

since: And *here* it is likelier *now* to stand than ever; since these Presses are under no manner of reserve, either for *correctness* or *price*."

A Prayer for the High Court of Parliament: (p. 584.)—We find not only that the primitive Christians prayed for the Roman senate, (Tertul. Apologet.) but that even the Gentiles offered sacrifices in behalf of their public councils, which were always held in some sacred place. (Al. ab Alex. Gen. Dier. lib. iv. c. 11. Aul. Gell. lib. xiv. c. 7.) In conformity, therefore, to so ancient and universal a practice, this prayer for our own Parliament was added at the last review.

The "Prayer for the High Court of Parliament to be read during their session," first appeared in the "Order of Fasting," printed in 1625. It there occurs by itself, and precedes the preface written to declare the vast uses of "particular punishments, afflictions, and perils," permission being given for it to be used, "in such places after the Letanie as the Minister shall think fit." It supposes all the members of the legislature to be positively in some place of worship; whence, though almost verbally like our present prayer, as to its first two sentences and the concluding one, it is lengthened in the middle, and there unavoidably different from

it. In 1628 another form was issued, "necessary to be used in these dangerous times of Warre," in which it is again met with, but inserted, and in the same words, before "the prayer for the Bishops and the Clergie." We next find it in a form for the 12th and 19th of June, 1661, composed by reason of "the late immoderate Rain and Waters," a general fast having been ordered to be kept to deprecate diseases therefrom, as well as to offer thanksgiving "for the Blessed Change of Weather:" "and likewise for beseeching a Blessing upon the High Court of Parliament now assembled." Here the prayer is placed after that just referred to, and exactly resembles the one we still have. From the preceding observations it will, of course, be understood to embrace, in each of these three years, the celebrated phrase, "our most Religious and Gracious King." Clay's Prayer Book Illustrated, pp. xxv, xxvi.

This occasional prayer "for the High Court of Parliament," is of the like public importance to the State, as the former [for the Ember weeks,] is to the Church; and so both jointly to our constitution; in which the Church and State are so united and linked together by the fundamental laws of this realm, that they cannot be divided without being destroyed; a maxim fully proved by the consultations of that memorable parliament,

Prayers.

¶ A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.

O God the creator and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted, or

l. l. The 97th page of the Sealed Books commences with "¶ A", "¶ A" being the catch-word on the preceding page.

which overturned both, and which gave occasion to have this very prayer added here to our public intercessions after the Restoration. Bisse on the Common Prayer, 145, 146.

The appellation of "most religious and gracious King" corresponds with those high titles of respect and veneration which the primitive Church gave to the Christian emperors and kings; thus in the Liturgy of Basil it is said, *Μνήσθητι Κύριε τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν βασιλέων. Μνήσθητι Κύριε πάσης ἀρχῆς καὶ ἐξουσίας, καὶ τῶν ἐν παλατίῳ ἀδελφῶν ἡμῶν, καὶ παντὸς τοῦ στρατοπέδου.* (Liturgia Basilii, Goar. Rituale Græc. p. 171.) 1 Palmer, Orig. Lit., 305.

Archbishop Secker (Sermon ix. vol. vi. p. 236.) observes, "This is a very fit prayer to be read during the Session of Parliament for a blessing on their consultations. But here it may be asked, how the compilers of it could venture to call in it every one of our kings, in all time to come, 'most religious.' Now certainly they did not intend to prophesy, that, in the common meaning of the word, they always would be so; nor yet to require, that we should call them so in a sense, that was not true. And therefore they must either mean by 'religious,' what it sometimes means in the language from which it is derived, the object of most awful regard, sacred, a title frequently ascribed to kings: or indeed

Prayers.

distressed in mind, body, or estate, [*especially those for whom our prayers are desired] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. Amen.

* This to be said when any desire the prayers of the congregation.

~~¶ A Prayer that may be said after any of the former.~~

~~O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediatour and Advocate. Amen.~~

¶ THANKS-

rather, 'most religious' must be understood in the same manner, as the next word to it, 'gracious,' constantly is, without the least difficulty or scruple, both in the Liturgy and out of it; and as the titles, 'most Christian,' and 'most Catholic,' are; to denote the good qualities which princes profess, and should have; and, therefore their subjects are willing and ought to hope they have; and, by reminding them, endeavour that they may have. Accordingly this very epithet 'most religious' was constantly ascribed to all successive emperors in St. Chrysostom's and St. Basil's Liturgies, the

common ones of the Greek Church, as it is to all successive kings in ours. The intention being thus cleared, the lawfulness of joining in the expression is evident. In the prudence of choosing it originally we are less concerned. Yet in defence of that we may plead, that this prayer was composed and originally used in the reign of a prince, acknowledged to be unfeignedly religious, King Charles the First."

If the Houses adjourn themselves for a fortnight or a longer time, it is still the same session: but, if they are prorogued for a shorter time, it is not reckoned a part of it, they not being

THANKSGIVINGS.

¶ A General Thanksgiving.

* This to be said when any that have been prayed for, desire to return praise.

A Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men [*particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption

The 98th page of the Sealed Books commences with "THANKSGIVINGS.", "¶ THANKS." being the catch-word on the preceding page.

then impowered to do business, as upon adjournments they are.

Kingdoms: (p. 584.)—It is assumed that the substitution of "Dominions" for "Kingdoms" in the modern editions of the Prayer Book, was in consequence of directions to that effect contained in an order of Council of January 1., 1801, [A copy of this "order" has been inserted by Mr. Berrey in his letter to the Editor respecting the Sealed Book for the King's Bench, and which will be found in the Introduction.] but it is very questionable whether that substitution was authorized by the "Act of Uniformity."

Prayer for all conditions of men: (p. 586.)—The general thanksgiving may perhaps to some appear superfluous, after we have thanked and praised God in the use of the

psalms and hymns. But it was inserted at the Restoration, because others complained it was wanting. And indeed it is a more methodical summary of the several mercies of God to *us* and to all *men*, than we had before. Abp. Secker, Sermon ix. vol. vi. p. 238.

Mr. Palmer (1 Orig. Lit. 306.) observes this excellent prayer is not unlike the "Orationes generales" which are found in the ancient monuments of the English Church, (Miss. Sarisb. Commune. fol. 34. &c. MS. Leofric. fol. 236. 262.) and which, like this, comprise petitions for all estates of men.

Before the addition of this prayer, which was made at the last review, the Church had no general intercession "for all conditions of men," except on those days upon which the Litany was appointed. For which reason, this collect was then drawn up

Thanksgivings.

of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we ~~may~~ shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord to whom with thee and the holy Ghost be all honour and glory, world without end. Amen.

¶ For Rain.

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; we give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
l. 5. we may shew. ... [Ed. 1796.]	l. 5. we may shew. ... [Ed. 1816.]	l. 5. we may shew. ... [Ed. 1821.]
ll. 13—20. Omitted. ... [Ed. 1796.]		

to supply the want of that office upon ordinary days; and, therefore, it is ordered by the rubric "to be used at such times, when the Litany is not appointed to be said:" consonant to which it is a universal practice to read this prayer every evening, as well as on such mornings as the Litany is not said: though Dr. Bisse (on the Common Prayer, p. 117. in not.) informs us, that 'Bishop Gunning, the supposed author of it, in the college whereof he was head, suffered it not to be read in the afternoons, because the Litany was never read then, the place of which

it was supposed to supply.' This form has been generally ascribed to Bishop Sanderson: but it is said, that there is a tradition at St. John's in Cambridge, that Bishop Gunning, who was for some time master there, was the author, and that in his time it was the practice of the college not to read it in the afternoon. It has been also said, that it was originally drawn up much longer than it is now, and that the throwing out a great part of it, which consisted of petitions for the king, the royal family, clergy, &c. who are prayed for in the other collects, was the occasion why the word *finally*

Thanksgivings.

inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

¶ For fair weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. Amen.

- l. 1. The 99th page of the Sealed Books commences with the word "when", "when" being also the catch-word on the preceding page.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—15. Omitted. ... [Ed. 1796.]		

comes in so soon in so short a prayer. It is not improbable, that the bishop might have designed to comprehend all the intercessional collects in one: but that the others who were commissioned for the same affair, might think it better to retain the old forms, and so only to take as much of Bishop Gunning's as was not comprehended in the rest.

There being a particular clause provided in this prayer, "to be said when any desire the prayers of the congregation," it is needless, as well as irregular to use any collects out of the Visitation Office upon these occasions; as some are accustomed to do, without observing the impropriety they are guilty of in using those forms in the public congregations, which are drawn up to be used in private, and run in terms that suppose the sick

person to be present. Wheatly on the Common Prayer, 179, 180.

For Jesus Christ his sake: (p. 587.)—This is a mistake, either of the printers or of the compilers. The English language, to express different connexions and relations of one thing to another, uses, for the most part, prepositions. The Greek and Latin among the ancients, and some, too, among the modern languages, as the German, vary the termination or ending of the substantive, to answer the same purpose. These different endings are, in those languages, called cases. And the English, being derived from the same origin as the German, that is, from the Teutonic, is not wholly without them. For instance, the relation of possession, or belonging, is often expressed by a case, or a different ending of the substantive.

Thanksgivings.

¶ For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

¶ For peace and deliverance from our enemies.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—19. Omitted. ... [Ed. 1796.]		

This case answers to the genitive case in Latin, and may still be so called; though, perhaps, more properly the possessive case. Thus "God's grace;" which may also be expressed by the preposition, as, "the grace of God." It was formerly written "Godis grace." We now always shorten it with an apostrophe; often very improperly, when we are obliged to pronounce it fully, as "Thomas's book," that is "Thomasis book;" not "Thomas his book," as it is commonly supposed. So that "Christ his sake," is a mistake for "Christis sake," or, as now commonly written, "Christ's sake." Bishop Lowth's Introduction

to English Grammar, 31, 32. ed. Lond. 1789.

Thanksgivings: (p. 588.)—Notwithstanding the Hallelujah, the Gloria Patri, and daily Psalms; it was thought by some that our Liturgy wanted forms of praise, upon which account the particular thanksgivings [except that for restoring public peace at home, which was inserted at the last review,] were added in the time of King James I., and this general one at the time of King Charles the Second's restoration.

A General Thanksgiving: (p. 588.)—In this prayer we address

Thanksgivings.

over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

¶ For restoring publick peace at home.

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name that it hath pleased thee to

- l. 1. The 100th page of the Sealed Books commences with "ing", part of the word "beseeching", "ing" being the catch-word on the preceding page.
l. 9. Between "in" and "house", "one" cancelled, and "a" interlined.

MS. Book, Dublin. C. R. E.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—11. Omitted. ... [Ed. 1796.]		

God as the Father of all mercies, and give him thanks for his goodness to us, and to all men. We more especially praise God for spiritual blessings, among which we particularise redemption, sanctification, and salvation; the last two of which are expressed by the means of grace and the hope of glory. From Eucharistic, the form becomes petitionary. We beseech God to make us truly sensible of his mercies, and really thankful for them; that we may shew our gratitude and promote his glory, not only by celebrating his praises day by day in the public assembly in the church, but by walking in the paths of holiness and righteousness all our lives. These petitions we enforce through the merits of Jesus Christ; and we conclude the whole with a doxology, in which we ascribe to the Son, with the Father and the Holy Ghost all honour and glory, world without end. Amen.
1 Shepherd on the Common Prayer, 294.

This prayer is like one in the Coptic Liturgy of Basil, but none of the Western formularies, not even the ancient offices of the English Church, have been found to contain anything similar to it. Domine Deus omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi, gratias agimus de omnibus et propter omnia, et in omnibus, quia protexisti nos, adjuvasti nos, conservasti nos, suscepisti nos ad te, et misertus es nostri, auxilium dedisti nobis, et ad hanc horam perduxisti. Ea propter petimus et obsecramus bonitatem tuam ô amator hominum, ut concedas nobis hunc diem sanctum, et omnes dies vitæ nostræ in pace cum timore tuo transigere. . . Per gratiam et misericordiam, amoremque erga homines Filii tui unigeniti, Domini Dei et Salvatoris nostri Jesu Christi, per quem tibi debetur honor, gloria, et imperium, cum ipso, et Spiritu Sancto vivificante, tibi que consubstantiali, nunc et semper, et in omnia sæcula sæculorum, Amen. Liturgia Basilii

Thanksgivings.

appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—10. Omitted. ... [Ed. 1796.]		

Coptice Renaudot, Liturg. Oriental., tom. i. p. 2. 1 Palmer, Orig. Lit. 307.

The rubrics are deficient in their direction, whether, before "the general intercession" or "general thanksgiving" in the daily service, the names of those persons who "desire the prayers of the congregation," or "desire to return thanks," shall be publicly recited or no. Some suppose, both from the reason of the thing, and from the wording of the interpolations to be used on those occasions, that it implied, the names of the persons, on whose account the additions are to be inserted in the prayers, should be particularly recited, and notified to the congregation: but others, who suppose this will fall under the notion of "publications in time of divine service," which by another rubric is limited to the injunctions of the Queen or the ordinary, will, for that reason, be of another opinion.

For: (p. 589.)—Mr. Palmer (1 Orig. Lit. 307.) says, "The English Ritual, I believe, is the only one which contains special thanksgivings for the mercies of God, others having confined themselves to general expressions of gratitude on all such occasions. It has, therefore, in the present case,

improved on the ancient customs of the Christian Church, instead of being in any way inconsistent with them."

For Rain, &c.: (p. 589.)—In 1604, this title was "¶ A thanksgiving for rain". Until the last review the titles of the other thanksgiving prayers, introduced in 1604, commenced also in the same manner. Clay's Prayer Book Illustrated, 59.

When the petitions which we may have offered up in any of the preceding occasional prayers, have been granted, and our desires fulfilled; when either a calamity has been removed, or a blessing vouchsafed; it is evidently the intention of the Church, that praise should be given to God, in the words of the appropriate thanksgiving here prescribed; that is, in all cases where the ordinary form is not superseded by one that is special, and enjoined by authority. These occasional thanksgivings we may pass over, after making one or two general observations. Some of them are partly taken from ancient offices; and the whole are judiciously composed; being not only well adapted to the occasions for which they are appointed, but, like the preceding prayers, with which they correspond,

Thanksgivings.

¶ For deliverance from the Plague, or other common sickness.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful visitation, and now in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness our selves, our souls and bodies, which thou hast delivered to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. Amen.

OXFORD.	CAMBRIDGE.	QUEEN'S PRINTERS'.
ll. 1—14. Omitted. ... [Ed. 1796.]		

as plain and perspicuous, as they are rational and devout. The occasional thanksgivings, except the fifth, were composed in the reign of James, and annexed to the Litany; in 1662, they were detached from it, and printed as they now appear, after having been sanctioned by a Convocation, and authorized by the Act of Uniformity. 1 Shepherd on the Common Prayer, 295.

God's blessings and our praises are the great intelligencers which negotiate betwixt Him and us. The first are testimonials to us that our prayers and alms miscarried not in their way, got safe to heaven. The last are certificates to Him, that His blessings got safe to us, for that we have received His gifts: no notice will He take from any but ourselves, and no notice can we convey to Him without the sacrifice of praise. Indeed, reason good, our hearts should move our lungs and lips as readily to thank

as to supplicate Him for His benefits: therefore whereas in our service-book certain collects of prayers were framed applicable to cases of extraordinary visitations, it was noted as a great defect, that set forms of thanksgiving were not also contrived relative to the same occasions, in case the issues and dispensations of the Almighty proved answerable to our requests. And though it hath been interposed by judicious Mr. Hooker (Book v. c. 43.) on our Church's behalf, that "this were better provided for by select days assigned by supreme authority for that duty, and by set forms agreeable thereunto, than by a small collect," that defence is in my opinion but partly satisfactory. For calamities are most commonly not national, but sometimes provincial; sometimes they quarter only in one city, sometimes but in a petty village, and unless they spread to be epidemical, they rarely reach the cognizance of the supreme magistrate;

Stephens, Archibald John

The Book of Common Prayer with Notes, legal and historical

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